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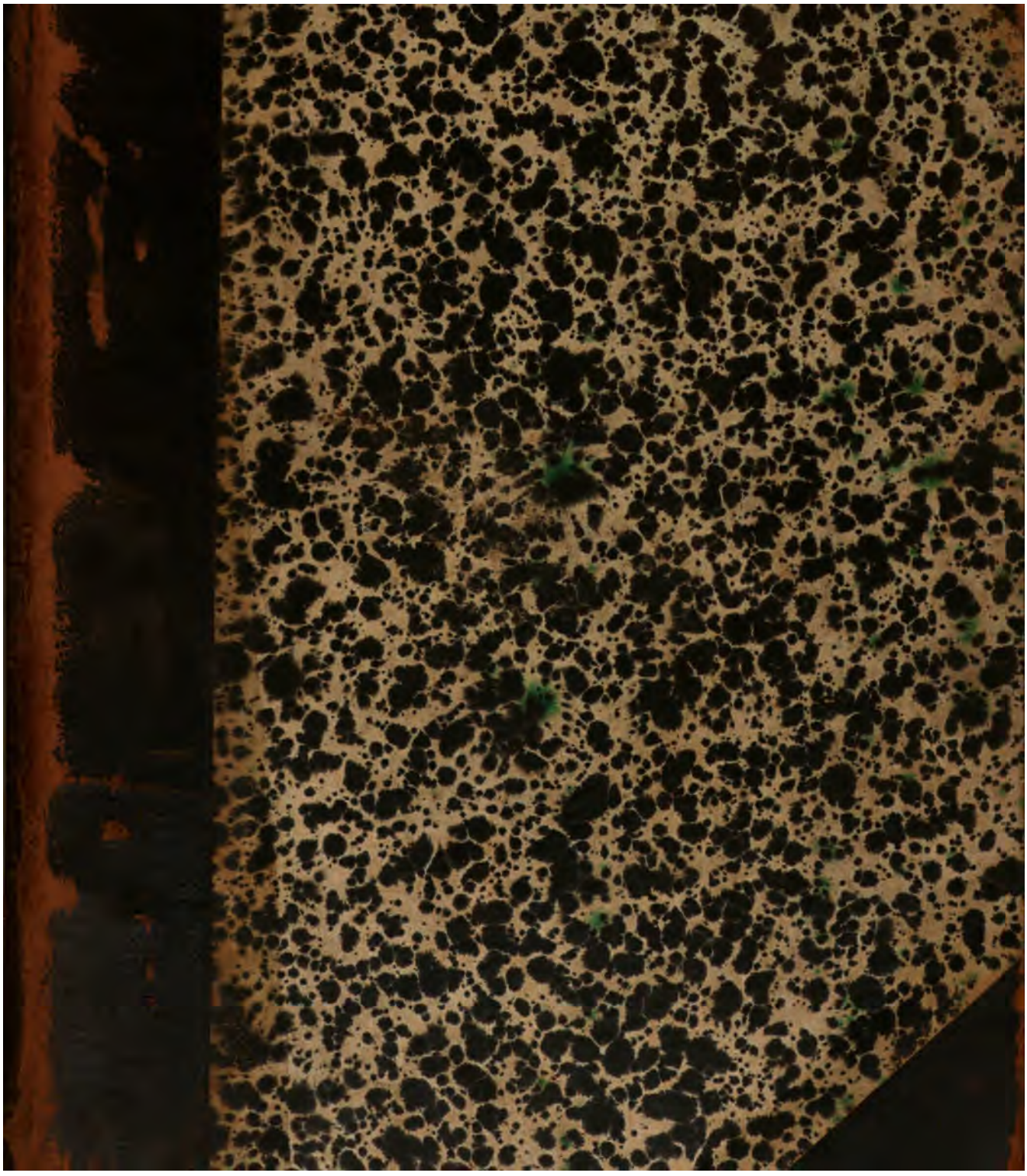

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THE CHURCH
AT HOME AND ABROAD.

JANUARY, 1891.

CONCERT OF PRAYER.—That which the Secretaries of Foreign Missions present for our concert of prayer in January is on pages 36–43. On pages 44 and 45 Dr. Kendall presents (for the same purpose) *The Evangelization of the Great West.*

Our *General Index*, on the page preceding this, indicates the pages on which other classes of subjects are found. Below this the *Contents* are given in more particular detail.

THE CHURCH AT HOME AND ABROAD *far Abroad.*—A friend who was in Damascus in October last, wrote:

The only periodical I took with me was THE CHURCH AT HOME AND ABROAD. Leaving this on one of the hotel tables I was soon recognized by an earnest Pennsylvania Presbyterian, who is an active Christian worker. Another of Cook's travellers, while not a Presbyterian, told me that she read this magazine every month to an invalid in the poorhouse who derived the greatest comfort and benefit from it. Some of the party asked me to leave a copy with them to read upon the Sabbath. Two of the ladies were formerly pupils of my mother at Steubenville, O. In these strange ways the currents of our lives touch and influence each other and run out to other lands.

It is very pleasant to hear of our magazine so far abroad, and especially to hear from so far abroad of its having been used so much nearer home in such comforting ministration to one in need.

GOSPEL FOR MORMONS.—Just think of Dr. Wishard preaching in "Mormon meeting-houses" to large audiences of attentive Mormons! Read his account of it (page 61), and see if you do not think such gospel salt more potent than gunpowder for saving Utah from putrefaction. Dr. Wishard evidently thinks Mormons worth saving, and that the gospel that has saved our fathers and us can save them. Suppose we try this year to take that point of view—thinking more about saving Mormons than about saving ourselves from Mormonism.

P. S.—We would like some of those peaches, but do not grudge them to Dr. Wishard.

President Hereaux of Hayti was mentioned in an article which we copied from another paper in our October number (page 324), with strong commendation. A letter afterwards came to us from Baltimore seriously questioning the view of that public man thus presented. We forwarded the letter to the address of the paper from which we had copied, and it is returned from the Boston post-office "unclaimed."

At a conference on moral and religious teaching in public schools, William Hayes Ward, D.D., of the *Independent*, argued that "it is the proper province of the public schools to teach secular learning. Moral instruction in our public schools must come

as incidental to intellectual training. Our schools are nurseries of good morals, and, to a certain extent, nurseries of religion; but we have no right to teach morals in the public schools for the purpose of teaching religion."

And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*George Washington.*

When our good friends find a way of formulating and teaching a secular morality which will be effective with no religion in it, we shall expect them next to invent and teach a terrestrial astronomy with nothing celestial in it.

A pastor in a large manufacturing town not a score of miles from New York pleasantly writes:

A member of my church has kindly consented to pay half of the subscription for every copy of THE CHURCH AT HOME AND ABROAD that is taken in the parish. This will bring the magazine to my people at 50 cents per annum. It is not at all current at present. Will you send me 100 sample copies of the December (1890) number, so that I may have them for distribution? I will manifest my gratitude for the above-mentioned supplies in the endeavor to secure a large number of subscriptions for 1891 in the church.

I regard the magazine as an indispensable thesaurus of missionary information.

Is not that a good way to do it? Are there not other good men or women who would like to encourage their less affluent neighbors and win their less intelligent neighbors to the reading of what the servants of the Church are reporting from month to month concerning the Church's work at home and abroad? We shall be glad and thankful to hear from such generous helpers of this *our Christian endeavor.*

HOW SHE DOES IT.—With one exception the largest donor to the boards in our Church is a girl working for her living at less than $50 per month. The secret is, she is a *tither*, the others are not. C. C. M.

So writes a reader in response to Mr. Kane's suggestions in our September number, page 197. He says that, in our church finances, the *real difficulty* is, "there is no system about giving." We agree with him, with this modification: that is *one of the real difficulties.* The business stamp at the top of his letter shows that he is a BEE-KEEPER. His bees *all* bring honey to the hive. They are very systematic, and they are also very diligent. Each brings *all she can.* They let no drones live in the hive.

An earnest young minister in North Dakota, writing to his former pastor in the East, says:

There is boundless moral, social, religious isolation, as well as prairie, in much of the West, and no man needs more in the way of sympathy, friendship, prayer, than the so-called *home* missionary. Pray for the home missionary himself, that *he keep true.*

Rev. Dr. Chamberlain, coming in just as we go to press, gives our readers this interesting item:

The sum of $1,750,000 was paid for the *Jornal do Commercio,* the oldest daily paper of Rio, by a syndicate of Brazilian gentlemen organized by Dr. José Carlos Rodrigues, formerly the editor of *O Novo Mundo.* The full import of this fact in its bearing on the kingdom of Christ in Brazil cannot be estimated even by those who knew Dr. Rodrigues during his residence in New York. Upon landing in this country in 1867 he

placed in the hands of the secretaries of the American Tract Society a manuscript translation of *God's Way of Peace*, by Horatius Bonar, asking that it might be printed for the benefit of his countrymen. He had devoured the books placed by the Seaman's Friend Society on the ship which brought him to our shores, and found in *God's Way of Peace* such consolation for his own spirit that he desired to pass on this "cup of cold water" to his own people.

Let every one who reads this notice lift up his heart to God for him, that in the new and responsible post which he has been called to occupy he may still be a servant of the Prince of Peace and a comforter of all Brazilians.

Dr. Chamberlain also met in our office Miss Hough of Media, with her mother and pastor (Dr. Tully), on her way to New York, to sail, December 14, for Sao Paulo, where she is to be a teacher.

Dr. Mitchell lately paid us a pleasant visit, and we also heard him make an address to the Presbyterian ministers of Philadelphia at their Monday morning meeting. His face, voice and motions indicated the utmost bodily vigor, and his mental grasp of the great facts and vivid delineation of the present aspects and claims of the cause of foreign missions were just like what we have so often enjoyed from him in the West and in the East.

Dr. Mary Niles, of Canton, China, lately called on us and unexpectedly met Dr. and Mrs. Eddy at the house of the editor, with a half-dozen other sympathetic friends. All were delighted to see her, after eight years' work in China, in most excellent health and spirits. She looks good for another term of eight years—more than one of them.

A missionary who has four sons in the United States—two in college, one in a theological seminary and one a chronic invalid under the wisest and best care—in a personal letter to the editor says:

We are in the same pleasant house in which you visited us. The house is somewhat changed and is *empty of the boys*, but not empty of friends. Our good help in the kitchen says "there is always somebody here." We are glad to be at the work a while. Some of the changes give us trouble; others are full of hope for the future. Certainly, looking upward, the prospect is bright with God's promises.

A convert from Mohammedanism writing to a Christian friend in America, who has seen him at home and loves him, says:

I can hardly express how grateful I am for the gift which you sent me; . . . it will remain with me as a seal of your Christian fraternal love to me. I hope also that you will remember me and my gone-astray nation in your daily devotions, that they may understand clearly the truth as it is in Christ Jesus. I again ask your earnest prayers for this little flock, both the brothers and sisters that have been converted and brought to the true light of the gospel. I am your true brother in Christ, ———.

The article (page 23) written by Rev. H. V. Noyes of China, and sent to us through Rev. A. W. Loomis, D.D., of San Francisco (formerly of China), presents a unique and most encouraging view of our Chinese mission on the two shores of the Pacific. Those two men know the things which they testify.

Monthly Missionary Teas. Ten copies for $1. Children's Missionary Exercises. 40 cents each. Twelve carefully-prepared programs for ladies' meetings and a collection of exercises suitable for children are offered by the society at Avondale, Cincinnati, by whom they have been tried and found helpful. The money derived from the sales will be used in the work of that society. Address Mrs. A. B. Huston, Gholson Avenue, Avondale, Cincinnati, Ohio.

TAKING OUR READERS INTO OUR CONFIDENCE.

A gentleman whose letter bears an imprint which shows him to be a banker writes:

It has many times occurred to me that if you would take the readers of THE CHURCH AT HOME AND ABROAD into your confidence, . . . they would soon take more and more interest in it, and be more anxious to have its circulation increased.

Its great number of readers are very much pleased with it, and I know they would labor to make its circulation much larger than at present if they could take more interest in its prosperity.

I would suggest that the enclosed letter be published conspicuously, either on the second page of the cover or the first page of the magazine proper, and I cannot doubt that its effect would be very good.

I have been in hopes and feel more and more anxious that it should reach a circulation of at least fifty thousand each month.

The letter, a copy of which our friend found in the *Occident*, was sent to the several synods, and on such a request we cheerfully give it to our readers. Certainly we are glad to take all our readers into our confidence, and are most thankful for such assurance of their kind desire to make our Church's magazine as widely useful as possible, and our labor upon it not in vain.

THE LETTER.

BELOVED BRETHREN:—Permit me respectfully to report to you, as one of the judicatories of our Church, the present condition of its monthly magazine, THE CHURCH AT HOME AND ABROAD.

In compliance with the instructions of the General Assembly of 1889, the committee placed the price for 1890 at one dollar. This is only half as much as the price of the *Missionary Review of the World*, which contains a less number of pages, somewhat smaller and without illustrations. It is the same price as that of the *Missionary Herald*, which is less than half as large. It compares similarly with all such magazines. At the usual prices, our present number of subscribers would yield a handsome profit. But the General Assembly has thought its wide circulation more important than its early becoming self-supporting. It is, therefore, as now issued, considerably less than self-supporting. I could not contemplate this with composure if I did not believe that it promotes contributions to the several treasuries of the Church far more than enough to replace what its publication draws from them, besides helping the Church's work in many other ways. The testimonies which come to me from ministers, elders, men and women and youth, and especially from missionaries—home and foreign—continually comfort me with this hope.

Our present number of paying subscribers is 17,650, about 600 more than a year ago. Is it not possible to secure such united and earnest attention to this matter *in all the sessions*, that they will bring it to the consideration of every family, and procure a large increase in the number of subscribers? Subscriptions may begin at any time, but probably most of our present subscriptions date from January.

May I not hope that such words will be spoken in your meeting, and such action adopted and sent to your churches, as will secure the renewal of all present subscriptions, and a large addition to our roll of subscribers for 1891?

Respectfully, I suggest the endeavor in each congregation to send us at least one subscriber for every ten communicants. Cannot a united and persistent endeavor of pastors, elders and their young people secure this ratio?

In conclusion, I assure the synod, and every member of it, of my cordial desire to receive any suggestions which may enable me to improve the editorial conduct of the magazine, to which I am determined to give my best endeavors diligently and faithfully.

H. A. NELSON.

PHILADELPHIA, September 20, 1890.

GAMALIEL'S ADVICE TO THE SANHEDRIM.

Rendered into our modern mode of speech, it would be somewhat as follows:

"Gentlemen, I respectfully counsel you to take care what you do to these men. They profess to be acting not in any ordinary human way—not in the mere use of natural human powers. They profess to be acting directly for God. They profess to be empowered and authorized by him to use supernatural forces in the interest of the kingdom to which they profess to belong, and of which he is king whom lately Pilate and we crucified. They say that he is alive again, and has gone away from this world to a position of power and majesty from which he is henceforth to rule this world, to dominate its history. Very many of our people are believing them. Many witnesses—some of them highly intelligent—testify to deeds done by these men, in the name of that Jesus, which are very remarkable, if not supernatural. There surely are striking resemblances between the things which these men say and do and the things which used anciently to be done and spoken by the prophets of our nation from Moses down—men whom we all admit to have been commissioned by Jehovah to speak and act for him.

"Now, certainly one of two things is true: Either this is all a delusion or it is a reality. If it is a delusion—if these men are either fanatics or lunatics—the more entirely you let them alone, the sooner will the delusion expend itself, and the movement they are trying to inaugurate will come to naught. We have plenty of examples in our history to illustrate this. You recollect Theudas and *Judas*. No doubt it will be just so with these men. If this enterprise is the product of human brains—weak and crazed human brains at that—it cannot succeed. I beseech you, let it alone. Any interference from you can only serve to prolong and increase the mischief. Let alone, it will soon die out. Opposed and persecuted, it may last much longer and do much more damage.

"But, gentlemen, what if it is not a delusion? What if the hand of God is in it—the God of our fathers, JEHOVAH? What if these men, who talk and act and appear so much like the old prophets, are indeed in the same relations with God as Elijah and Moses were,—what then? You had better recollect Ahab and Pharaoh. You had better think of the Red Sea, and the Dead Sea. Jehovah is the living God. It is as vain to fight against him to-day as when the hosts of Pharaoh and his chariots and horses went down in the mighty waters. He is the eternal God. He does not make haste. You can neither hurry nor hinder the wheels of his providence. Take care that ye be not crushed by them."

The power of Gamaliel's advice is mainly in this clear recognition of God in human history. His view of that was sound. As to that truth, he was a good and wise teacher. A man who held that fundamental truth so firmly, and knew how to make proper and logical deductions from it so clearly, must have been a good teacher; it was worth while for that bright young man from Tarsus to come to Jerusalem to be educated by him.

Gamaliel's counsel also contained this idea—viz., that there may be questions pressing urgently upon wise and thoughtful minds, which cannot be settled at once; the best they can do is to wait for the providence of God to settle them. We do not say that this was so with the question which Gamaliel and the men of his time had to deal with. It seems to us that the men of that time had good and sufficient grounds

on which to make up their minds on that question. The wisest and best men of that time did make up their minds that the God of their fathers had then come forth in a real manifestation of himself; that Jesus, the Nazarene, was indeed the king whom he would set in his holy hill of Zion, and of whom he said, in the 2d Psalm, "Thou art my Son: this day have I begotten thee." We cannot help thinking that the men who had then already thus clearly and fully made up their minds were wiser than Gamaliel. But Gamaliel was wiser than those who were for shutting their eyes and their ears to the whole matter, and trying to stamp out the new belief by persecution. If any one could not yet see his way clear to become a disciple of Jesus, the very least which in candor and fairness he could do was to take Gamaliel's advice, and wait.

Make sure, in your own heart, that you are humbly and obediently ready to walk in the light which God will give you; and then you may wisely wait, in the darkness, "until the day dawn and the day-star arise in your heart." Gamaliel's advice to his fellow members of the Sanhedrim was good, viz., to wait for God's providence to solve for them a problem which they were not then able to solve for themselves. It is not improbable that we may sometimes find such a question confronting us. Let us not hesitate to adopt Gamaliel's advice—not rashly commit ourselves against that which may turn out to be of God, but wait and see. Let us then wait reverently, teachably, prayerfully—really and honestly committing the question to God, and waiting on him.

Suppose that Gamaliel were here now, and well informed concerning the history of the world since the time when he left it. He would naturally inquire, first, concerning that nation to which he belonged, in which he was held in so high honor, with whose laws and history and hopes he was so familiar. He left them under Roman tyranny, waiting for their promised Messiah to come and break that yoke. He would find them still sorrowfully waiting, not, indeed, in their own land, but scattered in all lands—"scattered and peeled"; much of their history a record of persecution—a strange, sad, bitter history. How would his Jewish heart ache over a record which he would find so fitly condensed into that lament which a Gentile poet has put into the mouth of his people—

"The wild gazelle on Judah's hills
Exulting yet may bound,
And drink of all the living rills
That gush from holy ground;
Its airy step and glorious eye
May glance in tameless transport by.

But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie.
Our temple hath not left a stone,
And mockery sits on Salem's throne."

Would not he sorrowfully remember how he heard the wild cry, *His blood be on us, and on our children?*

And then, surely, Gamaliel would ask what became of those Galileans, that handful of untitled, unlettered, unendowed men, who faced the Sanhedrim so boldly, and went away, though scourged and threatened, not at all intimidated, but strangely exultant. He perhaps outlived some of them, and now he might know that several of them laid down their lives for their principles. He would recall that gifted and promising pupil of his, from Tarsus, and would remember how, after first persecuting the followers of Jesus with a violence from which Gamaliel's calm wisdom would have dissuaded, Saul became one of them—soon the foremost of them. And now he would see how his writings are studied and estimated by a large part of the most cultivated minds of the race, and how powerfully they engage and shape the thinking of this age,

and how extensively they are held in equal reverence by those who now reverence most intelligently the writings of Moses and the prophets.

Gamaliel would read those writings and compare them with the old Hebrew Scriptures. He would review the arguments by which Paul used to prove to the Jews of his time, out of their Scriptures, that Jesus was the Christ. Above all he would trace the history of that little band of which he knew Peter and John as the leaders, and see to what a mighty tree the despised mustard seed has grown. Recurring to his old advice to the rulers of his day, would he not find that advice abundantly justified—"If this counsel or this work be of men, it will come to nothing; but if it be of God, ye cannot overthrow it"? and would not he groan, "Alas! that my blinded people should be found, through all these ages, persistently fighting against God!"

That "fighting against God" in the mad effort to overthrow the work and the counsel which his Son came into this world to fulfill is drawing toward its final issue. The stream of history is running swiftly now. This is a wonderful century into the last decade of which we have entered. It is wonderful for the progress of science, of art, of all kinds of knowledge, of civil liberty; but it is most of all wonderful for the progress of Christianity, of evangelization, of the doctrine and work of Christ. The kingdom of heaven is at hand.

Watching the current accounts of the progress of Christian work, as conducted by the Church of Christ, in its various denominational divisions, and by those agencies in which Christians of various names are united, discerning thoughtfully the signs of the times, we surely shall find increasing encouragement to pray, "Thy kingdom come," and to invest money and time and labor in advancing the work of God wherever and however it is possible for us to reach it and to have part in it. What advice would Gamaliel give if he could speak to us now?

METHODS.

These are indispensable. Nothing can be done without them in this world or in any other. God does nothing without method. His methods are all perfect. But choosing to have much of his work in this world done by fallible human agents, he has seen fit to leave them mainly to devise methods for themselves. To a very small extent has he definitely prescribed them. No doubt he prompts and guides by his Spirit in proportion as we sincerely and obediently seek his guidance. But, after all, he does not assure us that he will exempt us from all mistakes.

It clearly follows that all human methods are capable of improvement. As clearly it is our duty to be watchful and docile and always ready for improvement. The practice which is said to make perfect in the use of any method is most likely to lead to the discovery of real improvements in the method itself.

But is there not a danger of spending too much of our time and energy in seeking after better methods than those in use, and too little in vigorously working these? Is not this danger increased by the zeal of those who know little by experience of existing methods to start out into untried work with methods which they think promise more efficiency?

Old methods are easily criticised. They have defects, some of which patience may remedy *in the thoughtful use* of them. The new methods, with all their evident theo-

retical excellences, have not been subjected to the tests which will reveal their defects—possibly fatal defects.

Old methods are *tried* methods. They have been tested. The tests have revealed defects, but they have also revealed excellences, or else they never would have grown old.

There is lately a blessed revival of zeal for missions. It is, we are sure, a holy zeal, a godly zeal, a zeal kindled by divine breath. It burns most brightly, most beautifully, most hopefully, in young hearts. These devoted youth would make a dreadful mistake if they should assume that the zeal of which they are thus conscious, and which they rightly thank God for as his own energizing in them, exempts them from the need of guidance by those whom maturer age has calmed, and who have learned many essential things by experience.

We have seen little reason to think that the youth who are volunteering for missionary service are making this mistake. Generally they are loyal to the Church and docile toward their appropriate advisers and guides. They are ready to enter into the work of missions with missionaries who have gone to the fields before them, and to be attentive to the lessons of *their* experience while they are acquiring experience of their own, taking time and patient observation to find how tried methods can be improved, or safely exchanged, in the light of experience, for new and better.

It is not strange that there are some painful exceptions to this. These should be treated with tender charity, but they need to be faithfully examined.

We have no disposition to censure at wholesale any of the new methods in missions which devoted and earnest men are trying, as, for example, in the China Inland Mission. We hope and believe that there is enough of genuine wisdom in and about that enterprise to learn pretty soon its serious defects and to correct them, whether by return to older methods or by finding practicable ways of improving the new. That there are sad wastes of strength and life even in that remarkable and great movement we seriously fear; and in some recent movements, on a smaller scale, by sincere but misguided men, the loss and waste and wreck have been fearful. Of these one of the saddest is that which started from Kansas and perished in Africa. This is seen to have been a mistake by almost all young men as clearly as by the more experienced.

We will lovingly cherish the memory of those self-sacrificing youth, but we must not let our sons and daughters think that the best way to devote their lives to Christ is to throw them away, nor that true Christian self-denial calls for such bodily exposure and privation as must speedily unfit the body for any useful service.

On this subject we find views expressed in the *Foreign Mission Journal* of the *Southern Baptist Convention*, with which we heartily concur, and which seem to us to be expressed in a spirit of most considerate charity, as follows:

Old Methods and New.—It has never been our custom to criticise or in any way to oppose any independent missionary work in foreign lands, even when we have had reason to believe that it was being conducted on wrong principles and would almost certainly end in failure. We were silent, or if we spoke at all said only kind things, about the work of brethren Powell and Baldwin in north Africa, even when we had strong evidence that that work was not accomplishing the good results that many believed it was. We wrote not one word that would prevent one cent from going thither, or that would in any way diminish the interest of any one in that work. But we have all along believed, and do now believe more than ever, that, as a general thing, the frequent new methods of missionary work which are so constantly being

heralded abroad, and which promise such great results at such cheap rates, are, to say the least, good subjects for careful inspection and close inquiry rather than for blind enthusiasm and prompt outlay of money. We prefer to trust to the piety, common sense, judgment and consecration of the hundreds of noble men and women who have been working along in the old ways of mission work for perhaps scores of years, and who, while ever seeking improvement in methods, still approve these old ways in the main, rather than to put that trust in new men who go out full of new methods, learned for the most part in the quiet of their Christian homes and not in actual work on the fields. Mr. George Warner, one of the men who went out under the Missionary Union to establish a new mission in western China, after looking into mission matters on the field, says, as quoted in the *Baptist Missionary Magazine*, "I have been in the past a warm advocate of independent missions, but my observation of them here has led me to become a warmer advocate of the 'old-line methods.'"

These remarks have been called out by a communication from Rev. F. S. Dobbins, in the *Examiner* of August 28, in which he announces "The Failure of the 'Matthew X Mission'"—the mission of Rev. E. F. Baldwin in north Africa. It seems that many of the glowing accounts of success which were announced in some of Mr. Baldwin's letters were based upon reports made to him by a Moor named Abraham, who, immediately on his baptism, had been set apart to the work of a missionary and sent into the interior. The editor of the *Reaper*, in which accounts of this work had been published, on hearing that these accounts were untrustworthy, went to north Africa and investigated them, and he states that they were "greatly exaggerated, if not false."

Mr. Baldwin has left the mission and gone to Syria to open a mission on the same principles, but where he can work with "greater elasticity of methods," and the young Scotchmen who were attracted by the reports which he made and went to his help have decided to drop the title "Matthew X Mission," and have declared it as their opinion that it is impracticable to work in north Africa on the directions given the apostles in Matt. 10. Instead of trying to heal the sick by laying on of hands, as Mr. Baldwin insisted should be done, they are learning from a Christian physician how to use medicines.

We may add that Mr. Baldwin, some years ago, came before our Board and laid before them his desire to begin the mission in north Africa. The Board bore his expenses to the field, to have him investigate fully. He returned and laid before them all the information he had secured, when, after long and careful consideration, they decided that it was not expedient to enter on the work.

In nothing that has been said in this article is there intended the least reflection on Mr. Baldwin as a Christian man or minister. He is, as we have heard from various sources, an earnest, faithful Christian minister. But we believe his judgment utterly at fault in the matter of conducting mission work, and have given this notice of the failure of that work because we believe our people ought to know it, they having been repeatedly called on to give to it, and many having done so. We mention it also, that the faith of our people may be confirmed in the wisdom of the methods of work now being pursued by their missionaries. *Not so much new methods in the fields as new consecration of life and means at home, is the need of our times.*

We italicise the closing sentence, to give it and the whole article our hearty assent.

EDUCATION OF WOMEN.

We have welcomed nothing to our pages more cordially than communications showing what is done by thoroughly Christian institutions for the education of girls and young women, and showing also what could wisely be done to increase the resources and

the number of such institutions. Our limitations of space compel us to restrict such communications mainly to institutions having actual or virtual connection with the Presbyterian Church, while we rejoice to know that quite as faithful Christian work is done in institutions controlled and supported by other denominations. We also rejoice that in none of these schools, in our own or any other evangelical denomination so far as we know, are denominational peculiarities offensively emphasized. The emphasis is laid upon those truths of Christianity in which all evangelical churches agree.

We have lately seen, in the *Mid-Continent*, a sprightly yet serious article entitled *The Blue Stocking*, "written under the stone span of the new porch" of the Monticello Female Seminary at Godfrey, Ill., and signed "Emily Gillmore Alden."

The article seems to us to have so much womanly wisdom in it, and so many significant and wise suggestions—all put in such lively and attractive style—that we gladly give the greater part of the article to our readers. We take the liberty of italicising, as the writer did not, some phrases and sentences to which we would signify our own hearty assent, as an Englishman does while listening to a speech by now and then exclaiming, "Hear! hear!"

The question which arises in many thoughtful minds is, What does the term "higher" convey when applied to woman's advance along the regular lines of college curriculum? . . .

Woman is made with a specific appetency for the beautiful. She lives, or other things being equal she should live, a sheltered life which gives her a sacred home leisure in which to develop her native instincts on her own individual lines, for whatsoever is "true and lovely and of good report," the world over. I repeat, on *her own individual lines*, because, though her brain fibre may be as fine as man's, it cannot be denied that, when the pushing toil of the world is considered, she has no brawn worth mentioning. She may calculate an eclipse, but she cannot mount the telescope through which to view it; she may write "Rocked in the Cradle of the Deep," but she can never climb to the masthead to furl in sail flapping in the tempestuous breath of a storm at sea. She may sing the Battle Hymn of the Republic, while she could not march five miles on a campaign. . . . She cannot dig trenches nor stand all night on picket guard. Her nerve is not firm enough nor her supple hand steady enough for a railway engineer. She could not lift for eight hours a day with a stonemason, nor poise a weathervane on the top of Trinity spire. She does drive a "four-in-hand" along the level avenues of Newport, but never a dashing team through a Rocky Mountain pass in the night time (at least as a regular thing). She cannot fell an oak nor put a moat around a fortress wall. Poor creature! She has her limitations, blessed limitations that were divinely intended to keep her what she is, if not where she is. She is a subject for "higher education" in a sense not often enough considered, much less emphasized. Her culture should be "special" to some extent, adapted to her peculiar needs and her exalted circumstances. . . .

If even twentieth-century civilization is to prove a blessing to the race, *home must remain woman's kingdom*. Therefore for the reasons above stated her education should be the highest of which the human soul is capable. . . . She should be rendered capable of intelligent sympathy with her grown son (a Yale or Harvard man perhaps), also of a clear understanding of her maturing daughter's aims and pursuits, a graduate almost before she knows it of some literary institution of some established prestige.

She should be both the artistic and practical house-mother of the world. She should know literature, art, science, or their "selected fruits," and *above all the sweet spirit and fine temper of the Christian religion*, with the grand underlying principles, of which she should be so thoroughly imbued that

skepticism concerning the best that the world ever offered should roll off her crystallized conclusions like random shot down an inclined and polished plane. She should be neither the traditional Blue Stocking on the one hand nor the modern crammer on the other. She will pass lightly over the modern fad of specific acquirement for dramatic presentation on state occasions, while endeavoring to round herself for the multifarious though private "home consumption." Whatever we may think about it, the world was started that way. *Woman's delicate physique* might settle many mooted questions if allowed to do so. She is the link—not "missing"—between men and angels. Why not hold her to her high prerogative rather than push her or allow her to push herself into arenas *where she must always be greatly discounted by man's more robust and better-conserved physical if not mental strength?* The whole discussionary spirit of the hour upon the hackneyed theme of Higher Education for Women must "simmer down" to a common-sense residuum. *She must bear children, and she should herself rear them after they are born.* She must still be a help meet (fit) for her husband. It is old-fashioned doctrine, but it is sound! "The heavens themselves are old," while the earth with all the fullness and beauty thereof cannot depart safely from some Edenic standards. The golden mean of woman's culture has not yet been touched, but we are rapidly approaching it. Not too dainty on the one side nor too dogmatic on the other, the coming woman has yet a waiting "sphere."

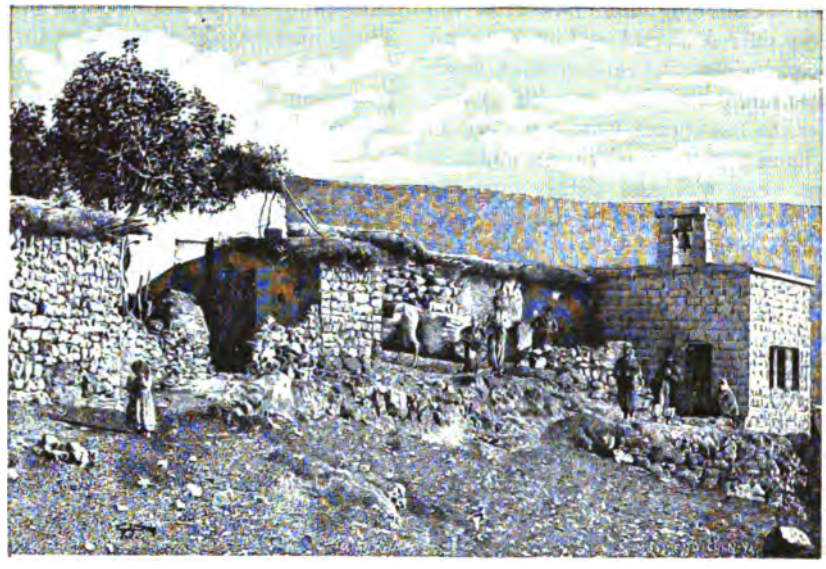
Her realm calls for a more thoroughly-elaborated system than has ever yet been devised. Let us, however, hitch behind a timorous but suggestive question: *Is a collegiate course specially adapted to man's open-air needs exactly what she requires, after all?* "Tell it not in Gath," betray us not to the fetish of modern drive and restlessness, but we whisper to ourselves a sturdy negative. Truth often flashes from the grinding of popular errors upon each other. The interplay of theories and the saving grace of oft-repeated experiment will before long loosen, if it does not untie, the Gordian knot.

Native power, wider preparation and the call to "come up higher" characterize this silver day, and we are content to wait for the "golden morrow" when we shall have *neither Blue Stockings nor waxen dolls, stuffed specimens nor dissolving views, but harmoniously and suitably cultured women* in all that pertains to the best thinking and the purest living not only for themselves but those for whom they are *divinely called to care.*

SEALS BROKEN.

In February, 1885, the following words were written from Syria and printed in the New York *Evangelist:*

We spent the night in Ain Kunyeh, a village far up one of the mountain ridges. We slept in comfortable beds spread upon the floor of the one room, at the other end of which, beyond a curtain, slept Maalim Boulos and his wife, with two pretty little girls of perhaps four and two years, and an infant of three weeks. In no American home could we have been more cordially welcomed, nor indeed more gracefully. Several friendly men spent the evening with us. In this village there are a few Protestant church members. The school has lately been closed by the government, and the door of the mission building, used both for the school and for preaching, has been "sealed." I went to the door of the little church to see what might be the visible form of the "seal" by which imperial authority would forbid men to "teach and preach in the name of Jesus." Across the line where the two leaves of the door meet a string was extended, one end of which was fastened to each by wax bearing the imperial seal. I remembered the sealing of the stone of the sepulchre in which the dead body of Christ was laid, and believed that the attempt to confine his living body, the Church, will prove as futile.



AIN KUNYEH, SYRIA.

Rev. W. K. Eddy, the missionary who accompanied the writer in that visit, has lately written to his father, Rev. W. W. Eddy, D.D., of Beirut, now in this country, a deeply-interesting narrative of the reopening of the Ain Kunyeh mission building. In a recent visit to our office, Dr. Eddy read to us his son's letter, and at our request has kindly prepared for our readers the narrative which it contains, as follows:

It would take several pages to tell of all the steps taken to secure this joyous result,—of the many petitions forwarded in vain to Damascus and Constantinople, of the deputations of the people of Mejdel to the Waly, or Governor-General, of the province of Damascus (one of which, in consequence of the exposure which it involved to a wintry storm, cost the beloved and useful native preacher, Abu Asaaf, his life), of consular and ambassadorial intercessions. Passing by all others, only the last two of these steps will be noted. A letter from my son, dated Sidon, October 13, states:

In response to telegrams addressed to me by Rev. George Ford, from Constantinople, whither he had gone to press the matter of these closed schools, I set out for Damascus to obtain an interview with the Waly and to follow up the orders which had been addressed to him by the Grand Vizier.

I called upon him in company with our consular agent, Mr. Meshakah. He was calm, dignified and polite—nothing more. As to the matters in question he said "he would inquire, he was inquiring, he had inquired, he would send a telegram hastening answers, he could do nothing until he had inquired sufficiently." I pressed the matter and gave extended information and explanation, but could obtain no definite result, and therefore was compelled to relinquish my efforts and return to Sidon.

Another letter from him of November 1 says: "Last week Mr. Ford telegraphed that the prime minister had overruled the objections of the Waly and had sent new instructions in our favor, and urged me to go again to Damascus to see his excellency and to obtain if possible the desired orders. On my arrival, after travelling all night, I went to the house of our consular agent, but did not find him at home, as he had gone to see the Waly on this very subject. On his return he reported that the Waly had many and serious objections to all that had been proposed, and would not do a thing. One of his great objections to opening the closed buildings was that we *preached* in them.

The next day, Friday, was the Moslem day of rest; Saturday, the feast in honor of the Prophet's birthday, and the Waly was busy receiving calls of ceremony. Sunday of course

I would not go to the seraglio. That afternoon arrived a telegram from Mr. Ford saying that the promised vizierial orders had been delayed at Constantinople, but had now finally been sent. So on Monday, armed with documents of various dates and well primed with facts, I went to call on the Waly. He received me very pleasantly, and soon said, "I have received orders from Constantinople to do as you wish. What would you like?"

This question it did not take long to answer, and I asked for the rebuilding of the Mejdel building and for the reopening of the Hamath, Mejdel and Ain Kunyeh schools. He called for his scribe and gave him the necessary orders, and then said, "Now I would like you to telegraph to Constantinople that I have given these orders."

It was evident that he was now anxious that his conduct should be placed in a more favorable light at the capital. He accompanied me to the door on leaving, and said that if I would send in the afternoon that I should receive the orders. They were not engrossed and copied, however, at the time in which I was obliged to leave, but I received them yesterday by mail. What a grand success after six years of patient waiting! I hope that it will be a great encouragement to the poor, dispirited people and the precursor of spiritual blessings. The only drawback to our joy is the fact that in our straitened financial condition, owing to the debt of the Board and our reduced appropriations, it will be difficult to supply the teachers for those reopened schools, although they are sadly needed, and hesitation to avail ourselves of these orders may seem to imply insincerity in our urgent seeking of them.

AN ACTUAL CONVERSATION.

Pastor.—Miss L., you seem evidently to be a disciple of Christ; why do you not enroll yourself among his disciples by becoming a member of our church?

Miss L.—I do not see the need or the duty.

Pastor.—Our Lord requires us to confess him before men.

Miss L.—My dear pastor, do not I confess Christ before men?

Pastor.—Yes, you certainly do. No woman is more constant in her attendance upon all our services; no Sabbath-school teacher is more faithful in her endeavors to bring her pupils to Christ. No one is more exemplary in all her behavior. And yet, I think your enrollment among our church members would add force to your testimony for Christ, and be a help and comfort to his people.

Miss L.—But I do not believe in creeds. Where I formerly lived I was among the people who call themselves *Christians*, and do not have any creed nor any such denominational name as *Presbyterian* or *Baptist* or *Episcopalian*. I communed with them.

Pastor.—Do not they have any creed?

Miss L.—Oh no! They do not think creeds to be right.

Pastor.—Will they admit to their fellowship one who does not believe in God?

Miss L.—Of course not.

Pastor.—Well, the first article in the oldest of Christian creeds is, "I believe in God." But suppose one should say, "Of course, I believe in 'God, the Father Almighty, maker of heaven and earth,' but I do not believe in Jesus Christ as his Son, in any other sense than I believe that every good man is a son of God." Would the "*Christians*" acknowledge him as belonging to their fellowship?

Miss L.—By no means. One who does not believe in Christ cannot be a Christian.

Pastor.—Then they adopt and act upon the second article of that most ancient creed. I thought you said that they have no creed. It is only a question how long a creed shall be and how full its statements. Possibly Presbyterians have too long a creed. Some of them are proposing to shorten it and simplify it. But have you noticed that the Presbyterian creed or Confession of Faith is not required to be adopted or subscribed by the members of the Church? Nothing is required for good standing as a communicant in the Presbyterian Church except the profession of repentance for sin and faith in the Lord Jesus Christ as the atoning Saviour from sin, and such behavior as convinces

the pastor and elders that that profession is sincere.

Shortly after a conversation of which the foregoing is the substance, Miss L. united with the Presbyterian Church and was a happy and useful member of it. She continued to be, as she already had been, a great comfort and help to her pastor. He thought that her visible connection with the Church added to her usefulness and happiness.

A MISTAKE CORRECTED.

One who evidently values THE CHURCH AT HOME AND ABROAD, and desires to promote its wider circulation, writes:

I am a subscriber to THE CHURCH AT HOME AND ABROAD, and feel so much interest in its power of doing good that I spoke to my pastor and said that I would pay one half the subscription price for any subscribers he might receive between that time and January 1. He told me that it would be no use to take hold of it then (the month of September), as you took no subscribers for less than one year, and such subscribers had to begin on January 1, so the matter was dropped until the present time.

This is a mistake. In a circular widely distributed, and which our Business Manager has intended to reach every pastor, he has stated that *subscriptions may begin with any month.* In fact, subscriptions are sent in at all times of the year, and the subscriber begins to receive it from the date of his order, or from any earlier date which he specifies. Some desire the back numbers from the beginning of the current volume, and others do not care for this.

We have learned of this mistake after the foregoing pages have been made up, and avail ourselves of the space here left available to make the true usage of the magazine known to all who have failed to learn it. If it were possible, we would place this on the the very first page, but hope it will not be overlooked here. Most heartily do we thank the subscriber who has sent us this information of his generous purpose, modestly withholding his name.

Just as we go to press comes a letter from Minnesota, in which the writer says:

I enclose draft ($5) to enable you to send THE CHURCH AT HOME AND ABROAD to some worthy ones otherwise unable to secure it.

I wish it were possible to induce the people more freely to take it, read it, and be influenced by it.

Just like him! That Minnesota young man has done that same thing every year since this magazine was commenced. He gives to the Board of Foreign Missions the salary of one missionary. We do not happen to know how much he gives to home missions, but have reason to believe that he gives generously to all departments of the Church's work.

Rev. A. S. Billingsley writes from Statesville, N. C., of "a glorious revival at Mooresville." He mentions Mr. Fife as the human agent whose labors the Holy Spirit has thus blessed. He says: "Although 'a plain, blunt man,' he preaches and prays with great power. With an audience of 2000 to 3000 all was solemn and impressive. 'The glory of the Lord' seemed to fill the tabernacle. Many wept. 'Twas good to be there. Praise ye the Lord."

HOME MISSION NOTES.

BY THE SECRETARIES.

A HAPPY NEW YEAR.—Farewells to the old year and greetings for the new stand very near together. As when one king was slain and a successor was proclaimed, it was only necessary for the public crier to shout "The king is dead" with one breath and "Long live the king" with the next. So we sometimes bid farewell to the old year even with gratitude for the past mercies and hail the incoming year with joy.

The number of our laborers last year was greater than ever before, being 1701 ministers, found in all the states and territories except Georgia, Louisiana, Mississippi and South Carolina, and 368 teachers among the Indians, Mexicans, Mormons and southern whites. As a result of their labors there were added to the churches 16,888.

Our expenditures on the field last year were larger than any previous year, and yet the work grows beyond our means to carry it on. Missionaries are crying out for salaries overdue, which we have not paid because we cannot obtain the necessary funds. Notwithstanding the demands made on our treasury have been $25,985.63 more than last year up to Dec. 1, we have granted $50,798.20 less, and have appropriated $91,380.38 less, than was asked of us during the first eight months of the present fiscal year.

But bad as our condition is, it is not hopeless. Up to December 1, our receipts from legacies, churches and individuals were $58,049.42 less than the previous year, churches and individuals having increased their gifts $15,060.20. Our debt has sprung largely from the falling off of legacies. The deficiency from that source is $73,109.62. What then shall we do? Why should we not bring forward a thank-offering for spared lives? Why should not the hundreds of churches that gave nothing to this Board last year, and all other churches, gather up their offering for us? Let all the Sabbath-schools lend a helping hand; and let all the people bring forward their tithes and prove the Lord herewith, and see if he will not pour out a blessing that there shall not be room enough to receive it. If we all will do this, we shall soon find that we have all entered on a *Happy New Year.*

The Presbyterians in Rochester are not asleep. Dr. John Hall of New York city addressed the Presbyterian Union in that city on the evening of November 20. Two or three new churches are talked of in different parts of the city to meet the wants of the increasing population.

FIVE MORE HOME MISSIONARIES FALLEN.—Rev. C. S. Armstrong, D.D., of Jackson, Mich., died November 13, 1890. Dr. Armstrong was born and reared in Michigan. His collegiate course was taken at Ann Arbor; his theological course at Union Seminary, New York. He was a chaplain in the army during the war, and he divided his active ministry between Michigan and Illinois, beginning and ending in Michigan, but spending quite a number of years in Illinois at Alton as pastor, and in southern Illinois as synodical missionary and evangelist. He was faithful, active and useful.

Rev. S. N. St. John, one of the veterans of Kansas Presbytery, died at Oxford, October 26, 1890, and was buried at Soldier City, Jackson county, in that state. Born on Long Island, N. Y., January 22, 1822. He had had malarial fever, and was afterwards taken down with nervous prostration and general debility.

Rev. P. L. Carden, of Red Bluff, Cal., died at that place on November 8, 1890. We have learned no further particulars, but Mr. Carden was a safe, judicious and valuable member of Sacramento Presbytery.

Rev. O. W. Winchester, a home missionary in the West for many years, died November 7, 1890, at Oregon, Wis.

Rev. Lyman Marshall, who has served as a home missionary for the last twelve or

fifteen years in St. Peter's, Minn., and Lebanon, Ill., till his health failed him about three years ago, died, November 16, in Lebanon. He preached a much-prized sermon the Sabbath before his death, and was as well as usual during that week, and went to bed Saturday night apparently as well as usual, but he died early the next morning.

Every little while some article or letter in our magazine or in some of our weekly papers throws into prominence our work in the South. We hope all our readers will notice the article on that subject written by Dr. Morris, of Lane Seminary, and found in the January number. The *Mid-Continent* of last month and the report of the annual meeting were full of the same subject.

Droughty Kansas.—The brethren of Kansas Synod were made happy over the annual report of their synodical missionary at their late meeting. It seems that they had in that state, much as it has suffered from drought, *one twelfth* of all the missionaries in the country. They cost the Board only about *five* per cent. of the whole amount disbursed by the Board, and they received into their churches *one eighth* of all the additions to the Church received from our missionaries last year.

Another Veteran.—Rev. J. J. Ward, who is now doing the full work of the ministry at Kasson, Minn., began his work in the ministry February 16, 1840, at Camillus, N. Y.

A Plucky Teacher.—The senior teacher who is in a school in New Mexico, says:

I asked Miss L. a few weeks ago if she had everything she needed in the schoolroom, and she said, "Yes, everything but scholars. I have all the old scholars and three new ones, but just now most of the *a b c* scholars have the smallpox. Of course the older children have all had it, and there is no occasion to close the school as long as I can conquer my fear of it."

Our synodical missionary of New Mexico, under date of September 8, writes:

During the quarter I have made four trips to Mora. I have tried to do what I could in the way of preaching to our vacant churches, but have not been able to do as much as I hoped to do. My field is so large and our vacant churches so far apart that I find it difficult to reach some of them. The greater part of the month of June was devoted to church work. July was devoted to school work, although I preached every Sabbath. I made one trip into Arizona, preaching in Flagstaff, where we hope to organize a church in the near future. The great trouble is the lack of ministers to take charge of our churches when they are organized.

In the early part of August I made a mission trip with Rev. J. Y. Perea, preaching in a number of Mexican towns. Our mission work is on the increase among the Mexicans. Missionaries are being asked for by those who have been all their life long under the control of the priests. Juan Tafoya is a new field that has opened up during the past three months. Mr. A. Chavis has moved to this place and has opened a large school. A teacher should be sent to teach, as Mr. Chavis has a large field to visit and to preach in a number of Mexican towns, also in Laguna and Seama of Laguna.

The greater part of the month of August has been spent in school work in company with Rev. R. W. Hill, D.D. We visited together Santa Fé, the schools in the Taos field, Laguna, Seama of Laguna, Isleta and other places on the A. and P. road. We spent some time together at Las Vegas and at Raton.

During the quarter I have travelled in connection with my work 3911 miles.

It will be noticed that some changes have been made in the list of home mission topics for the year 1891. Some topics have been removed from the list and others have been restated. The list will be found more comprehensive and the topics better adapted to the months to which they are severally assigned.

January.—The Evangelization of the great West.
February.—The Indians.
March.—Home Missions in the older States.
April.—City Evangelization.
May.—Our Foreign Population.
June.—Our Missionaries.
July.—Results of the Year's Work.
August.—The Mormons.
September.—The Outlook.
October.—Our Treasury.
November.—The Mexicans.
December.—The South.

CONTRIBUTED ARTICLES.

THE PROGRESS OF RELIGIOUS FREEDOM IN BRAZIL.

REV. JOHN M. KYLE, RIO DE JANEIRO.

The people of the United States have become so accustomed to religious freedom, and it is so much a part of their life, that they fail to understand the spirit of intolerance which exists in other parts of what is known as "free America." All who live to the south of us have governments which are like ours in form, but the spirit which pervades them is different. The Latin and Anglo-Saxon races have been trained in different schools, and they do not have the same conception of liberty. From colonial times the people of South America have had what is called paternal government. Though some things can be said in its favor, it is not the kind of government which begets an independent spirit in the people. Those who governed cared not for the "will of the people," but sought to carry out those measures and ideas in government which, in their opinion, were for the highest good of the people. Accepting the intolerant claims and teachings of the papacy, they thought it necessary for the highest good of the people to train them in the Romish Church. To encourage in any way the propagation of the "heresies" was to foment discord and trouble. Reasoning in this way, those who were in authority were led to persecute Protestants in colonial times, and only to tolerate them both under the empire in Brazil and in all the Spanish republics.

The power which inaugurated the Spanish Inquisition and the spirit which moved it had not entirely spent their force. The same feeling which was dominant among the Latin people of Europe during the sixteenth and seventeenth centuries still exists in the Romish priesthood of South America. It is the feeling that Protestants have no rights which Romanists are bound to respect, and that men have no right to think for themselves upon the subject of religion.

In the sixteenth century, when Brazil was a colony of Portugal, John Boles, a French Huguenot, was executed at Rio de Janeiro for heresy. Even at the time of the independence, in 1822, this spirit was so strong that the Romish Church was made the state Church. The state erected the church buildings, supported the priests, provided seminaries for the education of candidates for orders, and gave its entire moral support to that Church. All persons were bound to respect it, and no one was allowed to speak or write against it. Other religious sects were only tolerated. Even this was a step in advance of the old colonial policy. Protestants were allowed to meet for worship in private houses or in houses with no "exterior form of a temple." In consequence of this clause all the Protestant church buildings in Brazil are plain structures without steeples or belfries, the absence of these being considered a sufficient conformity to the regulation. The first Protestant church building erected in Brazil was the English chapel in Rio, built in 1823. The feeling was so strong against it that the chief of police sent a guard the day it was dedicated to prevent disorder. Little by little the people became accustomed to the presence of a Protestant house of worship, and quieted their fears by reflecting that all the services were held in a foreign tongue, and could therefore do no harm to Brazil. Later on, however, when Protestant missionaries came from the United States and Scotland, and after learning the language began holding religious services in Portuguese, the old persecuting spirit was revived, and these men were vilified, threatened and persecuted in various ways. But they were men who were not easily daunted by such opposition, and since then this intolerant spirit has to a large extent died

out, except among the priests, who are as bitter as ever.

This result has come largely through the influence of Protestantism and a natural growth of liberal ideas among the people. Some of the leading men of the country have visited Protestant lands and become convinced that Protestantism and religious liberty are not so horrid as the priests had pictured them. The more intolerant laws upon the statute books, in time became dead letters; but it was only in 1861 that Protestant marriages were recognized, and even in 1888 Parliament refused to consider a liberty of worship bill.

But the cause of religious liberty gained a complete victory through the revolution of last November. It may be only a temporary advantage, but we hope that it is permanent. The provisional government separated church and state, granted liberty of worship, excluded Romish teaching from the public schools, instituted civil marriage, placed the control of the public cemeteries in the hands of the civil authorities; in a word, inaugurated an era of entire religious freedom. All this is at once wise, just and reasonable, and places Brazil, in this respect, far in advance of the other South American republics.

The provisional government has prepared and decreed a new constitution which was to be presented to the Constituent Assembly, called to convene on November 15, this assembly to have power to amend and finally adopt it. The following are the articles which treat of religious freedom:

It is prohibited to the states as well as the union to establish, aid or hinder the exercise of any religious worship.

All individuals and religious denominations may publicly and freely exercise their worship, associating themselves for this purpose, and acquiring property within the limits prescribed by the law of *mortmain*.

The republic recognizes civil marriage alone, which will always precede the religious ceremonies of whatever faith.

Cemeteries will be secular in character and administered by municipal authority.

Instructions furnished by public institutions will be secular.

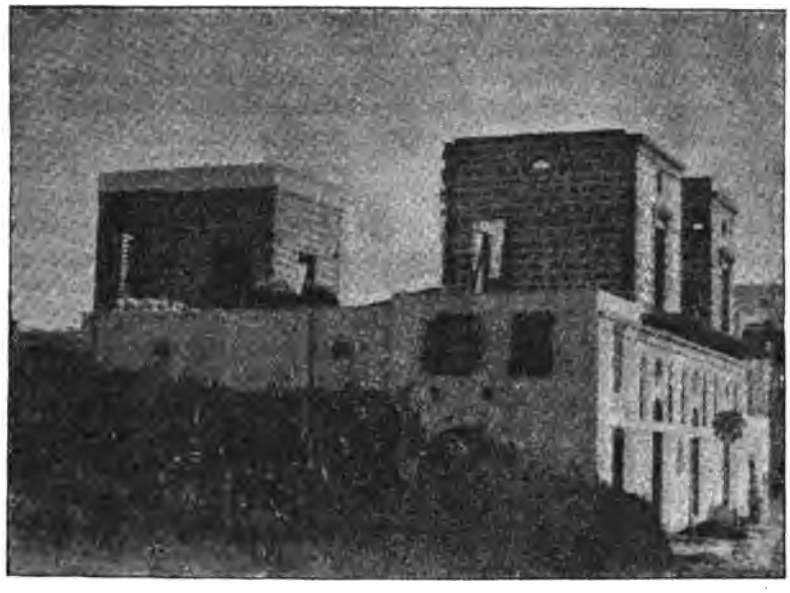
No denomination or church shall enjoy official subsidy nor hold relations of dependence or alliance with the government of the union, or that of the states.

If these articles are approved by the assembly and the principles of religious freedom become thus embodied in the constitution of the republic, Brazil has before her a bright future, and her statesmen will be forever freed from the troublesome "religious question;" and the people of Brazil, liberated from the thralldom of the papacy, free to follow the dictates of their consciences, will be a happier and a better people. The Romish Church itself will reform, if it is possible for the Church in Brazil to reform, and a grander opportunity will be presented for Protestant Christendom to enter and freely and openly teach "the truth as it is in Jesus."

MEDICAL MISSIONARY TOURING.

IRA HARRIS, M.D.

It is my custom to spend nearly two thirds of the year in hospital dispensary work and the remainder in touring, and I am more and more impressed with the latter as a means of reaching the people. In illustration of its value, I will give two instances. During a recent tour I visited a village in the northern part of our field. The people are noted all over this part of the country for their bigotry and strict observance of the tenets of the Greek Church, and their bitter hostility to members of other sects. They have been very much opposed to missionaries visiting them. Mr. Samuel Jessup and party some years ago experienced a very exciting time here, and it was only by taking their departure that they escaped stoning and perhaps personal injury. Last summer Mr. March stopped at this place and spent the night. During the evening he attempted to give them a religious talk. A very few were willing to hear what he



TRIPOLI DISPENSARY.

had to say, but the majority vigorously opposed; and the sheikh requested him to "retire early, and get up early and go."

Last February a young man from this village came to the dispensary in Tripoli for treatment. He remained with us five weeks. He was in daily attendance upon the religious services before clinics. He became very much interested in the Bible. When he returned to his village we gave him a copy of a Gospel and a number of tracts. When his father came to accompany him home, he brought an invitation for me to make them a visit. This I accepted, but did not set the date, for I wanted to see what sort of a reception I would receive if they did not know that I was a doctor.

We put up our tent in an open space near their church, and sent the muleteers for water. They soon returned, saying the people refused them water at any price, also threatening to drive us away. Presently a man came; I told him I was not pleased with our reception, especially as we had come expressly on invitation of the sheikh. "Are you the American doctor?" said he. On our replying in the affirmative, he ran, shouting, "El Hackeem, el American;" presently several jars of water were brought to the tent. Then the two sheikhs came to welcome us, and tried to drag us by force to their homes, but we preferred remaining in our tents. In about fifteen minutes a woman came, bearing on her head a large straw tray, and set it before us. In the centre of the tray was a flat dish filled with two dozen fried eggs, and heaped about it were as many loaves of Arab bread. It was a gift from the mother of the young man we had treated in Tripoli. After dinner a crowd gathered for treatment. A severe epidemic of typhoid fever was present in the village, thirty-three having died in as many days. This made the visit of a physician doubly welcome. We spent a profitable day. The people listened respectfully and attentively to all that was said to them in a religious way. We sold and received orders for fifteen Testaments.

WELCOME FROM A GREEK PRIEST.

During the summer I spent three weeks in a Moslem village. One evening a man was brought from a neighboring village, accompanied by a number of his friends, with the village priest, who came to administer to him the last rites of the Greek Church if I said the man would not live. We did what we could to relieve the dying man.

Then my assistant gave him a very earnest religious talk, and it was touching to see how the people drank in the words of truth. The priest, for a wonder, being as good a listener as his flock, expressed himself as being much pleased at what had been said. Next day the man died, and the occasion was used for another service. On the following Saturday the priest came and gave us an invitation to come to their village on the Sabbath and give his people "a song, a chapter from the Bible and a sermon." We were astonished at this request, coming from a *priest* to a Protestant missionary. We gladly accepted the invitation. The day being hot, mats and rugs were placed for us under an oak tree. Thirty-three persons, seated on the ground, rocks and stones, listened to an excellent Bible-talk from my assistant. It was an occasion long to be remembered, and we thanked God for this privilege of speaking to the people.

These are only two instances of many I could relate, illustrating the value of medical missionary touring among the people. He goes to them as a physician, not as a preacher, and not only are the people willing to attend his clinic, but if religious services are held they are willing to listen to these for the benefit they expect to receive in the way of medical treatment. Thus the seeds of gospel truth are sown in the hearts of Moslems, Druzes, Nusaireyeh, Jews and nominal Christians, which, by the aid of the Spirit, will result, we trust, in their salvation.

IMAGE WORSHIP DURING MUHARRAM.

MRS. LORETTA C. VAN HOOK, TABRIZ.

There is a mosque at Zenjanat in which there are two stone pillars, concerning which the villagers relate the following legend: More than thirteen hundred years ago a shepherd was sleeping on the ground, and heard a voice saying, "Arise and worship." He opened his eyes to see two pillars that had been placed by his side by the hand of God, and prostrated himself before them. These pillars are held very sacred; the mosque is built over them, and the village has grown up around it. In this mosque is kept a sacred image, "made by the hand of God," mounted on the top of a long pole. It appears to be formed of iron. The head and arms are filigree work, cut out of a thin flat piece. The body seemed to be a round ball. At the beginning of Muharram, the month of mourning, this image was brought out and paraded through the streets. So many handkerchiefs were presented to it as votive offerings that it seemed as though every one in the village must have had a share in its presence. These were tied to the pole and to each other. After it was "dressed," it was brought to an open space in front of the mosque, and there the people crowded about it, kissing it and offering sacrifices before it. They then formed into bands, circling around it with the same motions with which they parade the streets in Tabriz. Without instruments of torture and the beating of their bodies, reduced to arm exercise merely, this parade became a graceful dance or gymnastic exhibition. The image is held up by a seyid, and during the first ten days of Muharram is said to have the power to move about at will. The seyid declares himself powerless to hold it when it chooses to move, and several men were always standing about the pole ready to fly to the rescue when necessary, and the dance was frequently interrupted by the thing's frantically rushing from one side of the square to the other, knocking over any one who happened to be in the way it took, and six or seven men declared their combined strength was not sufficient to hold it. One peculiarity was that it would only move in the hands of that seyid, and ordinarily it was very dangerous to touch it. It would resent such familiarity by knocking one down. It is said that upon one occasion it was taken to Tabriz for repairs, and, when mended, arose in the night and returned to its place in the mosque without help of man.

This image was brought out every night about sundown with the same performances, except that it was not paraded through the streets after the first evening until the morning of the tenth or great day of Muharram, the day upon which they cut their heads in the manner which has often been described.

Upon that day it was taken through the streets, at the head of the procession of devotees, to the top of a high hill, where they stopped and beat themselves; then over the river to the grave of a dervish, where they stopped again. The third halt was in a field, where they beat themselves for the benefit of their small cemeteries that lay near by. Thence they commenced to ascend a high mountain, on the top of which people from surrounding villages had been gathering since the dawn. We went up that mountain one day, and found the road marked by heaps of stones piled up by pilgrims, and the top crowned by some large rocks and a rude altar. Going up the mountain, the image could scarcely be restrained, it was so eager to reach the top. Once, it is said, it left the mosque and ran up the mountain alone. The men who were along vied with it in haste, and, reaching the top, the special devotees—"men in white shirts," they are called—cut their heads so that the blood streamed down their dazzling white garments. After a couple of hours, they began to descend with slow and sad footsteps; for "if they had died on the mountain-top, they would have gone straight to heaven." When the procession entered the village on its return, the women, gathered on the house-tops and hillsides about the mosques, set up such a wail as I never heard in my life before. The "white shirts" paraded in front of the mosque until one fainted and others appeared about ready to fall, when they drew off to one side, and the woman immediately rushed to them to dress their wounds and serve them with refreshments, after which they were taken to the bath. Some of them walked steadily; others had to be supported on either side and to stop often to rest. After this the image was set up, and the dance around it lasted until all the men present had taken part. A large number of sacrifices were offered. I was greatly affected by the sight of several old men, who, apparently realizing that they must soon drop into their graves, seemed dedicating all their remaining strength to adoration of this god. At the close it was lowered, and the people crowded up to kiss it, many laying their hands upon it, then passing their hands over their face. After the men the women came, some of them bringing offerings and others their children, who were either lifted up to kiss it or made to pass around it. The parade was finished before noon; but at three o'clock in the afternoon I passed the mosque, and there were still women there kissing the tog.

About ten miles from Zenjanat is a high mountain called "Sultan," which is a favorite place of pilgrimage. We were not able to ascend it, although we planned to do so a couple of times; but those who do so always go in the night, that they may be there for the sunrising, and there are altars there for offering sacrifices. There are said to be remains of the fire-worshippers, and these pilgrimages appear to be a relic of Zoroastrianism.

THE MALAGASY FIELD.

REV. JAMES JOHNSTON, BOLTON, LANCASHIRE, ENGLAND.

As in honorable association the Presbyterians are to the New Hebrides, and the Wesleyans to Fiji, so is the London Missionary Society to the "Pearl of the Indian Ocean," the third largest island of the world —Madagascar. In according to the Society of Friends with its 15 missionaries and 32,000 adherents, and the Church Missionary Society with 12 missionaries and 10,000 adherents, high praise, the more laborious part of the spiritual tillage has been effected by the splendid enterprise of the London Society. To it belongs the credit of sending the pioneer guard, of making the earli-

est translation of the book of grace—the New Testament—and of likewise offering very helpful counsel in behalf of religious and civilized rule. This society gave the first heroes and martyrs; and of some of these is it true, "no one knows of their sepulchre till this day."

From the year 1818, when the Protestant missionaries stepped ashore, the history of the land forms a romantic narrative. For ten years the sky was unclouded. In that decade of privilege the seed of truth was sown in a soil which yielded a notable harvest. The days of persecution which began in 1829 and only ended in 1861, throughout the dark and bloody reign of Ranavalona I., mark the saddest chapter in missionary annals. Her cruelty was exercised in the most diabolical manner to uproot faith and exterminate the faithful. Of that epoch of terror a thrilling record is preserved in a classic work by William Ellis, one of Madagascar's greatest benefactors. That scattered, isolated bands of men, women and children, unprotected by the arm of the missionary, should maintain for upwards of thirty years on a far-away isle unswerving allegiance to the Saviour is a remarkable confession to the power of the word. After the succeeding sovereignties of Radama II. and Queen Rasoherina there came to the throne in 1868 the good Queen Ranavalona II., who reigned until 1883. The Church of Christ has yet to learn the distinguished worth of this rare servant of God. To her supremacy Madagascar owes much of the prestige which at the present day it enjoys in the eyes of western nations. By the exhibition of ardent piety, elevated character, penetrating judgment and sanctified patriotism, Queen Ranavalona II. has stamped her personality on the Malagasy race. Before her sceptre commerce, building, education and religion had healthy encouragement. Alas that such a glorious rule was too early overshadowed and ceased amid the echoes of war! Combating the attempted conquest of her island kingdom by the French, her strength was outdone. So died this royal heroine, trusting in Christ, charging her ministers to guard the civil and religious freedom of the Malagasy, and committing the nation's destiny to the most high God. Readers of THE CHURCH AT HOME AND ABROAD will remember the visit of her deputation to Europe and America to win sympathy for her country in danger, and the genuine reception which Americans gave to the ambassadors.

Providentially and happily for Madagascar the reigning monarch, Queen Ranavalona III., has walked in the footsteps of her predecessor. Her accession was signalized by the French abandoning their project, retiring after heavy losses, and accepting the prerogative to represent the foreign affairs of the island. Everything meanwhile bearing on the advance of missions has been progressive in the promotion of schools, evangelization and missionary operations. Statistics tell of some sixty European missionaries (male and female), seconded by upwards of 1000 native pastors and 5000 evangelists. The school system linked with the honored names of Miss Bliss and Miss Craven of the London Missionary Society and the Friends' Foreign Missionary Association has been a phenomenal success. These institutions number 1300, with 125,000 or more scholars, in which slave children and princesses of royal blood may be seen sitting alongside one another. There are 150,000 church members, 450,000 adherents and not less than 1,500,000 professing Christians. Over and behind this picture deep shadows rest. Madagascar is not Christianized. *The bulk of the natives have never heard of the gospel!* Be it however not forgotten that the word has only freely been preached there seven and twenty years. On the outskirts of the capital, Antananarivo, there is a mass of ignorance and superstition, painfully intensified beyond by a grossly heathen population. Notwithstanding the willingness and capacity of the people to learn, their notorious lack of truthfulness, their drunkenness and immorality, prevent rapid or great victories in the name of the Lord.

An evil cloud has suddenly appeared on the horizon of Madagascar. With opportunities covering the length of four years the

French have done nothing to develop the vast and fertile resources of the country, and have also prevented other nations. To France, nevertheless, a "protectorate" of the island has been granted by the English. Sooner rather than later, the Anglo-French agreement, signed on August 5, 1890, will be discovered to be a huge step backward. To transfer a nation's independence and territory to a distant power without any reference whatever to the voice of the former is a stain upon British honor. The *Chronicle*, the organ of the London Missionary Society, says, "We assist France in her effort to deprive Madagascar of liberty." Opposition to it will be the order of the day by the intrepid Hova government, and what the issue may be cannot be foreseen. For the difficult position of the missionaries and their converts, all who are concerned for the work of God will pray heaven that light may shine, and then shall it be written, "The Lord hath done great things for them." May Malagasy's crown of promise be glorified!

INFLUENCE OF MISSION WORK FOR THE CHINESE IN CHRISTIAN COUNTRIES UPON MISSION WORK IN CHINA.

REV. HENRY V. NOYES, CANTON, CHINA.

In February, 1871, Tam-Ching, who had been converted in connection with the work of the Presbyterian mission in San Francisco, was a student in Dr. Happer's training-school at Canton, China. His native village was 130 miles from the city, and once, when he went home for a visit, it was suggested to him that he find a place for opening a Christian school. At that time there was not a single Christian chapel or school in all that wide region on the south between Canton and the sea. He reported, on his return, that he had rented a place near the west gate of San-Ui city. The population of this city is about 250,000. It was afterwards discovered that the man from whom he rented the building was not the real owner, and the building had to be given up. The effort to find a place was however continued, and resulted in establishing a school in Kong-Mun, which was continued for several years. Kong-Mun is six miles from San-Ui, and has a population of 100,000.

In the following year, 1872, Shing-Chak, who had been eighteen years in California, and was converted there and trained as a colporteur at the Presbyterian mission in San Francisco, secured a location near the east gate of San-Ui city. A resident was employed to teach the school, and Shing-Chak acted as native preacher until he returned to California, two years later. With the exception of a short time spent in preaching in the Sandwich Islands he was in the employ of the Presbyterian mission in California until he was too feeble to preach longer. He then returned to Canton and spent his last days at the hospital, supported till he died by Chinese Christians in California. The work he commenced in San-Ui has been continued until now. A church with twenty members was organized there May 19, 1879.

The next chapel opened in the districts, whence emigration goes, was at Chik-Hom, fifty miles from San-Ui, in 1877. The man who obtained this chapel for the mission was Chiu-Kuk-Cho. He had been a fortune-teller, but was converted in California and baptized by Dr. Loomis. He and another named Kwan-Kwok-In, who was converted in Australia, and acted partly as door-keeper and partly as colporteur, were the men who had charge of the work at Chik-Hom, which gradually developed into a church, organized September 30, 1882. This church began with nineteen members, seventeen of whom, though so far away, hitherto had had a nominal connection with the church at San-Ui.

Chiu-Kuk-Cho, who had been an elder in the San-Ui church, was asked to act as elder in this church, and two others were elected. One was Kwan-Kwok-In, mentioned above; the other, Mo-Hing-Shan, had heard the gospel first from the lips of Mr. Condit on

the streets of Los Angeles. One elder has since been elected. His name is Ng-Man-Hing. He, too, has lived in California, and got his first favorable impressions of the gospel on board the steamer returning to his native land, and from a Chinese Christian also returning, and who was converted in the United States.

Li-In obtained the next chapel at Chung-Lau, some thirty miles from Chik-Hom, in 1879. He was short, almost humpbacked, and his bodily presence did not commend him. A more faithful, earnest Christian, however, is rarely found. He had been a servant in the family of Judge Curtis in Sacramento. After returning to China he had endured bitter persecution from his own family. Quietly and bravely he had borne it until those who persecuted him learned to love him for his amiable Christian character. He died about three years ago. He had while at Chung-Lau been first door-keeper, then colporteur and finally for years a faithful preacher. Undoubtedly, when he passed beyond our sight, he heard the Master's welcoming voice saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Since this man's death Ng-Man-Hing has been the preacher at Chung-Lau until the beginning of the present year, when he was transferred to San-Ui.

Near the close of 1880, Mo-Hing-Shan and Ng-Man-Hing obtained a chapel at No-Fu, on the extreme western border of the San-Ning district. Mo-Hing-Shan did excellent work here both as teacher and preacher for two years. While here he received a letter from a literary graduate near Yeung-Kong, a large city on the sea-coast, sixty miles from No-Fu, making inquiry about the doctrines of the gospel. He first sent him some books, and afterwards visited him. During this visit he found a building in Yeung-Kong that could be rented for a chapel. He, however, went to the Sandwich Islands early in the following year, 1883, and as there was no one to take his place, work at Yeung-Kong was not then attempted by the mission.

In May, 1886, however, Dr. Thomson, accompanied by Lam-Tai, an excellent man who was converted in connection with the work of the United Presbyterian mission in Los Angeles, visited Yeung-Kong and obtained a dispensary and chapel. Lam-Tai, under Dr. Thomson's care, has remained there steadily until now, and the work has so developed that a church is about to be organized. The population of the city is about 50,000.

A chapel at Kwong-Hoi, on the sea-coast between Yeung-Kong and Macao, was taken over from the English Church mission by the American Presbyterian mission in 1881. After some three years it was transferred to the American Board. The man who had charge of the station during this time was Chan-Tsung, who was converted in California.

San-Cheung-Fan is a market town in the San-Ning district, built just before the breaking out of hostilities between France and China, in 1884. There is probably not another village in the province where the fronts of the houses follow a straight line. The line is in other places irregular, to hinder the progress of evil spirits. The explanation of these streets being straight is that the town was built largely by men returned from California, who, even if not Christians, have learned the folly of some of their old superstitions. A chapel was obtained here by Chin-Kuk-Cho in the midst of the difficulties with France, without any special opposition. This remarkable fact was undoubtedly due to so many of the people having had some of their bitter prejudice against Christianity removed by their acquaintance with Christians in America.

The last chapel obtained by the Presbyterian mission in the San-Ning district was in the district city. Of the two men prominent in obtaining it one had been in California, and both the preacher and teacher now employed were converted there.

In addition to these stations of the American Presbyterian mission, there are stations in these districts connected with the American Board, the English Wesleyan mission and the English Church mission. In these stations the labors of Chinese Christians who have come from the United States or Aus-

tralia are as prominent as in the stations of the Presbyterian mission.

Moreover, the Chinese Christians have started work for themselves, which is supported almost entirely by contributions from those who either are now or have been residents abroad—(1) In San-Ning city, where they have a chapel and dispensary largely supported by Chinese Congregationalists; (2) in the San-Ui district at Ku-tsing, a chapel and a school supported by Baptists, and a union chapel toward which a large portion of the contribution has been from Presbyterians; (3) in Canton city, a chapel under the care of the Canton Presbytery, which cost more than $2000, all of which with the running expenses has been given by Chinese, and nearly all by those in other lands; (4) a similar enterprise in Canton city, by Christians of the Baptist Church.

In Canton city the excellent pastor of the Second Presbyterian church is Kuan-Loy, baptized and trained for evangelical work at our mission in San Francisco, and who did some good Christian work in Sacramento, Cal., before he came back to China, where he has labored faithfully and successfully for fifteen years. Sz-To-Nam-Tat, who preached for years in California, is also now doing good work in Canton city. The principal assistants in the large hospital were also converted in California—So-To-Ning, who has attained celebrity as a surgical operator, especially in cases of cataract; Leung-Im, a faithful assistant, and Kan-Skai.

Beyond all these direct results of mission work for the Chinese in Christian countries, there is a widespread weakening of opposition to Christian effort in those regions whence emigration goes. Only two days ago the writer visited a village where five years ago the opposition was bitter, now nothing but the most pleasant and cordial reception; without question owing to the influence of returned Christians, of whom there are more than twenty in the village and neighboring country. So it is elsewhere.

Badly as the Chinese are often abused in Christian lands, unjustly as they are often treated by so-called Christian governments, they know perfectly well that the best friends who have stood by them are members of Christian churches; and those who have learned enough of Christianity to understand its spirit know just as well that if members of Christian churches take part in treating them with injustice or abuse, they are doing it at the expense of disgracing the profession of Christianity which they make.

Let then those who labor for the conversion of Chinese in Christian lands know that however these labors may be regarded or disregarded in some quarters, they are thoroughly appreciated by missionaries in southern China. Out of sight, to a great extent, they are sowing precious seed in the scattered villages and cities throughout this whole region, the fruit whereof shall yet shake like Lebanon.

OUR CHURCH WORK IN THE OLDER SOUTH.

PROF. E. D. MORRIS, D.D.

The work of our Church in the southern half of the republic is naturally divided by the Mississippi into two sections, differing considerably in their populations, their resources and the methods and conditions of their spiritual development. The work west of the Mississippi, though confronted by some special difficulties, is justifying itself sufficiently, if not abundantly, by its registered results. Looking first at the state of Missouri on its northern limit, we see encouraging signs of healthful growth. Within the past five years, though the number of churches has hardly increased, the company of laborers is distinctly larger, the roll of membership has grown more than three thousand, and one new presbytery has been formed within the neighboring state of Arkansas. During the same period the new Synod of Indian Territory, with its four presbyteries and sixty-two churches, has been organized, chiefly indeed from material

already existing, yet with a clear promise of growth in the near future. The Synod of New Mexico also, with its three presbyteries and thirty-three churches, has been organized within the same period, its material being supplied largely from the young and growing Synod of Colorado. In Texas our work has gone forward efficiently, notwithstanding peculiar difficulties, with a small increase in both churches and membership, though not in the number of laborers. All in all, our great southwestern work is by no means discouraging; and the brethren who are laboring in that vast and needy field, especially in the more southerly sections of it, have a right to our cordial sympathy and support—a right based on what they have already done, and on the encouraging promise made manifest through their labors.

But the object of this paper is rather to bring into view that second great division of the South which lies between the Mississippi and the Atlantic, and which seems just now to be making special demands upon the sympathy and service of our Church. It is a fact not easily explained that the two synods Baltimore and Kentucky, which lie just across the old border line of Mason and Dixon, though they have increased several thousands in their membership, have lost during the past five years about twenty per cent. in both churches and ministers. In fact, whatever may be the reasons, neither synod is as large now, in these two particulars, as in 1880. Looking farther southward into Tennessee, we discover an encouraging advance since 1885 of nearly thirty per cent. in ministers and churches, and of twenty-four per cent. in membership. A considerable part of this advance is to be seen in the new Presbytery of Birmingham, recently organized in Alabama, and in the churches received into this synod from the western border of North Carolina. Since 1885 the Synod of Atlantic has been divided, and the new Synod of Catawba organized; the two synods showing an increase during that period of 3 presbyteries, 35 ministers, 140 churches and 2436 members. This increase is mainly in the large work carried on among the colored people of the Atlantic states under the auspices of our Board for Freedmen; but in Florida we have two white presbyteries where there was but one in 1885, and a reported increase in ministers, churches and members amounting almost to fifty per cent.

Such is the present situation: *what of the future?* That our work among the colored people will continue to develop healthfully, as it has done during the past decade, cannot be questioned. It ought to be greatly enlarged. Within the bounds of the Synod of Baltimore, which practically has in its charge the whole state of Virginia excepting the southern border, there ought to be scores of colored churches. And why should there not be five times as many of these churches in Tennessee, and twenty times as many in Kentucky? Why should there be but one presbytery composed of such churches in Georgia, and none in Alabama, or Mississippi, or Louisiana, when in fact the entire South is open, and opportunities to employ ministers, to plant churches, to build schools for the colored population, are offering themselves at a thousand points between the Ohio and the Gulf?

But for the present let us consider simply the white population in this section of the country, and ask ourselves what duties we as a branch of the Church of Christ owe to them. Some general questions confront us here which demand an honest answer. Is this older South as well supplied with the means of grace as the northern states along the Atlantic coast, or as the central states north of the Ohio, or as such western states as Iowa, or Kansas, or Nebraska? The reports of the late census, when they can be reached, will enable us to answer this question with an approach to accuracy, but such information as is now at hand justifies none other than a negative reply. Again, so far as this region is accessible to Presbyterianism, shall it be taken for granted that our brethren of the southern Church, and our brethren who bear the Cumberland name, are doing or are able with their present abilities to do all that can be done in the way of *Presbyterianizing* as well as evangelizing this portion of the republic? A careful in-

vestigation of the location, the machinery, the resources and equipment of these two kindred denominations compels a negative answer at this point also. After all that they are doing or can at present do, there will be a great work which we can do and with our abilities ought to be largely helpful in doing for the sake of those great interests which are common to us and them. Again, can such work be undertaken by us in such a way as to do good rather than harm, in such a temper of religious earnestness, of brotherly unanimity, of generous devotion, as shall disarm prejudice, allay suspicion and induce our Christian brethren of the Presbyterian name, and of every other name in the South, to welcome us as allies in a common service for God and for the souls of men? Here we are bold in our God, like the apostle, to make an affirmative answer. It would be a reflection upon these brethren, one and all, to assume the opposite; and the actual experiment would, we believe, put a speedy end to all possible apprehension of this class.

There is, then, a great work for us as a Christian denomination to do in the older South. Some special aspects of that work are already making their appearance, and others will doubtless be manifested in time. Three of these special aspects may be mentioned here.

The marked growth of our two presbyteries in Florida, and the organization of the Presbytery of Birmingham in Alabama, with its four or five promising churches, may serve to illustrate one, though by no means the greatest, of our denominational duties in this regard. The migration of thousands of our own people into the South within the last decade and their concentration into new communities at so many points lays upon us an imperative obligation to follow after and supply them with the gospel in the form to which they are specially attached. In many places, as is known from abundant correspondence, these migrating thousands are simply entering into Presbyterian and other evangelical churches already established, and we may rejoice in their decision, though we should for the time lose them from our communion. But how many places there are, in both Florida and Alabama for example, in which there are no such churches for their accommodation and where entirely new provision must therefore be made. At Sheffield and New Decatur, at Anniston and Birmingham, in Alabama, illustrations of this type of need may be seen, and the number of such places is increasing year by year, and is probably destined to increase still more rapidly for the next generation. Surely we are not at liberty to neglect a call like this—a call from our own communicants soliciting us to aid them in supplying themselves with the stated means of grace in their new homes. We are constantly heeding and answering such calls as they come to us from the new settlements in the Dakotas, from the valleys of the Rocky Mountains, from the shores of the Pacific; why should we ignore a like call when it comes from Alabama or Florida or any other portion of the South whither our own people are flocking so numerously to find homes and occupations and temporal prosperity?

This introduces a second and far greater opportunity for us as a Church which has consecrated itself to the task of conquering the whole land for Christ, and is providentially endowed with large resources and adaptations for such a task. A writer in one of our periodicals (*Harper's Magazine* for September, 1890), in an article entitled "Mountain Passes of the Cumberland," presents a very vivid and substantially accurate picture of the natural resources and splendid advantages of that remarkable mineral district located in eastern Kentucky, northeastern Tennessee and southwestern Virginia. Into this district millions of capital, American and British, are already pouring. One or two of the great continental railway systems are already feeling their way through the old passes by which generations ago courageous emigrants made their pilgrimage from Virginia and the Carolinas into Kentucky and the large Southwest. Towns are already springing up and still others are planned for at favorable points, and companies are already erecting enormous establishments for the production of iron and

steel from the inexhaustible mines of this region. People from the North and from various countries of Europe are flocking in by thousands, and there is now good reason to believe that within a generation this rough and wild region will be a centre of industrial enterprise hardly surpassed anywhere on the continent.

Quite as much may be said of that other mountainous district stretching southward from Virginia through Tennessee into northern Georgia and Alabama—a district probably no less rich in mineral resources, and destined, as the rapid development of various towns that might be named would indicate, to be the centre of an industrial development perhaps equally marked. And if we also call to mind the beautiful agricultural valleys lying between these two mountain ranges, with their fertile soil and genial climate and great natural beauty, we discern at once the possibilities of a growth in population and in all material resources such as would compete with that of even the most favored section of the North. One who looks carefully over the continent, and notes well the physical conditions and capabilities of its various divisions, and observes the movements of business and the present tendencies of our population, cannot fail to anticipate a wonderful future for this grand central region—a future in which the Church of Christ has an interest beyond all computation.

Is it not one of the primal duties of our Church to carry the Gospel into this region, to plant the sanctuary and the school in these new settlements, to send the living preacher over these mountains and through these valleys on his errand of mercy—in a word, to see to it that this new civilization, in these centres of the continent, shall take on from the beginning the Christian type and be shaped by the sweet potencies of an evangelical faith? Does not every motive that incites us to send this Gospel to the farthest west or north incite us also to carry it into this nearer field, where the elements of society are so rapidly concentrating, and where the good work, if done at all, must be done at once? Beyond all question, this is the new field for home missions, the new call of Providence to our strong and vigorous Church to accept another grand opportunity to do something toward rescuing the continent in every part for Christ.

Closely related to this is the third special field for evangelistic effort—that which is found among what are called, unfortunately, the poor whites, inhabiting the general territory just considered, with the adjacent districts extending southwesterly from Virginia to Alabama. This portion of our population has been estimated at two millions, and the estimate is probably below the reality. The article already referred to graphically, yet not too strongly, describes these mountain whites as they appear to the close observer, in their ignorance, their extreme poverty, their great moral degradation. Those who have acquainted themselves with the operations of our interesting schools at Asheville and other points in this general region must have gathered very painful impressions in regard to the mental and spiritual needs of these people. Our missionaries laboring among the mountains of Kentucky and Tennessee relate almost incredible incidents of poverty and need, of vice and crime, of moral corruption that could not be surpassed in the vilest neighborhoods of any of our great cities.

Here is a work which appeals to the heart of every American Christian, wherever he may chance to dwell. Some years ago the writer listened to a very earnest and impressive debate in a General Assembly of the southern Church with respect to the duty of that Church toward these poor whites, and to the best way of carrying the Gospel to them in their mountain homes. The great, even appalling, need was confessed by every speaker, and the practical question, in view particularly of the lack of an educated ministry in sufficient force, was whether a body of evangelistic helpers should not be trained for this special work, and sent out under a commission from the Church to tell to these unfortunate and degraded multitudes the story of the cross. These multitudes are not without preaching of a certain sort. One of our missionaries recently stated that there were at least thirty

preachers in his own county, chiefly Baptist and Methodist, who could not read the word of God to their congregations. What they need is a higher type of religious instruction, such as a Presbyterian ministry is competent to give. What they need is the Gospel presented in forms which shall enlighten the intellect, arouse the conscience and lift these needy masses up into better conceptions of life and duty.

Shall our Church give them such a Gospel? Shall we accept these destitute regions as a part of that continental work which the providence of God has laid upon us as a Christian denomination? Shall we join hands with our southern brethren in a task which is evidently too large for them, and which could not be too thoroughly done if all the churches in the land were to give themselves to it for two or twenty years to come? These mountain whites are Americans, are fellow citizens with us, and their claim upon us is that almost of kindred according to the flesh. No heathen nation on earth has a prior right to our sympathy and our aid. There is also reason to believe that among no pagan people could the Gospel be proclaimed with larger ground for hopeful assurance, with stronger expectations of a rich and an early harvest. Here is our third special field for evangelistic effort—this mountain region lying between the Ohio and the Gulf, where such multitudes are dwelling in gross darkness, without God and without hope. Shall our great Church give them the Gospel, together with all the blessings, temporal and eternal, which that Gospel brings to man?

MISSIONARY EDUCATIONAL WORK AMONG THE CIVILIZED INDIAN TRIBES.

MRS. A. E. W. ROBERTSON.

The earliest record I have found of mission boarding-schools among the "five civilized tribes" is of two small schools of that kind among the Cherokees—one begun in 1805, by Rev. Gambold and wife, Moravians, and the other, about the same time, by Rev. Gideon Blackburn, Presbyterian, to whom an allowance for his school and salary for himself, amounting to $200 per annum, was granted by the Presbyterian General Assembly. Perhaps it was partly owing to his eloquent appeals in New England in behalf of his school, and especially in the church of Rev. Samuel Worcester, D.D., the first secretary of the American Board of Commissioners for Foreign Missions, which was organized a few years later, that that Board at once took so much interest in establishing boarding-schools among the southern Indians. When, in 1817, Rev. E. Cornelius, of that Board, met the Cherokee chiefs in council, they gladly accepted the offer of such schools. The first conversions resulting from the labors of missionaries took place among this tribe.

Mr. Cornelius made the same offer to the Choctaws and Creeks, the former of whom accepted it; but the Creeks, fearful of innovations upon their laws and customs, declined the offer. The Choctaws were at a more inconvenient distance from New England than the Cherokees, but in 1819 Rev. Cyrus Byington was asked by the American Board of Commissioners for Foreign Missions to take charge of a company of twenty or twenty-five missionary workers for them, and the party, after travelling by land to Pittsburgh, "there took flatboats and floated down the Ohio and Mississippi to a point near the Yalobusha river, whence a land journey of two hundred miles brought them to their destination." Rev. Cyrus Kingsbury, who had begun among the Cherokees, also went to the Choctaws, where he and Revs. Byington and Wright spent the greater part of long lives, with other earnest workers, leaving behind them a work and a name which will not be lost while Choctaws live to hand them down.

In December, 1832, Rev. John Fleming, a man of remarkable fitness for the work, established the first mission of the American

Board of Commissioners for Foreign Missions among the Creeks, and soon had a small boarding-school in operation. A false charge of abolitionism made by a white man was allowed to break up mission work among a people so needing help, expelling all the missionaries, and the Creeks were again left in darkness, except so far as a few native Christians tried to keep a light burning.

The "Western Foreign Missionary Society" had, however, established the "Union Mission," a large mixed boarding-school, among the Osages, to which Creeks also were admitted, and the Dwight Mission of the American Board of Commissioners for Foreign Missions among the western Cherokees also received some, so that when the missionaries came to the Creeks they found native helpers from these schools. One of these, Rev. James Perryman, was an indefatigable worker for the good of his people through a long life.

In the fall of 1841 the Presbyterian Board of Foreign Missions sent Rev. R. M. Loughridge (now D.D.) to make a new attempt to win their confidence. He made the journey from Alabama to the Indian Territory on horseback, met them in council, and obtained leave to establish a mission on condition that he would confine his work to the place assigned him, at Cowetah. He accepted the conditions, and early in 1843 brought out a lovely young wife to share his labors, who rapidly won the hearts of the people; and their little school was soon so popular that buildings were added, and they had a mixed school of forty boarding pupils. The Cowetah mission was its outcome within the first ten years. Indeed, within ten years from that horseback journey two large brick buildings for eighty pupils each (forty of each sex) had been built, chiefly at the expense of the Creeks—one the "Tullahassee Manual Labor Boarding-school," under the care of the Presbyterian Board, and the other, the "Asbury Boarding-school," under the Methodist Church—the Creeks agreeing to pay $50 per annum for each pupil. In the fall of 1850 the full number was taken into these schools, and since then there has been no going back by the Creeks in regard to education. Their progress has been strangely rapid, considering their early drawbacks.

W. S. Robertson, A.M. (afterwards Rev.), a graduate of Union College, Schenectady, had thoroughly fitted himself for his profession at home, yet gave up all to enter upon primary work among the Indians. He was principal of the Tullahassee school from its commencement to the close of his life in 1881, with the exception of the last few months, in which he had given to his oldest daughter the position, retaining the superintendence. His enthusiastic work as a teacher and in every way in which he could do them good, notably his furnishing helps in their own language to those who could never be reached in the school-room, has left an influence which his children and his pupils in a measure perpetuate.

Although the Tullahassee building was burned in December, 1880, Mr. Robertson soon gathered back a small school of boys in the out-buildings, which his daughter continued for a year after his death.

This daughter, now Mrs. N. B. Moore, at the head of the "Nuyaka Mission," a mixed boarding-school of eighty pupils established "for the special benefit of the full bloods," may be counted the most direct successor in her father's work; but a younger sister, then Miss Grace L. Robertson, assisted her in it for four years. The second daughter, Miss Alice M. Robertson, has been for the last six years in charge of the "Presbyterian Mission-school for Girls at Muscogee." This school is partly the outgrowth of a private school established by Presbyterian residents, but is more directly one of the results of the burning of Tullahassee. The late Rev. Timothy Hill, D.D., had his heart much set on having a school for girls alone, and Tullahassee's destruction made it seem the more a necessity. The Woman's Executive Committee of the Presbyterian Board of Home Missions undertook it, beginning on a very small scale. Through Miss Robertson's efforts a second cottage has been added, and there are now two pleasant Christian homes of sixteen girls each, where are gathered representatives from all the five tribes, ex-

cept the Chickasaws, and its influence in favor of female education has been and is very strong, so that about the most trying duty of the superintendent is to answer to the many applicants, "There is no more room."

The design of the school is to furnish thorough teaching in the school-room, including Bible teaching, and home training in housework, cooking, needle and fancy work, so that its pupils may leave it prepared either to be successful teachers or to preside in Christian homes of comfort and refinement.

During the first half of this century the Seminoles seemed too much torn up by their struggles against being driven from their Florida home to leave efforts for settled mission work among them possible; but Providence was preparing the way for their receiving light also. Rev. John Bemo, who died recently, was, according to his recollection, a Seminole captured, after the murder of his parents, in early childhood and kept at sea for some years. He finally landed in Philadelphia, and greatly enlisted the sympathies of Rev. Mr. Douglas, an excellent Presbyterian minister; and soon after, John Lilley (afterwards Rev.) and his wife, members of Mr. Douglas' church, came to the work among the Creeks. Mr. Bemo also came to the Indian Territory, married a half-breed Creek, who spoke both the English and the Creek (or Seminole), and went to live among his people. Soon after the opening of the Tullahassee school, Mr. and Mrs. Lilley joined Mr. Bemo among the Seminoles, and began a mission school work among them, which, considering all the difficulties with which the missionaries had to contend, has been remarkably successful. Rev. J. R. Ramsay, who succeeded them in the Creek work and afterwards became their son-in-law, went to their help, and soon learned enough of the language to increase their confidence in him, his wife also speaking it; and the Seminoles are now probably quite as good an example as the rest of the five tribes of the power of Christian education to elevate a people.

ALCOHOL AS A CAUSE OF INSANITY.

[A paper read before the Synod of Pennsylvania.]

S. L. JEPSON, M.D.

I give you a very few statistics touching the part that alcohol bears in the production of insanity. Dr. Winslow states that, out of 495 insane persons in the Liverpool Asylum, Eng., 257 owed their insanity to drunkenness. In the Richmond Asylum, Dublin, out of 286 cases, 185 arose from this cause. In the Glasgow Asylum, the proportion during six years having this same origin is stated at one fifth. In nine asylums in England the proportion from this cause is 36.62 per cent., or over one third. Figures might be multiplied without number to demonstrate that the habitual use of alcoholic drinks is a large factor in the production of insanity, much more productive of this awful disease than any other single cause. But the fact needs no demonstration. It is patent to every one who has given the subject any careful attention whatever.

The same is true of epilepsy, a scarcely less fearful disease of the nervous system, with which you are more familiar—the ordinary cases of fits that not unfrequently occur on our streets. Says one of our most distinguished medical authorities, "It is certain that intemperance may give rise to this disease. Epileptic paroxysms occur in drunkards not infrequently."

Were the evils confined to the victim himself or to his living friends and companions, we might pity and pass on; but such is not the case. The habit tells upon the offspring with the same certainty almost as does the consumptive disease that preys upon one's lungs. As we often see the sins of the parent visited upon the children in the production or transmission of physical disease, so do mental infirmities (and moral also) sometimes thus arise. "A man drinks

moderately but steadily all his life, with possibly no apparent harm to himself; but his daughters become nervous wrecks, his sons epileptics, libertines or incurable drunkards, the hereditary tendency to crime having its pathology and unvaried laws as those of consumption, scrofula or any other purely physical disease." Dr. Howe alleges that, of 300 idiots in the state of Massachusetts whose history he had analyzed, the immense proportion of 145, or nearly one half, were the offspring of intemperate parents. We will not stop to multiply figures, but remark that the *mental characteristics* of the parent, *acquired* no less than *natural*, are transmitted to his children. You all know that an acquired habit of mind, the result of long-continued artificial stimulus, is an intense melancholy. Unless continually under the influence of the accustomed stimulus, the victim is miserable. In the domestic circle he becomes silent or seeks entire solitude.

"He makes his heart a prey to black despair;
He eats not, drinks not, has no use
Of anything but thought; or if he speaks,
'Tis to himself."

The children of such parents, you behold not infrequently, if not criminals, if not drunkards, if not diseased, at least possessed of the same melancholy disposition that characterized the parent, and their whole existence is embittered thereby. Even more surely is the fatal passion that leads a man on to certain destruction, the damning taste for drink, transmitted from parent to offspring. This insatiable desire so grows on one as to become a disease, and as such, under the name of dipsomania, is treated of in medical works. "There is a species of this disease," says one of our best authors, "which is constitutional and congenital," that is, inherited. "The desire for stimulants is paroxysmal, and an irresistible craving is developed by ever so small an indulgence. Persons with this unfortunate idiosyncrasy lose their power of self-control as soon as they feel the influence of alcohol." Their hopes are blighted and their lives are wrecked against their own will, and through scarcely a fault of their own, but because of the constitution and mental peculiarity which a drunken parent has imparted to them.

Dr. Brown, a well-known English writer on insanity, says, "The drunkard not only enfeebles and weakens his own nervous system, but entails mental disease upon his family." The author of an elaborate article in the eighth volume of the *British Psychological Journal*, in describing a class of persons fond of intoxicating drinks, says, "They are the offspring of persons who have indulged in stimulants, or who have weakened the cerebral organization by vicious habits." Mr. Darwin says, "It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation—increasing, if the cause be continued, till the family becomes extinct." Dr. Elam, a London physician, in a recent work upon physical degeneracy, writes of the effect of alcohol as follows: "All this, fearful as it is, would be of trifling importance did the punishment descend only on the individual concerned and terminate there. Unfortunately this is not so, for there is no phase of humanity in which hereditary influence is so marked and characteristic as in this. The children unquestionably do suffer for or from the sins of the parent, even unto untold generations. And thus the evil spreads from the individual to the family, from family to community and to the population at large, which is endangered in its highest interests by the presence and contact of a 'morbid variety' in its midst."

In the light of these facts, how fearful the responsibility that the intemperate man incurs! He ruins himself for time and eternity; he ruins his home; he embitters the existence of friends; he pesters society; and, in addition to all this, he transmits to his progeny, if not bodily disease, if not mental infirmity, at least the constitution of body and mind, the tastes, passions and habits which have ruined his own soul and cursed the society in which he moved. In the name of humanity then, is there not a work before us large enough for all?

And since there is room for work and need for the exercise of all our energies, it

becomes a subject of interest to inquire how this work shall be done. For the last-named class of inebriates—those with whom the passion has become a disease—it seems to me that in the inebriate asylums is the only hope of rescue. And such victims, conscious of their own weakness, often seek a refuge from themselves in those institutions.

The *Advance*, commenting on the November elections, said:

Was there ever a great popular revolution more quietly effected or more pacifically submitted to? For one thing, it shows what the people, when they quietly take it into their heads to do it, can do. What if by and by the people come to look the matter over with a free and open eye, and without prejudice come to the conviction that they don't want any more grog-shops? Whenever they get ready to say the word, they *can* sweep that comprehensive plague off as with the besom of destruction. And they will.

A few years before the civil war, while slavery was the great issue, William H. Seward counselled against letting the temperance issue come forward until the slavery issue was settled. He said, "The American people never does but one thing at a time, and it does that tremendously." All the world knows how *tremendously* the nation *did* the slave power. *Rum power!*—NEXT!

PENNSYLVANIA COLLEGE FOR WOMEN.

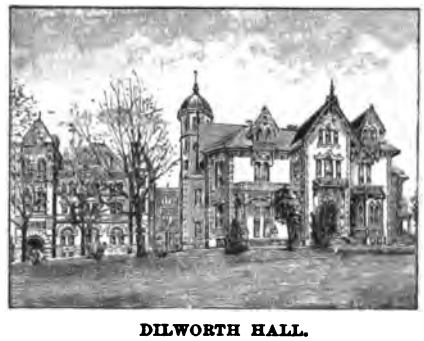
REV. SAMUEL J. FISHER.

On the sloping hillsides which encircle the eastern portion of Pittsburgh stand the handsome buildings of the Pennsylvania College for Women. "Beautiful for situation" is the exclamation of each visitor who pauses on the threshold and from the stately vestibule looks out upon the rarely equalled scene. Lovely lawns and every charm of landscape art meet the eye, while in each direction there stretch the handsome avenues faced by costly mansions and almost palatial homes. Here and there the steeples and towers of massive churches rise to the sight. Turning from this view, which in each season is a delight to the student's eye, to the buildings, they are at once seen to be substantial in material, admirable in arrangement and attractive in appearance. Passing from the great reception hall and cosy library to the recitation-rooms and the private rooms of the students, everything seems arranged to combine the largest use with healthfulness and beauty.

Dilworth Hall, bearing the name of the generous friend whose bequest made its erection possible, contains the beautiful chapel, the laboratory and the art-rooms.

A large and thoroughly-furnished gymnasium, the gift of a number of friends of the college, has been planned according to the suggestions of Prof. Sargent, and will soon be erected.

The healthfulness of the location and buildings is not only apparent, but is proven



DILWORTH HALL.

by the prolonged experience, the freedom from sickness; and the record of the college from a sanitary point of view is unexceptionable.

It has been the aim of the faculty, which is composed of trained and able teachers, to impart a substantial education, thorough in every particular, with all proper embellishments, which shall fit its graduates for every

position in life. As it is not an institution carried on for private gain or compelled to resort to questionable methods to increase the number of its students, every portion of its income is devoted to the enlargement of its resources for higher education. Its departments of arts and music have been carefully developed, and its reputation in the latter is especially high. Part of this is due to the fact that its proximity to this city (Pittsburgh) affords exceptional advantages.

Founded in 1869, the college has steadily grown under the presidencies of Rev. Drs. Black and Strong, and now under the present president, Miss Pelletreau, it flourishes with upwards of two hundred students.

The location of the college is exceedingly favorable to earnest study and intellectual growth; for though retired from the turmoil of business and the sounds of manufactories, it is yet in constant touch with all that is best in the life of the great city, and must be influenced by contact with the most attractive portion of Pittsburgh. Sir Richard Steele said of a certain lady, "to love her was a liberal education;" and surely to pursue one's course of study in a seclusion which is yet mindful of the great world, so near with its inspiring questions, is no mean advantage. This proximity also affords frequent opportunities for suggestive lectures and helpful addresses, from those who either reside or linger for awhile in such a centre of life and thought,—opportunities peculiar to such a location.

The inner life, for an institution of such high grade and serious aim, is remarkably homelike. The family spirit pervades every arrangement, and affectionate personal interest is sought to be aroused. Thus the moral and religious culture are kept directly in view, and all the more successfully since the teacher seeks to be regarded as a deeply-interested friend. This has given the college a character for marked Christian culture, the education of the heart equally with the mind. The study of the Bible is kept in the foreground, and by frequent opportunities of missionary addresses an interest in the work of the Church is fostered. As a result the college has its representatives, from the faculty and alumnæ, in the home and foreign field.

In its ecclesiastical affiliations the college is Presbyterian, and is visited by and has repeatedly received the hearty commendation of the Synod of Pennsylvania. But it is not sectarian, and representatives of each denomination are found among its pupils. Yet it is avowedly evangelical in its spirit, and its trustees, comprising prominent men in each of the professions and others eminent in business, uphold President Pelletreau in her efforts to make it a Christian college, from which young women shall graduate disciplined in mind and consecrated to Jesus Christ. It asks for larger endowments by the gifts of philanthropic men and women, that it may be able to offer to every deserving applicant, however poor, its numerous advantages, and may be able to accomplish still more for the higher Christian education of the women of this land.

A GREAT HOME MISSION FIELD.

REV. J. T. GIBSON.

Talking a few days ago with one of the most careful and observant ministers in our Church, he said, "The greatest home missionary field in this country is among the freedmen in the South, and our Church would soon recognize it if these freedmen had white skins."

The form of the statement set me to thinking. First, it suggested the question whether the statement was true; and second, if true, how could our Church be made to recognize it. Is there no way of getting the question a fair hearing that does not begin with giving the black man a white skin? Is there no process of reasoning by which the Church can recognize her great opportunities and

responsibilities? If so, come and let us reason together. What constitutes the greatness of a mission field? Is it not, first of all, numbers of men and women who need the gospel—men and women who are perishing for lack of knowledge, men and women as sheep without a shepherd? Is not this the harvest field that our Master pointed out? Where then, in all this land, will you find so many men and women destitute of the blessings of the gospel? There is more need here, if we estimate in this way, than in all the other parts of this broad land. Go from the Atlantic to the Pacific, and from Canada to the Gulf, leaving out the freedmen, and you will not find so much need as you will find among the freedmen. If need were the only factor to be considered, then this would be the great home mission field.

But there is another great factor to be considered in estimating the greatness of a mission field, and that is sense of need manifested in willingness to receive. Need of nourishing food is sometimes linked with unwillingness to receive it. How does this mission field stand this test? Are the freedmen willing to receive the gospel? We need hardly ask this question. It seems to be universally recognized as a fact that there is no place where the missionaries are so heartily welcomed by those to whom they go as among the freedmen. God in his providence has opened wide this door to our Church. The eyes of these people are turned to us with hope, and their cries for aid never cease. They expect the blessings of the gospel through the Christian churches of the North. In their cries for help there may be, and often is, a large element of desire to get the loaves and fishes that feed the body; but there is also a sincere desire for the meat that nourishes the life everlasting. Many of the freedmen have tasted the spiritual manna, and have learned something of the value of the "true bread," and they are calling on us to help them to give this bread to others. The doors are wide open, and we are invited as well as welcomed. Tried by this test, there is no greater mission field in all the world.

Our Church has great opportunities and powers for service at home and abroad. If she would serve her own nation, if she would lay broad and deep foundations for her own strength and beauty in the future, she must not relax her effort in the great and growing West. Nevertheless, if we estimate as the Lord estimates, if we measure mission fields by opportunities to preach the gospel to the poor, there is no greater home mission field in this land than among the freedmen.

James C. Clarke, a southern man, the general manager of the Chicago, St. Louis and New Orleans Railroad Company, testified to the intelligence and fidelity of Negro laborers. "My experience," he wrote in his report to the directors of the company, "with this class of labor has been very satisfactory. When intelligently directed, properly treated and justly dealt with there is no better laborer than the Negro to be found among any race in the world. They are peculiarly fitted for labor in semi-tropical climates, and by nature cheerful, obedient, kind, imitative and contented. They are fast learning that freedom means honesty, industry and intelligence. They are now a valuable laboring population, and each year, as they acquire education, they will become better citizens. They should be justly dealt with and treated with the respect due all honest laborers."—*Illustrated Christian Weekly.*

The evangelical churches of this country have no occasion to fear a lapse of enthusiasm for aggressive work, among the students for the ministry in their several seminaries. To us it seems that the young men are ahead of their churches in their aspirations and plans. The recent meeting of the seminary students' missionary alliance at Allegheny was full of indications, not merely of well sustained interest in, but of a growing and intensifying passion for, missionary labors of all kinds—in our cities, in all parts of the United States, in all parts of the world. Year by year the young men are renewing their vows of consecration; year by year a portion of them come out from the seminaries, ready to make good their vows. Will the churches back them up? That is the practical question which comes up for answer every time an appeal is made for funds to carry on the Lord's work.—*Interior.*

CONCERT OF PRAYER.

TOPICS FOR PRAYER.

Though the subject of foreign missions no longer holds the exclusive place it once held in the schedule of topics for the Week of Prayer, on every program for the week a place more or less conspicuous is assigned to this great cause, and the Christian world is invited to unite in earnest supplication for the spread of the gospel in unevangelized lands. Let this invitation be joyfully and earnestly accepted, and united prayer ascend during at least part of the week for the extension of Christ's kingdom in the lands sitting in darkness. But prayer, to be effective, must be intelligent as well as devout. To aid in this the following topics are suggested: Taking the definition of prayer given by the Westminster divines, prayer for foreign missions may well include *confession of sin*, that the Church has been so slow to rise to any adequate conception of the significance of the great commission, and that even now multitudes who bear the name of Christ manifest no interest in the salvation of the heathen world.

Thanksgiving ought also to enter very largely into all prayer in behalf of foreign missions. "What hath God wrought" during this missionary century in casting up a highway for the gospel to almost every nation on the globe, and causing his Church, even though in a feeble measure, to follow the leadings of his providence in establishing his kingdom! So far as the missions connected with our own Church are concerned, the tables on another page of this magazine furnish ample material for thanksgiving, such as the large increase in the missionary force, the ingathering of thousands into the kingdom of Christ, many of whom are now enrolled as ministers and native helpers, and the extensive educational work which has upon it a distinct evangelical impress. In addition to the facts presented in the tables may be mentioned the increasing medical work upon which the Holy Spirit is setting his seal, and the large output of the various mission presses, which are scattering the leaves of the tree of life for the healing of the nations. Whereas on the home side devout thanks may well be rendered for the continued uprising of our youth and their offer of personal service, the sustained interest in women's societies and mission bands, and the decided advance in the gifts of the churches during the current fiscal year.

Turning now to *supplication*, let earnest petitions be offered for THE MISSIONARIES—that they may be sustained in health, preserved from persecution, quickened in spiritual life, imbued with wisdom from on high, and blessed with enlarged success in every department of their work.

THE NATIVE CHURCHES—that their pastors and office-bearers may be so filled with the Spirit as to be ensamples to the flock and workmen needing not to be ashamed: that they may be delivered from the machinations of designing men, who are seeking to spy out their liberty in the gospel and bring them again into the bondage of heathen superstition, or into the toils of a deadening rationalistic belief: that their members may be enriched with spiritual blessing and witness a good confession in the midst of their heathen surroundings: that they may advance steadily toward self-support and independence of foreign supervision, and that the Lord may add unto them daily those that are being saved.

THE UNEVANGELIZED MILLIONS — that they may be delivered from the thralldom of degrading superstition and of false systems of religion: that they may be protected from the blighting influence of vicious habits introduced under cover of a so-called Christian civilization: that priestly tyranny, political despotism and selfish state-craft may not be suffered to thwart proper efforts to give them the gospel: and that the word of God may have free course and be glorified,

being sealed upon many hearts by the Holy Spirit.

THE CHURCH AT HOME—that believers may rise to a more adequate sense of their responsibility and privilege in reference to unevangelized nations: that all missionary agencies, especially our own Board, women's boards and societies, mission bands and kindred organizations, may receive a fresh baptism from on high: that the spirit of personal consecration to foreign missions on the part of the sons and daughters of the Church may continue and increase: and that a large-hearted liberality may be vouchsafed to God's people, so that no approved servants of Christ may be detained at home for lack of means with which to send them to the foreign field.

ARITHMETIC OF FOREIGN MISSIONS.

JOHN GILLESPIE, D.D.

Business concerns are accustomed to look carefully into their affairs with the beginning of a new year. Stock is taken, sales are scrutinized, credit lists are closely scanned. This is done for the double purpose of determining the present condition of the business and of securing data upon which intelligent plans for the future may be made. In arranging topics for the Monthly Concert of Prayer for foreign missions a similar method has been adopted. It has been usual at the beginning of a new year to take a brief survey of the past, and to forecast in some measure the outlook for the future. In following this method as the year 1891 opens before us, attention is called to some suggestive figures which are not only full of valuable information, but which challenge earnest thought, and ought to call forth profound thanksgiving and stimulate to more widespread and vigorous efforts in building up the kingdom of Christ. These figures are not presented with any pretence of infallibility, or of summing up all that can be said of the foreign missions of our beloved Church. They are believed, however, to be measurably correct, and to express facts worth pondering. The tables herewith printed have been prepared with great care by Mr. George S. Garrison, of our treasury department, who has long been familiar with the details of the work and has ready access to sources of information.

These tables tell the story of our foreign missionary work since the beginning, covering a period of fifty-eight years. For the purpose of comparison, however, it is proposed at present to confine attention to the years which have elapsed since Reunion, or rather since 1871, after two of the missions among the American Indians and those of Syria, Persia and Gaboon had been received from the American Board. At that date the Board of Foreign Missions reported to the General Assembly that it had under commission 111 ordained missionaries, 12 laymen and 119 ladies, a total of 242. In 1890 the number of ordained missionaries had reached 199, laymen (including physicians) 41 and ladies 338, a total of 578, or two and one third times as many as in the first year after Reunion. In 1871 there were in connection with the Board 18 ordained native ministers, 23 licentiates and 378 other native helpers, a total of 419; while in 1890 the ordained natives had increased to 164, the licentiates to 195 and other native helpers to 943, a total of 1302, or three and one tenth times as many as immediately after Reunion. The pupils in schools of all grades in 1871 numbered 10,059; in 1890, 26,848, an increase of 260 per cent. But most gratifying of all is the great advance in the number of communicants, that of 1871 being 3512, while that of 1890 reaches 26,794, or more than seven and a half times as many, and this notwithstanding the fact that several of the missions among the American Indians have been transferred to the Board of Home Missions within the past few years.

Great strides also have been made since Reunion in the occupation of new fields. Mexico, which now reports 90 churches, 50 native ministers and licentiates and 5165 communicants, was not entered by the Presbyterian Church till 1872. Chili and Guatemala have also been added to the roll of our missions on this continent, while in Asia new missions have been established in western Japan, Korea, the Laos country and eastern Persia, and that of Kolhapur, India, has been taken under the care of the Board. Moreover, in most of the

STATISTICS OF FIFTY-EIGHT YEARS, INCLUDING WESTERN FOREIGN MISSIONARY SOCIETY.

YEAR.	MISSIONS	STATIONS	MINISTERS.			LAY MISSIONARIES.				COMMUNICANTS	SCHOLARS.				TOTAL SCHOLARS	RECEIPTS.	
				NATIVE.		AMERICAN.			NATIVE		BOARDING.		DAY.			FROM CHURCHES AND INDIVIDUALS	FROM BEQUESTS
			AMERICAN	Ordained	Licentiate	Male	Female. Married	Female. Single			Boys	Girls	Boys	Girls			
1833	3	2	4	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	$5,331 90	$100 00
1834	3	4	7	.....	.....	2	4	2	.....	.....	.....	.....	.....	.....	.....	12,673 04	.....
1835	3	4	6	.....	.....	2	4	2	.....	.....	.....	.....	.....	.....	.....	15,072 78	337 28
1836	4	5	6	.....	.....	7	10	1	.....	5	.....	.....	.....	.....	.....	16,801 74	50 00
1837	4	6	6	.....	.....	8	11	1	.....	10	.....	.....	50	.....	50	33,560 26	1,034 88
1838	5	7	13	.....	.....	6	17	.....	.....	27	22	11	139	22	194	44,468 62	80 00
1839	6	9	16	.....	.....	5	19	1	4	.....	77	57	348	37	519	52,238 68	115 00
1840	8	11	20	.....	.....	5	20	.....	6	.....	98	64	480	37	679	52,325 79	1,764 25
1841	9	11	23	.....	.....	8	26	2	7	.....	163	45	263	11	482	63,234 39	977 75
1842	10	12	26	.....	.....	6	28	2	9	44	174	27	475	2	678	53,614 10	5,310 22
1843	10	14	28	.....	.....	8	28	2	4	51	138	69	507	20	734	53,682 25	1,077 70
1844	10	19	30	.....	2	10	29	2	7	41	107	67	310	29	513	75,938 01	1,813 56
1845	9	22	36	1	1	9	31	2	12	50	199	75	666	53	993	69,800 05	2,317 28
1846	14	25	36	1	1	9	28	2	11	87	308	95	637	62	1,102	67,416 43	8,978 10
1847	15	21	43	2	.....	13	37	1	14	131	264	72	745	84	1,165	79,430 82	3,308 52
1848	15	22	44	2	.....	13	38	4	19	185	278	83	908	53	1,322	82,745 75	6,419 31
1849	17	26	49	1	1	13	39	6	21	189	354	147	1,071	60	1,632	93,009 01	3,285 39
1850	17	27	53	2	2	14	43	4	20	330	369	154	1,232	.....	1,755	98,916 59	5,586 81
1851	19	30	52	2	1	19	45	7	26	389	357	183	1,683	68	2,291	94,631 82	7,315 81
1852	19	30	53	2	1	22	51	13	25	437	348	211	2,057	69	2,657	103,158 53	10,162 20
1853	21	34	54	2	1	21	48	22	30	492	322	215	2,395	114	3,046	104,548 36	11,190 76
1854	21	38	56	2	1	25	57	22	31	512	358	310	3,002	166	3,836	123,193 03	8,298 60
1855	21	38	57	2	.....	31	60	24	43	672	363	328	3 927	206	4,824	110,706 48	11,615 82
1856	21	44	64	2	1	27	65	32	48	813	386	340	3,558	185	4,469	118,864 37	17,340 10
1857	22	46	70	2	2	29	69	33	63	908	404	336	3 608	247	4,595	12[illegible],919 71	14,671 57
1858[1]	22	46	66	3	2	27	66	27	44	933	431	356	710	48	1,545	150,951 45	13,677 52
1859	22	46	69	4	1	27	69	32	51	1,162	362	352	1,475	151	2,340	134,274 28	19,354 83
1860	23	56	82	6	1	24	81	32	73	2,779	381	364	3,525	254	4,524	155,346 24	23,821 58
1861[2]	21	57	75	6	5	25	81	24	75	2,857	388	337	3,586	333	4,644	152,074 97	13,249 24
1862[3]	21	58	66	2	2	18	54	11	80	681	327	192	4,025	248	4,792	135,446 82	7,637 12
1863	21	59	65	2	3	16	57	14	94	765	316	218	4,152	324	5,010	137,750 61	10,152 86
1864	22	60	65	2	5	15	54	16	118	961	267	227	4.014	402	4,910	158,488 84	22,181 31
1865	22	61	63	4	11	16	58	18	141	1,012	240	205	4,708	574	5,817	200,521 27	34,648 58
1866	22	63	66	9	8	17	59	15	145	1,193	339	188	5,734	704	6 865	151,881 85	17,927 15
1867	19	47	70	13	8	15	58	12	174	1,490	252	177	6,033	720	7,182	194,152 18	14,957 98
1868	20	47	79	12	10	12	62	11	179	1,616	274	184	5,547	846	6,851	241,766 63	15,219 79
1869	22	50	83	13	10	11	65	12	193	1,836	249	230	6,076	867	7 422	212,121 14	88,308 64
1870	22	58	84	15	8	8	69	18	199	2,047	274	292	6 045	854	7,465	217,637 51	23,251 47
1871[4]	26	61	111	18	23	12	91	28	378	3,512	285	455	7,969	1,350	10,059	293,099 06	17,249 08
1872	28	64	114	33	59	12	103	33	357	4,202	258	447	8,750	1,221	10,681	377,497 00	72,579 35
1873	23	78	133	33	37	15	113	43	387	4,476	301	399	7,575	1,530	10,961	380,040 06	64,875 82
1874[5]	23	83	134	37	34	14	98	54	440	6,272	484	475	8,371	3,262	12,592	527,537 09	88,373 89
1875	28	80	136	45	76	9	101	59	396	6,901	471	582	8,880	2,676	12,509	396,662 74	52,405 27
1876	28	82	135	51	81	11	98	60	458	8,577	410	606	10,121	2,364	13,501	469,691 80	38,636 89
1877	26	81	120	52	102	9	105	69	457	9,632	447	595	9,713	3,859	14,614	434 460 52	37,511 26
1878	25	82	124	55	109	9	102	79	484	10,391	436	659	11,028	3,916	16,039	428,768 49	32,915 81
1879	25	82	122	72	115	9	103	85	519	11,366	454	671	11,737	4.242	17,104	385,127 13	40,355 31
1880	25	88	125	83	147	11	111	98	516	12,607	524	793	11,646	4.828	17,791	445,071 31	120,104 51
1881	25	88	130	89	111	13	117	103	516	14,588	745	894	11 689	4,932	18,260	468,899 74	111,356 57
1882	28	91	140	84	128	18	125	115	607	16,484	636	1,247	12,743	5,438	20,064	463,645 79	113,152 59
1883	29	91	160	92	133	21	138	128	580	18,656	720	971	14,407	5,125	21,223	521,369 60	126,933 59
1884	30	97	163	108	143	24	149	139	746	19,897	619	741	18,521	6,033	25,914	574,845 12	112,551 58
1885	33	102	174	117	163	23	150	137	813	21,051	1,049	1,118	16,451	6 651	25,269	581,067 93	112,189 77
1886[6]	33	106	172	122	164	29	162	135	731	20,294	1,124	1,400	16,593	5,027	24,144	633,975 02	111,189 44
1887	33	114	173	134	154	30	160	138	756	21,420	855	1,186	15,584	5,704	23.329	680.887 75	103,269 84
1888	31	112	177	151	169	28	162	135	804	23,740	982	1,363	15,575	5,850	23,770	738,456 27	162,724 53
1889	31	102	189	151	195	35	176	135	863	25,346	1,349	1,618	17,151	7,276	27.394	707,233 90	145,581 95
1890[7]	26	101	199	164	195	41	196	142	943	26,794	1,130	1,602	16,485	7,131	26,348	681,188 76	112,877 68

[1] Missionaries and scholars in India reduced by the Sepoy revolt.
[2] Most of the southern Presbyterian churches withdrew from the Board owing to the civil war.
[3] Missions in the Indian Territory broken up by the war. Some of them resumed, 1865 and 1881.
[4] The Seneca, Lake Superior, Chippewa, Dakota, Syria and Persia missions and a number of missionaries received from the American Board.
[5] Including $128,503, special for debt.
[6] Including $51,474, special for debt.
[7] Number of missions and communicants reduced by transfer of Chippewa, Omaha, Winnebago, Sax and Fox Indian missions to Home Board.

RECEIPTS FROM 1833 TO 1889–90.

	Churches.	Woman's Boards.	Sabbath-schools.	Miscellaneous.	Special for Debt.	Legacies.	Totals.	Number of Contributing Churches.
1833–70..	$3,988,696 30	.....	.....	.....	.....	$427,540 96	$4,416,237 26	
1870–71..	193,337 10	$7,327 75	$23,563 37	$27,660 84	$41,210 00	17,249 08	310,348 14	2,144
1871–72..	220,329 28	27,964 66	28,060 42	82.401 13	.....	72,579 35	431,334 84	3,027
1872–73..	198,361 32	67,252 69	23,965 79	90,460 26	.....	64,875 82	444,915 88	2,962
1873–74..	247,509 40	87,316 27	27,901 15	41,307 16	123,508 11	88,373 89	615,910 98	2,838
1874–75..	236,185 55	96,249 47	25,201 94	89,025 78	.....	52,405 27	449,068 01	2,746
1875–76..	264,175 37	114 993 11	27,433 15	63,090 17	.....	33,636 89	508,328 69	2,863
1876–77..	241,965 73	124,958 53	22,377 97	45,158 29	.....	37,511 26	471.971 78	2,804
1877–78..	198,138 56	124,047 08	22,307 31	84,275 54	.....	32,915 81	461,684 30	2,810
1878–79..	194,524 80	136,309 69	20,659 51	33,633 13	.....	40,355 41	425,482 54	2,926
1879–80..	206,911 11	176,096 88	20,144 56	39,918 76	.....	120,104 51	565,175 82	3,115
1880–81..	201,804 25	170,804 23	20,448 50	76,842 76	.....	111,356 57	580,256 31	3,149
1881–82..	190,080 26	178,180 27	19,986 09	75,399 17	.....	113,152 59	576,798 38	3,341
1882–83..	207,572 11	192,729 33	22,906 16	98,160 00	.....	126,933 59	648,303 19	3,795
1883–84..	243,204 69	208,754 74	30,864 26	92,021 43	.....	112,551 58	687,396 70	3,856
1884–85..	247,794 39	224,596 55	31,936 56	76,738 43	.....	112,189 77	693,257 70	3,973
1885–86..	248,946 85	224,025 40	30,970 13	78,558 56	51,474 08	111,189 44	745,164 46	4,118
1886–87..	309,221 69	248,649 65	51,009 76	72,006 65	.....	103,269 84	784,157 59	4,177
1887–88..	329,342 46	295,501 03	45,331 41	68,281 37	.....	162,724 53	901,180 80	4,350
1888–89..	308,679 13	278,904 17	33,400 55	86,250 05	.....	145,581 95	852,815 85	4,463
1889–90..	291,719 86	280,285 51	36,062 56	73,120 83	.....	112,877 68	794,066 44	4,487
	$8,775,500 21	$3,259,449 01	$564,533 15	$2,343,810 31	$216,187 19	$2,204,375 79	$16,363,855 66	

missions established before Reunion much new territory has been occupied. Canton has reached across the strait and made a substantial beginning in the island of Hainan, and is now contemplating the opening of new stations at Lien Chow and Yeung Kong. Central China has entered the great cities of Soochow and Nankin, each with more than half a million of inhabitants, and the centre of an immense outlying population. In north China the one mission has become two—Pekin and Shantung—while in the latter the interior has been penetrated for hundreds of miles and four new stations established. During the same period Ferozepore and Jhansi have been opened in north India, and Tabriz, Salmas and Tiary in western Persia, the last a station in the Koordish mountains. In west Africa the Gaboon and Corisco mission has pushed up the Gaboon river to Angom, and up the Ogowe to Kangwe and Talaguga, while it has moved northward along the coast to Batanga, within German territory. In South America the Brazil mission has added four new stations and that of the republic of Colombia two, thereby touching, though by no means occupying, vast stretches of territory hitherto untouched by Protestant missions.

The period under review has also witnessed a marked advance in *medical missions* in connection with our Board. This method of mission work has grown in favor both as a pioneer evangelistic agency and as a recognized means of reaching multitudes in centres already occupied. Prior to 1871 excellent service had been rendered in several of our fields both in dispensary and hospital, but the last two decades have seen efforts in this direction multiplied many fold, until now there are in connection with the Board 35 physicians, of whom seven are also ministers, 11 lady physicians, 12 hospitals and 14 dispensaries. As nearly as can be ascertained, it is believed that not less than 100,000 patients were treated last year in hospital or dispensary or during itinerating tours by our medical staff.

It is also to be remembered that within this fruitful period *woman's work for woman* in unevangelized lands has attained its phenomenal growth, having but just begun at Reunion. The auxiliary women's societies and bands now in connection with our Board, through their several boards and general societies, reach the enormous number of 6281, organized along the same general lines and co-operating loyally and grandly with the Board in New York. Since 1871 these societies have contributed to the work the magnificent sum of $3,259,449.01.

To complete this summary we must turn now to the financial side of the period under review. In 1871 the total receipts of the Board of Foreign Missions from all sources were $310,348.14, including $41,210 for a debt; in 1890, $794,-

066.44, a little more than three and one third times the amount received in 1871, including the amount received for the debt, or two and two thirds times, excluding receipts for debt. It will be noted that the total increase in receipts for the period, excluding the special contribution for the debt in 1871, is $524,928.30, of which there was received from churches $98,382.76, Sabbath-schools $12,499.19, miscellaneous sources, such as individual gifts, $45,459.99, women's boards $272,957.76 and legacies $95,628.60.

Were we to pause here the Church might well be congratulated on this handsome showing. To stop here, however, would be to leave an erroneous and misleading impression. During the past ten years, while the demands on the Board have steadily increased because of the enlargement of the work, the receipts from all sources in 1890 were but 37 per cent. in advance of those in 1880, and but 6½ per cent. in advance of those of 1885. Whence this alarming falling off in the rate of increase? So far as human agency is concerned, it is believed that existing methods of securing funds for foreign missions are wholly inadequate to the magnificent dimensions of the work. The one annual collection fails to keep step with the providence of God in mission fields. In most cases it must either be supplemented or supplanted by a method which includes some form of subscription, as recommended by the last General Assembly. Cases can be mentioned where the old plan has been discarded and the subscription plan substituted, resulting in an increase of several hundred per cent., the amount secured being equal to the salary of a missionary; while in others the annual gift is supplemented by subscriptions resulting in a large increase of the general aggregate.

In addition to this the receipts of the Board of Foreign Missions, in common with those of the other boards of the Church, would be largely increased if it were possible, by more thorough presbyterial supervision or in some other way, to secure a gift from non-contributing churches. Mr. E. W. Martin, a ruling elder in the Westminster church of Elizabeth, N. J., after a most painstaking examination of the Minutes of the last General Assembly on this point, has kindly furnished the following facts: Last year 2134 churches (exclusive of those in foreign countries), reporting 82,792 members, gave nothing to foreign missions as churches, though some of the members contributed through women's societies and Sabbath-schools. Of these churches

1708	have 50 members or less.	
305	have over 50 and not over	100.
74	have over 100 and not over	150.
26	have over 150 and not over	200.
18	have over 200 and not over	300.
2	have over 300 and not over	400.
4	have over 400 and not over	600.
1	has	633.
1	has	4372.

Suppose the non-contributing members were to give as follows:

2,792	a total of.	$500
10,000,	25 cents each, ...	2,500
10,000,	50 cents each, ...	5,000
10,000,	$1 each, ...	10,000
10,000,	2 each, ...	20,000
10,000,	3 each, ...	30,000
8,000,	4 each, ...	32,000
8,000,	5 each, ...	40,000
5,000,	8 each, ...	40,000
5,000,	10 each, ...	50,000
2,000,	20 each, ...	40,000
1,000,	30 each, ...	30,000
1,000,	50 each, ...	50,000
82,792		$350,000

the enormous sum of $350,000 would be added to the annual receipts of the Board. Or if they were even to contribute the average amount given per member by the whole Church, the aggregate would fall but little short of $100,000. What a magnificent possibility! Will not our non-contributing churches and presbyterial committees lay this matter to heart?

MISSIONS A HUNDRED YEARS AGO AND NOW.

At the Missionary Conference held in London in 1888, George Smith, LL.D., Secretary of the Free Church of Scotland Foreign Missions Committee, read a paper on the above topic, from which we quote the following paragraphs:

The hundred years may be roughly divided into three periods. The half century from 1788 to 1838 was the winter of soil preparation. The twenty years, 1838 to 1858, was the time of seed-sowing. The thirty years since the close of the Indian mutiny have produced the first-fruits of a certain harvest.

1. A hundred years ago the Christian churches were asleep. Now the foreign missionary duty, having been used by God to awake them all without exception, has become a stimulus and the measure of their spiritual life, their ecclesiastical activity, their scriptural purity, their extension even within Christendom itself. What Andrew Fuller confessed of himself in 1789, when compelled to join in the mission enterprise, is typical of the whole Catholic Church. "Before this I did little but pine over my misery; but since I have betaken myself to greater activity for God, my strength has been recovered and my soul replenished."

2. A hundred years ago the professedly Christian governments and men of the world withstood missions, and the rest of the non-Christian world not under their influence was closed. Now only Thibet and portions of Mohammedan Turkey and Turkestan are sealed, while their fate is doomed. Every Christian power, even Russia, allows the Bible free course; and, except Russia, practices toleration. The government of India, which persecuted missionaries in 1872, eulogized their action in the annual report to Parliament.

3. A hundred years ago literature made missions their butt, or abstained from, in any form, recognizing and encouraging Christian extension. Now the Sydney Smith school of scoffers are ashamed. Since Livingstone was buried in Westminster Abbey at least the press in all its better forms has recognized foreign missions as the salt of our extending civilization in the dark places of the earth, as the pioneer of commercial and scientific advance, as essential to the permanent and elevating self-government which is the ideal of the English-speaking peoples, even for the subject races temporarily entrusted to them.

4. A hundred years ago the human race numbered 731,000,000, of whom only 174,000,000 were Christians of any type, and only 44,000,000 were of the Reformed churches. Now the race is double that, and the Christians number 450,000,000, of whom 165,000,000 are Reformed. Analysis by statistical experts like Dr. Giffen shows that the Christians and the dark races entrusted to their influence by God are increasing at a rate far before the growth of those outside this influence, many of whom have died and are dying out. Aided by the splendid advance of colonization and Christian civilization in all its forms, the churches are now, since 1858, doing far more than keeping pace with the growth of the human race. The 420,000,000 of Europe—only 145,000,000 in 1788—have dominion over the earth, and in another century they will be 1,000,000,000. At the crown of these in power, in God-given expansion, in Christian influence, are the English-speaking peoples. They numbered only 22,000,000 a century ago; now we are 115,000,000, and are growing at the rate of a million a year.

5. A hundred years ago English-speaking Christendom had not one foreign missionary organization, save that of Cromwell and that of Boyle to the Red Indians and Negroes, and these were suspended. Now inside and outside of the churches there are a hundred and fifty separate organizations, which raise two and a quarter sterling a year for foreign missions.

6. A hundred years ago educated and trained Christian men and women could not be induced to become foreign missionaries. Till 1813 the only missionaries were in origin and outside training peasants and artisans chiefly from Germany, paid by English money. Now, while members of this class on whom the Spirit of God rests are welcomed and find places, the Church sends its best to be the forlorn hope and vanguard of the Christian host, and receives back those who do not early fall in the field to be new sources of stimulus and inspiration. The army of missionary officers from Christendom is 7000 strong, of whom nearly a third are women. The rank and file of native missionary workers, to whom we look for the apostles and bishops of self-supporting churches, is 85,000, of whom 8000 are ordained. Yet only seventy-five years ago Henry Martyn, having made one Moslem convert in his brief but bright career, declared the conversion of a Hindu to be a miracle as stupendous as the raising of the dead.

7. A hundred years ago in all the non-Christian world of 557,000,000 there were not 300 evangelical converts. Now the native Christian community is reckoned at 8,000,000 won from the 1,000,000,000. In Brahmanized India alone, since Henry Martyn's despairing cry, and since the more absolute skepticism of the Abbe Dubois, the native Christians increase at the rate of 81 per cent., and there are 2,000,000 of Christians of all sects. The census in 1891 of India and the whole British

empire will reveal startling progress in the current decade, just in time for the "Missionary Centenary of Fact," in October, 1892.

The Free Church of Scotland had last year 181 branch stations; 51 ordained European missionaries; 14 ordained natives; 10 licentiates; 8 medical missionaries; 3 native physicians; 23 male and 35 female teachers; 15 lay evangelists and masters of industrial departments; 625 native helpers; 42 native churches; 6620 communicants; 26,826 pupils in schools of all grades.

The Methodist Episcopal Church (North) of the United States reports a gratifying increase in nearly all its foreign missions during the past year. The largest increase was in north India, where in the Rohilkund district alone 2677 persons were baptized, of whom 1020 were adults. In that field it is expected that not less than 5000 souls will be gathered during the present year. The total increase of members and probationers in all the fields during the year was 5553, an advance of nearly 9 per cent. on the membership of the previous year, the membership of the whole Methodist Episcopal Church having advanced a little less than 8 per cent.

Last year the American Board reported 22 missions, 96 stations and 962 out-stations; 183 ordained missionaries (12 being physicians); 10 physicians, 7 other male assistants; 333 women (married 181, single 152), of whom 7 are physicians; 174 native pastors, 490 native preachers and catechists, and 1735 other native laborers; 387 churches, 36,256 members, of whom 4554 were added during the year; whole number of pupils under instruction, 47,329.

Rev. N. G. Clark, D.D., senior secretary of the American Board, notes the following among the leading events in the history of that noble organization during the past twenty-five years:

The enlargement of our work by the establishment of two missions in Japan, two in China, two in Africa, two in Mexico, one in Austria and one among the Bulgarians of European Turkey, thus doubling and trebling the work in hand. The number of stations and out-stations has increased from 342 to 1058; the number of missionaries, men and women, in fields now occupied (omitting those transferred to the Presbyterian Board and the Hawaiian Islands, become independent), from 226 to 533; of native pastors, from 60 to 173; and of church members, from 5247 to 36,256.

The advance in higher education from 18 high schools and seminaries, with 437 pupils, to 122 high schools, seminaries and colleges, and 7780 pupils.

A still greater advance is to be noticed in the direction of self-support of their own institutions by the native churches—an advance from less than $10,000 a year to over $117,000 the present year.

From the ninety-sixth report of the London Missionary Society, for the year ending March, 1890, we learn that the society conducts missions in China, India, Madagascar, Africa, West Indies and Polynesia. It had in the field last year 156 English missionaries; 36 female missionaries; 1224 ordained natives; 4195 native preachers; 68,805 church members; 1615 schools for boys and 375 for girls, with a total roll of 105,980.

The Church Missionary Society (London) reported last year 315 stations; 286 ordained missionaries; 14 ordained Eurasians; 272 ordained natives; 52 European lay missionaries; 59 European lady teachers; 28 unordained Eurasian teachers; other native helpers 3807; native communicants 49,016; schools 1796; scholars 75,581.

The American Baptist Missionary Union (Boston) had in its missions among the heathen last year 124 ordained missionaries; 191 ladies; 9 physicians; 228 ordained natives; 591 unordained natives; 113 Bible-women and 324 other native helpers; 255 self-supporting churches, 654 churches not self-supporting; 68,290 communicants; 1030 schools; 20,615 pupils.

Rev. Dr. McGilvary, accompanied by Dr. and Mrs. McKean, recently made a tour by boat to Lapoon, some twenty miles from Cheung Mai. Dr. McKean reports a number of interesting services held at various points, and several baptisms. They received a cordial welcome from the governor of Lapoon, who some two years ago made a gift to the mission of the compound upon which a little chapel is now built. Dr. McKean speaks of Lapoon as an important point, and urges that it be occupied by a missionary at once. The governor has especially intimated a desire that medical work should be begun in the city. Dr. McKean adds, "If we had a thoroughly evangelistic physician he could do a large work in Lapoon and the surrounding provinces. I do wish some of our young Christian physicians in America could see these wide fields for usefulness."

The New York *Tribune* of November 18 pays a handsome tribute to missionaries as compared with explorers and travellers. In speaking of the quarrels of the men who belonged to Stanley's last expedition and the endless discussions in the newspapers in relation thereto, it says:

What we are contending for is the distinction which is to be made between types of closely-calculated adventure and moral heroism. The Protestant evangel on Lake Nyassa or the Catholic missionary on Victoria Nyanza takes his life in his hand and buries himself in barbarous countries. He does not go to the Dark Continent in search of adventure, nor does he return to write books and deliver lectures. Whether he dies of fever the first summer, or is massacred at his station, or works year after year among the natives, his heroism passes without observation. It is his mission to teach degraded races the elements of civilization and Christianity. He suffers and grows strong. He communes with his own heart and is still. He does his work in a sublime spirit of self-sacrifice, unclouded with premonitions of notoriety and publishers' bargains. That is moral heroism of the finest fibre. The men of action of the Stanley campaign of adventure have noble and commanding traits, but they are not types of the highest qualities of heroism and self-sacrifice.

LIBERTY OF THE PRESS IN TURKEY.

The *Neshra*, an Arabic newspaper published by the American mission in Beirut, Syria, was suppressed without cause, months ago, by orders from Constantinople. Efforts have been made, by interviews with the local authorities and by petitions to Constantinople, by the intervention of the United States consul and of the ambassador, to secure permission for its resumption, but all in vain until the present time.

An Arabic paper from Beirut received here yesterday publishes the following notice of the Sultan's gracious edict, from which our readers can judge of the nature of the "liberty of the press" in Turkey, and of the restrictions to which the missionaries are subject in their work. This is a literal translation of the Arabic copy:

"Word has been received from the illustrious Department of Instruction at Constantinople, addressed to the Government guarding the interests of Syria, to the effect that there has been issued an imperial order in favor of Mr. Henry Jessup, a subject of the honored American Republic, based upon a statement and petition addressed by him, permitting him to publish the *Weekly Neshra*, which had been previously suppressed, this permission being granted on the condition that the paper shall not treat of any political matters, nor of any occurrences whatsoever which may take place within the Empire or outside its borders, but shall treat solely of religious, scientific and moral questions. But this permission is restricted by the condition that nothing shall be printed in it which directly or indirectly opposes any of the religious beliefs current in the governments ruled and guarded by the Sultan, and also by the condition that a copy of the contents of the paper be sent before it is printed and published to the government censor, that he may sanction its printing and publication after he has ascertained that in no respect, in single words or in sentences, has there been an infringement of this condition. The exalted local Government will inform him of the nature of this concession."

THE EVANGELIZATION OF THE GREAT WEST.

H. KENDALL, D.D.

The above phrase has a significance which it never had before. Within the last twelve months six great states have been carved out of what was but a little before primeval forest or prairie, mountain or plain. They are North Dakota, South Dakota, Montana, Idaho, Washington and Wyoming. These are all large states, and embrace more than one sixth of all the territory of the United States exclusive of Alaska.

Some of us can remember when our available "West" that was presented to the Church for evangelization was embraced in the territory between Lake Erie and the Mississippi, that is, Ohio, Indiana, Illinois, Wisconsin and Michigan; but the six new states above named are nearly one hundred thousand square miles larger than the five last named lying east of the Mississippi.

The early settlers of our extreme eastern states, New England and others, were men who came with a religious purpose to establish "freedom to worship God." They came to found churches and schools, to establish and keep the Sabbath, to found institutions of learning. These states grew slowly, but Christianity was incorporated in their warp and woof. Large numbers of the immigrants were Christians from the old world, as well as large numbers of the people that moved from these eastern to the adjacent and more western states. From such material it was easy to organize churches. But later, when the multitude of people moved westward in great tides, they were lured onward by the rich soil of Michigan, Illinois and Iowa and the gold that was stored away in the mountains and valleys beyond. Multitudes moved west, caring little for churches or the religious privileges they were leaving behind. The further west the people went the more difficult it was to establish churches or any of the appliances of Christian civilization.

But the evangelization of the great West has not proved a hopeless task. California and Oregon can teach us on that subject. While much remains to be done in their bounds, enough has already been done to show us how easily the same and more may be done in other parts of the great West. California has six presbyteries, more than 200 ministers, more than 200 churches and more than 16,000 communicants. Oregon has also three presbyteries, 62 ministers, 70 churches and 3720 communicants. The cities of Portland, San Francisco and Los Angeles have ten or a dozen churches each, and nearly every smaller town has at least one church. This in a country that not long ago was considered hopelessly abandoned and lost. How full of encouragement is this for all similar fields!

Two other contiguous fields are equally promising. They are Oklahoma and the Black Hills. They are not yet separate states, but they are larger than some of our states. The Black Hills Presbytery calls for only twelve ministers to meet the present demand, but Oklahoma, with the added Cherokee strip, can hardly reach a full supply in many years.

Texas may not improperly be counted in the list of western states, and is the greatest of all the states. It is fast filling up with a new population, and with its incomparable climate and soil, it may easily accommodate millions.

To these we may add the two great territories of Utah and New Mexico. When we first began our work in Utah, polygamy was called the twin relic of barbarism, slavery being the other, and there was but a dim hope of overthrowing either. But slavery disappeared more than a quarter of a century since, and polygamy is now rapidly crumbling to pieces.

The ignorance and fanaticism of the Roman Catholic population of New Mexico was as a wall of adamant only a few years ago, against which our ministers and teachers seemed to throw themselves in vain.

Now all seems changed. The schools we have are full, and the call is for more. The preaching services are well attended, and the people seem more eager than ever to hear the word of the Lord. A wide field stands open before us, and the providence of God seems to say, enter in and reap the harvest.

No more interesting field seems open to us at the present time. These are fields the aggregate of whose area is 1,469,108 square miles. East of this great cluster of states on each side of the Mississippi are other great states where the home missionary work is by no means done, but they do not properly belong to the West. But this field now commended to the sympathies and prayers of Christ's people embraces almost a million and a half of square miles, or more than thirty-six times the size of the great state of New York, that is all ready for the work of evangelization. This is the work that presses on the Church the first monthly concert of the last decade of the century; and remembering what has been done in other decades, let us begin at once to see what can be accomplished by our prayers and our endeavors in ten years to come, or by January 1, 1901. Let us see what can be done in the first year of the ten.

COLLEGES AND ACADEMIES.

ARE THE CHURCH'S SCHOOLS ATTENDED?

Unless they are, money is wasted on them. But the facts are decisive. A just comparison of the attendance of successive years can only be made after the respective years have closed; for western schools, in farming regions, are sure to have their seasons of lighter and fuller attendance. Accordingly we make comparison here between the returns of the last two complete scholastic years. And, inasmuch as the Board's list of aided schools undergoes some variation, it will be proper to compare the successive returns only of the same institutions. Taking then twenty-eight colleges and academies which received the Board's aid in both of the last two years, we find the following facts: The returns of 1888–9 made the total attendance at these twenty-eight institutions to have been 2194. The returns of 1889–90 show it to have been 2787, a gain in one year of 593, or of more than 27 per cent. At least twenty-four of these twenty-eight institutions are in effect new, owing their efficiency, if not their existence, to the aid which they receive from the Church's Board. We see that last year, new as they are, they averaged between ninety-nine and a hundred pupils. Whether or not our Presbyterian schools are met by a western demand, appears, then, to be no open question.

HOW FAR CAN SUCH GROWTH BE EXTENDED?

With some of the schools no farther, unless addition be made to their capacity; for the number of a hundred is named above as an *average* of attendance. The largest of our schools considerably exceed it. And to some of these the present year is bringing such pledge of growing acceptance with their communities, and thus of accessible pupils and income, as is truly remarkable. It is to be carefully remembered that some of these institutions are already free from debt, and that therefore such increase of room, especially for lodging their pupils, as would add to their present direct receipts, would promise soon to make them self-supporting; so that the yearly aid which the Board is now obliged to give to them might be turned in new directions. Never before has a Christian man or woman had such opportunity as this organized Presbyterian college work affords of selecting an institution to be transferred, by moderate giving, from its infancy and dependence into assured strength and permanence. First liens to be perpetually

held by the Board would perpetually secure their gifts.

ONE CHOICE OPPORTUNITY.

The lack is not always of increased accommodations. It may be only of some prompt help in clearing the debt, and thus stopping the yearly draft of interest, which alone prevents a school whose buildings are already ample, from being independent of the Board. Just this is the attitude of the Princeton Collegiate Institute, at Princeton, Ky., an institution which, ever since its relation to the Board began, in 1884, has given proof of the most business-like management —judicious, economical, efficient. Its admirable grounds and buildings are worth $40,000. It has the beginning of an endowment amounting to a little over $12,000. It has a total debt of $7100. Released from that, it is so confident of making its own way, that it engages to end its application to the Board for yearly aid, so soon as the debt is paid.

A giver who cares to be identified with coming things in the great Southwest may well be impressed by these words of Dr. H. H. Allen, the school's most candid and devoted principal: "Follow the line of the lower Ohio from Louisville to Cairo, thence the Mississippi to New Orleans, and you see the field of this school. Over almost the whole of it Princeton is the only school connected with our Church which draws students now, or will draw them to any extent." The rapid development of western Kentucky, intersected as it already is by ten lines of railway, Princeton being a railway centre, seems fully to warrant the large predictions which this intelligent and experienced writer makes concerning the future of his school, if it be only relieved of its remaining burden, and thus set forward on its way to adequate endowment. He foresees it, fifty years hence, as "one of the most important and influential institutions of learning in the great West" with full equipment and most valuable property. The history of American schools that have been as wisely planted ensures such a result; and encourages the desired investment.

A SHORT STORY, WITH A MORAL.

The secretary of this Board was lately accosted by an intelligent and friendly Presbyterian who stated two facts: The first, that the church which he attended did not as yet take any collection for the College Board; the second, that this gentleman and his personal friend, presumably under his influence, had recently made very generous gifts to a remote institution that sustains no relation to the Board. Neither of these facts is so singular as to be remarkable; but the second has some special relations to a question of denominational policy which deserves consideration.

This Board, acting in the line of the Church's clear intent, as defined by the General Assembly, has under its care between thirty and forty academies and colleges widely and thoughtfully distributed over the newer part of our country. In the Board's earlier years it was thought wise to assign to the worthiest and neediest of these young schools certain limited districts or "fields" within the Church, which, for periods carefully limited, they might severally canvass. It was found, however, that this formal commissioning of solicitors was very distasteful to the majority both of pastors and people within the field so assigned; and with the year 1887 the issue of such commissions came to an end. This change of policy did not at all imply either that the needs of the young schools had then all been met, or that the Board's annual income by church collections was expected thenceforth to provide for them. But hope was had that the class of needs for which the personal canvassers had been expected to provide—the needs of the school properties as distinguished from those of current work—would be provided for by a new class of voluntary offerings. There is in our Church a large number of men and women whose reputed means make them the natural objective of all canvassers. It was hoped that these would appreciate, and by their gifts to the Board's central treasury encourage, that change of policy by which their door-bells and their office-hours were to have protection

from our thirty or forty solicitors. The third year of this unpolitical policy of "protection" is very near its end; and with such result as proves two interesting things:

First, How complete the Board's protective theory is, and how adequate it would be to the steady and rapid upbuilding of all these distributed institutions, if only those givers who are guarded from annoyance would concentrate in the Board's hands even some moderate proportion of their yearly giving to needy schools of various grade and location. So effective has been that distribution of help for which the Board has been furnished by the gifts of a very few, that any practical support of its policy by so much as half of the men and women whose judgment must approve it, would make the growth of our Church's young academies and colleges as secure and noiseless as the growth of our forests under the clouds and the sun. But

Second, With ninety-nine hundredths of those who might be giving this method effect, it is as yet a mere theory, if so much as that. Explained and explained again, as it has been in the Board's documents of the last three years, it has had with the bulk of Presbyterian givers no result but this: It takes so much competition and obstruction out of the way of those other canvassers for schools and colleges with whom the Board has no relations and who are a law to themselves. The Board holds back its forty schools, and the forty schools that nothing holds back reap the field;—and by a certain very noticeable trait of Presbyterian character, reap it more effectually than they would if the Board had introduced them. For a Presbyterian giver is apt to count his gift somewhat more personal not only, but larger-minded, when his denomination has not so much as asked for it. So that all the certification which the Board can make of the needfulness, effectiveness and financial security of its investments, can not compete with the impulse that comes over a giver after he has listened to a personal solicitor, to give "where it suits him."

But every wise and conscientious giver does that; and very much Presbyterian giving is likely to go steadily on, outside of all suggestion of Church or of Boards. None the less are we looking for a great increase of that company whom it already "suits" to co-operate liberally with the systematic, economical and successful movement of our Church in supplying herself and the nation for all time with Christian schools. Whoever joins their number will neither be succumbing to a bondage nor receding from a large scope to a narrow one. Let men of judgment consider whether the permanent yield of their giving is likely to be the greater when the gift is unadvised by any disinterested Board, unsecured by any lien, subjected to the costs of canvass and afterward administered at the recipient's discretion; or when its place and its proportion, its security and its administration are matters of advice and arrangement with men whose selection by the Church, whose regard for their reputation, and whose Christian sincerity, so far as it can be believed in, bind them to do with fairness and faithfulness what they are certainly competent to do with knowledge.

Would it be best for all concerned that the present method be exploded and the former restored? It can be done in a day. Boards of trustees, that know less distinctly than this Board does of the wastefulness and vexations attending upon personal canvass, are eager to send out their solicitors. With some of them the Board gets little credit for its policy of restraint. It would get credit with none of them but for that munificence of a few coadjutors from which its distributions have thus far been made. Shall the same few renew those gifts, which we are rapidly exhausting? And if they do not (and the dead, whose legacies have been of priceless value, will not return to aid us again), shall no new helpers arise who will accept the Board as adviser and almoner? We look for them, with eagerness and with prayer. For it is not only our unwillingness to pester the benevolent with ceaseless visits,—it is our intimate knowledge of the numerous evils attending that vexatious process, that makes us beg for the thoughtful and spontaneous concurrence of the wise and good in this "more excellent way."

MINISTERIAL RELIEF.

THE CHARITY THOUGHT ONCE MORE.

The two letters which follow reached the office within the last few days. They should be read in connection with an article in the last number of THE CHURCH AT HOME AND ABROAD under the heading, *The Appropriations from the Board of Relief not a Charity.*

There is something very touching in the efforts made by so many upon our roll (or by their relatives, as in the first of these letters) to pay back the appropriations voted by the Board. It was because I knew so well the feeling prompting this repayment, that I wrote, with a burden on my heart, the December article. The daughter who now returns to us—"with interest at six per cent."—her share of the amount sent to her father does not, it is true, speak of this as an "honorable settlement" of a supposed obligation, as did the beloved and honored brother whose letter I printed last month. But something of this can be read between the lines. She says:

> Please find enclosed draft for $168 returned to the Board of Relief, the same being, as nearly as I can tell, one half of what was sent to my father, with two years interest at six per cent. added, that time having elapsed since I meant to send it. My sister is alone in the world, and I don't think it is for her to send the other part. But I had my dear husband and my home. He and I wished it to come, but until now I have not succeeded in sending it. May it do much more good to the servants of Christ who may need help and to whom you may send it.
>
> Very many thanks for your words of kindness and sympathy to my father and sister.

Let me tell you briefly what our records show as to her father. At the time he received this aid from the Board of Relief, he was in his seventy-ninth year. The largest part of his useful and honored ministry of nearly half a century had been spent "with great activity" as a missionary of the Home Board. Now almost fourscore, he had been for many months confined to his chair—a helpless paralytic. The little savings of his long life of self-denial and toil for the Church upon its missionary fields were rapidly being exhausted for the support of himself and his aged, invalid wife—though practicing the most pinching economy. "Under these circumstances," says the presbytery, "he is forced to consent to an application in his behalf for aid." Ah, there it is! *Forced to consent!* as if the presbytery were forcing into the trembling hand of the honored but sensitive patriarch, a charity! And now the daughter, with a sense of filial duty, pays back to the Board her share of the amount, with interest added!

The presbytery had asked for the patriarch an annual appropriation of $150. Let me ask once more, Was not this but a very small part of the debt which the Church still owed its faithful servant? Was it not due to him from the Church, in his helpless and dependent old age, as really and as truly as ever his salary was due to him from the Home Board when an active and laborious missionary? Why should he be "forced to consent" that it be paid to him? To answer this would be to repeat what was said in the December number, and I forbear to enter upon the subject again. But I must protest that his daughter's "draft for $168" ought not to be regarded as something "*returned* to the Board," but as a generous contribution to its treasury.

The other letter I wish could also be read in connection with the December article, but having more especially in view what was there said about the precious contributions that come to us so often from those upon our roll. It is only indirectly connected with the special point I endeavored to make last month, viz., that the appropriations from this Board are a part of the

"income" of the family as truly as ever the salary of the minister was in his days of active usefulness. I give the letter entire, putting however the last line in italics:

REV. DOCTOR CATTELL:—You can never know, dear brother, with what grateful hearts we last night received our check for our winter supplies. In August my husband was taken suddenly ill. Until the last of September his life hung on a very slender thread. At one time he was cold and his pulse only a quiver. The doctor said he could not last an hour. But the dear Lord was more merciful to me than to him, and spared him to me. But he has since been very frail, requiring my constant care.

And now a dark providence has overtaken us. Last week, early in the morning, I fell on a slippery porch, badly sprained my left ankle and seriously injured my knee. So here I lie in bed. The doctor says it will be at least six weeks before I walk again.

Our money was all gone; nothing to pay for help, and my poor, frail husband trying to do all for me with the help of the neighbors. Oh how dark it did seem! But we were enabled to feel that God reigns and his wisdom could not err. He has in our case, as often before, proved himself a kind and loving Father. God bless the Board of Relief which he has sent to comfort us in this our time of sore distress. *Please find enclosed a draft for ten dollars, a part of tithe.*

This January number of THE CHURCH AT HOME AND ABROAD will be laid upon the tables of many of its subscribers before Christmas day. Would that, upon this glad festival, the letter from this home of sickness and pain and want might be read in all the comfortable and happy homes throughout our Church! Would not the same trust "in a kind and loving Father," which sustained this minister and his wife in their suffering and poverty, add to the joy with which God's people gather around the Christmas fireside, even in homes of greatest affluence? Perhaps, too, the grateful appreciation of God's goodness and care manifested by this family in sending to us so large a sum from what seemed to be all needed for their "winter supplies" may touch a responsive chord in the hearts of many glad and happy people during the Christmas holidays, and turn their thoughts to our always impoverished treasury.*

One word more as to the gift from this family—and this brings me back again to the subject presented in the last number of this magazine. Few will fail to see that to give this $10 cost an amount of self-denial rarely practiced, even by those who contribute much larger sums to our treasury. Surely this "frail husband," and his devoted wife helpless upon a bed of pain, needed beside their "winter supplies" some comforts which these ten dollars would have secured for them, and which they must now do without. But I fear there are some people—good and generous people too—who, while recognizing and honoring the self-denying spirit of this minister and his wife, will think and say, "Nevertheless, it was a natural and very proper thing for *them* to do. *Was it not a part of their remittance from the Board?*"

Yes, it was *natural*—because it is natural for all such to be gracious. It is natural for them to remember our depleted treasury, as it is for our self-denying brethren on mission fields to send out of their meagre salaries, as they so often do, donations to the Home or Foreign Board whose work lies so near their hearts. But so long as God's people regard it as the *proper* thing for the families upon our roll to contribute to the Board of Relief in any other sense than it is the "proper" thing for themselves to do, so long will the Church fail to recognize the true principle upon which this Board is founded, and so long will honored, consecrated, but sensitive servants of the Church feel the sharp pain of being regarded as the recipients of public charity.

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* To pay the appropriations voted at the last meeting of the Board, our treasury was overdrawn more than $9000!

CHURCH ERECTION.

LIMITATIONS.

It is a familiar remark, that it is well for a man to recognize his own limitations; in other words, to realize that there are many things he would gladly do which are entirely beyond his power.

In a somewhat similar sense it would be well if the limitations upon the powers of the Board, of which it is itself entirely conscious, were generally recognized by the churches with which its work has to do.

Not a week passes that the Board is not confidently asked to do what, even if it were in itself desirable, it has no power to do.

It is self-evident that the Board, having been created by the General Assembly, has only such powers as have been thereby delegated.

It is limited by the terms of its charter, and also by the subsequent rules and directions given it by the Assembly. It has of course no power to set aside these restrictions, even though a case should arise in which, if it had such power, it might be expedient to use it—or even one in which it might confidently believe the Assembly itself would gladly acknowledge that an exception should be made.

All this seems too clear to need emphasis; yet nothing is more common than to receive from a church, a committee or a presbytery an appeal that in a certain given case an exception shall be made and the rules of the Board be set aside. Sometimes great surprise as well as disappointment, and even displeasure, is expressed when it is replied that the Board's rules are given it by the Assembly, and that to set them aside the Assembly would have to be convened.

It may be of service to those who are interested in church erection to recall some of the more frequent of these requests.

1. Very often the request is to give more than one third of the value of the property. The church is poor, its members are all struggling to establish themselves in the new homes to which they have removed, the crops have been injured, and it is impossible to see how a building of the size that is planned can be paid for unless the Board will advance one half of its cost, or perhaps three quarters—or, as has occasionally been proposed, virtually pay the entire cost.

It is usually added: "We know that this is outside of the rules, but ours is an exceptional case."

But the rule of the Assembly is a very wise one, and ordinarily it is a fair test of the promise of successful life that a congregation should be able to contribute, including the ground, usually a free gift, at least *two thirds* of the cost of the undertaking. The point, however, that we wish to emphasize is, that even if the case is exceptional, even if it would be wise, in itself considered, to give the aid asked, the Board has no discretion in the matter. It has no power to grant the request.

2. Not infrequently a church applying for aid has an encumbered title. It contains a restriction or some reversionary clause which makes it impossible for the church to execute a valid mortgage. Great is the disappointment when it is found that the expected aid from the Board is not forthcoming. Again the plea is made: "In this pressing case you may with entire propriety set aside the rule requiring a mortgage." It is even argued that if the Assembly could hear the case it would certainly comply with the wishes of the church. This is possible; but the Board, much less its officers, is not the Assembly, and it is absolutely without power to make the desired exception.

3. Perhaps, however, the most common form of the request is an application to aid the church in paying a long-standing debt. Within a week two urgent pleas have been received from churches that a few years ago received grants from the Board, with a distinct understanding that the grants in each case would ensure the completion of the

edifice without debt. In both cases, as it now appears, debts remained only nominally provided for. As years have passed, these debts have grown heavier and heavier, and now threaten the very existence of these churches. In their extremity they appeal again to the Board, which had supposed that everything was paid years ago and that the churches were entirely unincumbered. The appeals are urgent, and even pathetic. There is serious danger to the life of these churches. But the Board is confronted with the following provision of its charter:—"*No grant shall be made for the payment of any debt, except that which may have been contracted within one year previous in erecting a house of worship.*"

Manifestly, however great the urgency, however keenly it appeals to our sympathy, the Board is powerless to aid.

Such cases as have been above cited are often very sad, and the inability to respond is very painful; but the Board has no power to overstep the limitations imposed upon it by the very charter under which it exists.

It may here be added that it would be a great relief in many instances did the Board have a special fund entrusted to it, to meet cases of an undoubted exceptional character, which while commending themselves to the judgment of the Board are still manifestly outside of the judicious and wise rules established for ordinary cases. For a number of years there was such a special fund, supplied by the far-reaching generosity of a life-long friend of our work. *But that fund is exhausted, and the princely donor is gone.*

OUR NEW BOOK OF DESIGNS.

It is hoped that the new book of designs for church edifices and manses, which the General Assembly authorized the Board to prepare, will be ready early in the present year. It will contain such of the designs included in previous books as have commended themselves as appropriate and useful, together with many new designs prepared expressly for the work of the Board.

The most of these plans are for simple and inexpensive buildings, such as are those in the erection of which the Board bears a part.

Of most of them, moreover, working drawings and specifications can be furnished at a very small price.

A few designs have been admitted of larger and more expensive buildings, both because they are interesting as studies and because we are frequently asked for suggestions in regard to the construction of such edifices. It should be added, however, that our constant advice to congregations proposing to build at an expense exceeding $4000 or $5000 is that a competent architect be selected and the matter committed to his hands. It is better, whenever possible, to have a plan particularly adapted to the conditions of the congregation; and, excepting in very simple and unpretending edifices, the advice and direction of an architect are essential in perfecting the innumerable details involved in construction.

ONE USE OF A STEEPLE.

REV. W. H. BELDEN.

Fort Simpson, in the far north of the British dominions on our continent, was wholly savage sixteen years ago; now, through the holy ministry of William Crosby, it is wholly Christian. A result of his self-denying labors was that a church building was erected for the Indians, and the remarkable venture, in that remote region, was made of adding a steeple. The fame of it went far and near; in all the country round about the word was passed—"A great light has come to Fort Simpson, and the people have built a wonderful house for God!" A blind man, living ten miles away, walked over "to see" the new steeple, and prolonged his visit until he had quite satisfied his curiosity. He heard the wonderful story of the Saviour of mankind; and he gave himself to learn the words of it from the Bible. Then he addressed himself in like manner to get the words of the sweet Christian hymns; and he got himself taught how to count the days of the week. When this was done he said, "Now I am full; I must go. I want a bell, and I want a hymn-book and a God-book." The people remonstrated with him:—"You cannot see; of

what use will your book be?" But he replied, "If I can show my people the book, they will believe me." He took his bell and his hymn-book and his "God-book," and returned to join his fellow Indians in his heathen village. He never returned; but by and by there came a request from that village to the Christians of Fort Simpson for a missionary to carry on the good work which he had begun. His mother came and said that he was dead; but as long as he had lived—a year and a half from the time of his visit—he had never failed to keep tally of the Sabbaths, and when they came he would go through the village, ringing his bell and singing his hymns, and "telling the old, old story" as well as he could, to all who would hear. The gospel had found its divinely-ordained ally in the consciences of his savage brethren, and thus was salvation brought home to their hearts. God had blessed "the wonderful house" which "the people had built for God," even to blind eyes.

Where the common treasury of the whole church is needed for the building of a local house of worship, the result is always "a wonderful house for God," which, as in this instance, exerts an immediate and wide influence. Who can tell what special means God will take to bless, if only we do our part?

AN EMPTY TREASURY.

Letters with passages like the following are coming in from every quarter. The Board cannot give what it does not have, but no one can exaggerate the pain that it gives the Board to suspend making grants—much less the disappointment, suffering and danger of the embarrassed congregations that have gone forward confidently depending upon substantial aid through the Board from their sister churches:

We have fully committed ourselves to this work, and cannot retire now without great injury to the cause. We have worked nearly a year to get this church started. Do not refuse to help us, but save the work.

I preached for the —— people last Sabbath. They have done *grandly*, and if the Board can grant $500 they will dedicate clear of debt.

I have encouraged them that they would receive aid, and do pray if it is possible the Board will grant it, knowing that it would be very discouraging to them to be refused. It has the promise of a strong country church. I have never seen a church take hold with such faith, and from so small a beginning make such rapid progress. If you can grant their request and pay them that amount inside of four or five months, it will still be sufficient to keep up their courage, and I do not want to see them burdened at the outstart or disappointed. . . .

Your letter received and contents carefully noted. Sir, I am sorry to say this leaves me in a dilemma. I know not what course to take. I have gone to work and ordered all the finishing material with the expectation of receiving from the Board the amount asked to pay for this material, and the parties have already sent in a portion of the material, and so I don't know what to do, having some of the bills on hand, and even asking for their money, and I haven't a thing with which to pay them. I had no idea of meeting with trouble in getting the amount asked for from the Board, or else I would not have taken this step. I promised the men faithfully I would pay them some time in November, thinking I would be sure to have the means by that time. So please consider my application at once, and give me a speedy reply. . . .

Do think the matter over again and help Mr. —— out. Get the Board (if you cannot settle upon something outside of the Board's appropriation) to do *something, somehow.* This seems to me an exigency, and in some way we ought to meet it. Pardon me for earnestness.

BUILDINGS COMPLETED WITHOUT DEBT IN NOVEMBER.

State.	Church.	Value.
Indian Ter.,	Anadarko,	$430
Iowa,	What Cheer,	2,750
Michigan,	Riverside, Bethany,	2,100
Minnesota,	Kirkhoven, 1st,	1,675
"	Samaria, Swede,	1,145
Nebraska,	Apple Creek, Dorsey,	325
"	Wilsonville, 1st,	2,100
New Mexico,	Raton, 2d (Spanish),	735
North Carolina,	Charlotte, Mt. Olive,	525
" "	Red Springs,	635
Texas,	Cibolo,	510
"	Dallas, 2d (chapel),	2,500
Washington,	Fairhaven, 1st,	9,251
		$24,681
Previously reported since April 1,		239,538
Total,		$264,219

PUBLICATION AND SABBATH-SCHOOL WORK.

NEW BOOKS.

HE BIBLE VERIFIED.

In these days when there is so much skeptical talk concerning the Scriptures, it is well even for those who are best instructed and most firmly established in the faith to refresh their minds on the grounds of evidence on which their confidence rests. It is well also that young Christians should become familiar with the facts about the Bible, so as to know what the book is and on what grounds they are to receive it as the word of God. A new volume has just been brought out by the Presbyterian Board of Publication and Sabbath-school Work, which will be found of great value along both these lines. It is *The Bible Verified*, by Rev. Andrew Archibald. A glance at the table of contents shows at once the scope of the book. The titles of the chapters are: What Constitutes the Bible? The Bible in Manuscript; The Bible in English; The Inspiration of the Bible; The Bible and the Miraculous; Formidable Objections to the Bible; Incidental Confirmations to the Bible; The Bible and Science; The Bible and the Mummies; Elevating Influence of the Bible, with several chapters on the prophecies and their fulfillment. This resumé of contents shows how timely the book is. The style is clear and strong. The volume is suited not only to pastors and those who are theologically trained, but to all who are interested in the subject. Sabbath-school teachers would do well to read it, as it will greatly aid them in imparting to their pupils true knowledge concerning the holy Scriptures. In an introductory note there is strong commendation of the book from the pen of Professor Ransom B. Welch. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, 75 cents.

A PLAIN WOMAN'S STORY.

This volume, by Mrs. Julia McNair Wright, is dedicated to the King's Daughters and Christian Endeavor Societies. It is an intensely practical book, full of suggestions as to ways of doing good. We are now in the midst of an age of Christian benevolence and beneficence. The minds and hearts of all earnest Christians are turned toward the needy, the suffering and the tempted. Those who are following Christ themselves are realizing their responsibility for the doing of Christ's work on behalf of those who are in distress and those who are in sin. This book tells the story of Joan Hazzard's "project," which was the establishment of a "Working Women's Bureau." It shows much of what needs to be done in behalf of many working women, how they can be most wisely helped, and then points out what can be done for them at really small cost. It is not a book of rainbow theories; the plans that are wrought out are such as are feasible and practicable. The volume ought to have a large sale, and cannot but do good. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Price, $1.15.

THE CHILDREN AND THE CHURCH.

An important article, thus entitled, appeared in the New York *Evangelist* of the 6th of November. It contains a carefully-prepared exhibit of the proportion of our Sabbath-school scholars in full membership with the Church. From that article we glean the following statements, which will strike many with surprise, and will bring sadness to every thoughtful Christian mind:

In one of our largest city presbyteries "there are but 5½ (a little less) per cent. of the scholars in full membership with the Church, and but a little over 3½ per cent. were received last year."

In another of our large cities "it appears that during the year but 4½ per cent., or less than 4½ per cent., of the scholars were re-

ceived as full members of the Church, and a trifle above 6 per cent. of all the scholars in attendance are in full communion with the Church." The article continues:

The examination of other presbyteries will show that in some cases the proportion of pupils in full church membership will be about 18 per cent., and the additions about 8, 4 and 5 per cent., while the averages for our entire Church are as follows: 824,670 scholars in our Sabbath-schools, of whom 130,171 are communicants, being above 15¾ per cent.; and 25,240 added during the year, which is over 3 per centum.

SABBATH-SCHOOL WORK

AS A MEANS OF CHURCH UPBUILDING.

The foregoing article, in calling attention to the comparatively small number of our Sabbath-school scholars in the full communion of the Church, suggests by contrast a consideration of the intimate relationship that, according to the theory of the Presbyterian Church, should exist between the Sabbath-school and the Church. It is neither a new nor an unfamiliar statement that our denomination looks to the Sabbath-school for a continual supply of educated and trained members; it regards the Sabbath-school as the nursery of the Church. There is reason to fear that, in some quarters at least, fact is not in accordance with theory.

In this connection we would call attention to the movement which the Sabbath-school and Missionary Department of the Board is now making in behalf of Sabbath-school extension. The inauguration of this movement has called forth from all parts of the Church hearty endorsements and assurances of co-operation. A short time ago a printed letter, which had been sent to every pastor and superintendent, was laid before the readers of THE CHURCH AT HOME AND ABROAD. In it were given the reasons for the effort; the appropriateness of the time; and the object, which is threefold. We shall not reprint the entire letter, but will again state the object, which is as follows:

First: To bring into the Sabbath-school as far as practicable the entire membership of the Church.

Second: To bring back to the Sabbath-school those young men and young women who, formerly members, have, for various reasons, lapsed from it.

Third: To bring into the Sabbath-school all the children and young people in the community who are now outside of its instruction.

It is proposed that this special effort shall cover the period from October 1, 1890, to April 1, 1891—six months. Already a considerable portion of this period has passed. There is, however, abundant time for thorough work to be done. Let the end of every month witness a large increase in each Sabbath-school. For those making an earnest, persistent effort there will not be disappointment. Knowledge of the facts justifies this prediction. Many schools have already given their testimony to the truthfulness of the assertion, and state that their efforts are being rewarded to a degree both gratifying and surprising. Let the time that still remains before April 1, 1891, be filled in with hard work, and every Sabbath-school, every church, will feel the renewed vigor of increased membership, while yielding obedience to the divine command, "Gather them in, that my house may be full."

[From the Presbyterian Journal.]

SABBATH-SCHOOL WORK

AS A MEANS OF REACHING AND CHRISTIANIZING THE FOREIGN POPULATION.

The report of the Wisconsin Synod's Special Committee on Foreign Population is interesting and significant. Interesting, as in this way the report is official, for there is sometimes a feeling that representations in connection with this subject are sometimes overdrawn, and the evils depicted magnified beyond what the facts warrant. But this outspoken, positive report few, if any, can doubt.

The facts, as presented, are also significant, for many reasons, the chief of which is that if the Church of Christ in America is to retain her out-posts, even at home, she dare not wait for this black and mighty torrent, impregnated with godless influences, to gain headway; it must be met, checked and overcome by the word of Christ and the living Christian. Evi-

dence is not lacking, either, to prove that American Presbyterianism has a very important part to bear in the struggle.

Following is the report to the synod:

"No problem of weightier import can come before our synod. In our own state the Anglo-Saxon is either being driven out or voluntarily departing and the place is being filled by an alien. If Presbyterianism is to retain its hold in Wisconsin it must Christianize the foreign element or the foreign element will drive it out of the state. In 1882 we had an influx of 800,000 to this land, the largest number yet reached. In round figures we can put the foreign population of our country at 10,000,000 and their descendants 6,000,000—making a total of 16,000,000. And we are told that if they continue to flow in upon us as they have done in the past decade, they and their descendants will reach in 1900 the enormous figures of 48,000,000. They come from all quarters of Europe, Asia and Africa. Among them we find learning, culture, regal worth, and sterling piety. Would that this were true of all or even a large majority! It is a fact that cannot be gainsaid, that Europe pours into our lap her very dregs. Self-protection demands that we do our best to Christianize them or they will turn round and devour us like so many wild beasts. As far as our state is concerned the main elements are French, Germans, Scandinavians, the Slavonic population (Bohemians, Poles, Slavacks or Hungarian Slavs).

"What is our duty to the foreign population of our state? Our imperative duty is to evangelize these foreigners for the glory of God and the good of humanity. The task is arduous; but we will not shrink from it, for the Master's command is ringing in our ears: 'Go ye therefore and teach all nations.'"

No other method is more hopeful than that of Sabbath-school missions. To secure the children is to win half the battle. And we must go after the children. The Sabbath-school missionary must visit the homes of these people. They will be quick to discern the friendly interest in their children, and become themselves more responsive to direct influences leading in the direction of the Church.

These mission Sabbath-schools, planted in their midst, are destined to grow into churches, which they can readily feel to be their own.

The Church does not fail to rise to the grand possibilities of winning souls to Christ. By the organization of this Sabbath-school mission movement, she proves that her mind and heart are alike sensible to the situation.

CALIFORNIA.

It is with pleasure that we present the following report, presented to the Presbytery of Los Angeles by our Sabbath-school missionary, Mr. H. C. McBurney:

About January 1, accompanied by my wife, I began Sunday-school missionary work in San Diego county. Except about two weeks in April, our labors have been continuous up to the present time. During the nine months we have organized nineteen Sunday-schools, and canvassed most of the settled portion of the county. Our line commenced at Rugby, near South Riverside, and was taken south to the Mexican boundary, east to Campo, near the desert, then north to San Jacinto.

In the different settlements we have met with various elements. In some the prevailing sentiment was infidel, in others indifference, in still others we found a general desire for better things, and our aid was accepted gratefully. Generally, in these communities, there are Christian people who have lived in the East, where they enjoyed religious privileges, which they greatly miss, and desire to possess here, but they have not the slightest idea how to start even a Sabbath-school. They had never learned to work, but had always been worked upon. This has led me to think that something is lacking in our system of instruction. Ought not our church Sabbath-schools to be training-schools, where every pupil shall be educated to do Christian work, under whatever circumstances he may be placed? I venture to say that the tenacity displayed by the Mormon Church in holding together is owing to its system of organization and training. The civil courts may deprive it of its head, but every individual is so trained that he can organize a Mormon church wherever he may be.

With few exceptions we have been told, as we entered a settlement, especially by the Christians, "It is no use trying to organize a Sabbath-school here, it can't be sustained; the people are too unfriendly toward each other; land boundaries and stock-range troubles have caused so much ill feeling that if one attends your services another will not."

But by persistent effort we have almost invariably succeeded in getting the people together, and reports from most of the fields are very encouraging. In some settlements we could find no one to act as superintendent but the day-school teacher, and the Sabbath-school could live only so long as she remained; but let no one say that therefore it was a failure, when,

very likely, during the few months it lasted, some children for the first time in their lives heard the voice lifted in prayer, and God's name mentioned in reverence and love. A grand field for work is open to the Christian day-school teacher in south California; and some of these teachers are doing as truly a self-sacrificing missionary work as any sent by our boards to New Mexico or Utah. Three of the nineteen schools we have established are provided with preaching services, but most of the settlements are far from the reach of a minister.

At Julian we found a flourishing country, which promises, from its prospective apple orchards and its rich gold mines, to become an important place. There we staid and worked for two months to get a good Sabbath-school on its feet. That people now have preaching once a month, but they should have a settled missionary and regular services.

We feel that while our work was uniformly successful, it consisted only in breaking the ground. Wiser workmen need to follow to till the soil and sow the seed for the harvest. The people generally would highly appreciate gospel privileges; almost everywhere some are praying that a minister may be sent them. Most are in poor circumstances financially, but are very hospitable, and would do all in their power toward the support of a missionary, and be grateful for any aid granted by our boards.

KENTUCKY.

Mr. J. B. Rice sends us a deeply-interesting letter. After presenting several important matters, he continues:

On Sabbath, as I was in the act of ringing the church bell preparatory to divine service, three persons, two young men and a boy of ten years, began shooting at each other as they stood four or five feet from the church door. Immediately around the door fifteen shots were fired, and five balls penetrated the front end of the building. One young man was shot through the body. The darkness of the night saved the rest from a like fate. Still I placed myself in the door and held my audience, and delivered my address. The event seemed to lend force to every expression.

Volumes could not tell of the vice and ignorance which prevail here. Yet the people are brimful of life, and if this force can only be turned into the right channel wonders of good may be accomplished.

ENCOURAGING LETTERS.

Two letters were recently received by the Superintendent of the Sabbath-school and Missionary Department, from which the following extracts are made:

DEAR DOCTOR WORDEN:—Your letter to Mrs. —— reached A—— yesterday; but she to whom it was addressed is no longer here to receive it. My dear mother died on the 9th of July, after an illness of but two days.

I am sure that I shall act in accordance with her wishes, could she make them known to me, by sending you a draft for the continuance of missionary work by the Sabbath-school Department.

Please find enclosed a draft for $600, and oblige me by its acknowledgment.

DEAR SIR:—A friend and myself wish to aid in establishing a Presbyterian Sabbath-school somewhere on the western frontier, by contributing $30 for that purpose.

Our lot is now cast in the Congregational fold, but our husbands were Presbyterians, and we love that Church.

Thus God is sustaining his work. One contributes from her abundance cheerfully, and looking upon the means which has been placed in her hands as a sacred trust. The now sainted mother has left behind her a lasting monument, and "her works do follow her."

The second contribution is sent by two women who, though at present not connected with the Presbyterian denomination, still "love that Church."

No more certain or pointed indication can be given that divine favor is resting upon any endeavor, than when it receives a hearty support of both the rich and the poor.

EDUCATION.

VISIT TO THE SYNODS OF CATAWBA AND ATLANTIC.

It was a matter of regret that the synods were so thinly attended, but this was readily attributable to the distance to be traversed by the members, and to the expense of attendance. Yet a goodly number of the leading men were present, and the business and discussions were well conducted. The Secretary was cordially welcomed by many whom he had known and addressed in college and seminary. It was good to see them now in active work and paying the interest on the investments made in them by the Church through the Board. Two special points in the address of the Secretary were—first, in view of the almost entire failure of the churches to contribute to the Board, the importance of every minister in charge informing his church of the nature of the cause of the Board, enlisting an interest in it and securing a collection for it, however small, even though it might average no more than a cent per member. It was desirable that all parts of the Church should understand the general work of the Church in all its departments, and it be made to grow by that which *every joint* supplied according to the *effectual working in the measure of every part*, even though that part might be as small as the smallest joint of the little finger. The whole body must be pervaded by the common life, and secure furtherance in all its enterprises from every member. Another point emphasized was the importance of securing more pastorates over the churches. Of these the numbers were exceedingly few, stated supplies largely predominated, and it was urged that, while this loose connection might be necessary in some instances, it was not the best, as a rule, for the growth of the Church and the development of its activity. Nor was it best for the minister himself. It was impossible for him to cherish that tender interest in his people which a true shepherd has for the flock that he can call *his own*. This second point evoked quite a discussion in the Synod of Catawba, in which the relations between the Freedmen's Board and the presbyteries were freely canvassed and very satisfactorily stated by the Field Secretary, Rev. H. N. Payne. The result was good.

In this excursion the Secretary took occasion to visit the two chief institutions of our Church in this part of the South. One was Scotia Female Seminary, under care of Rev. D. J. Satterfield, D.D., aided by a fine corps of lady teachers. Here he spent a day observing the accommodations, attending a very creditable exhibition of the young ladies before the whole school in reading and speaking, and also learning the needs of the institution. These needs are very great. More applicants, even paying ones, are turned away than are already admitted, simply for want of room. There should be a new large building erected right away. The past success of the school warrants it, and the requirements of the rapidly-increasing population call for it. The measure of civilization reached by a people, we are told, is distinguished by the condition of woman in it. If this is low she is sure to drag the man down with her. The efforts to educate the young men at Biddle will therefore be neutralized unless there be a Scotia well kept up to match. Would that this institution could find some liberal patron among our wealthy ladies such as Princeton has had! It ought to be put beyond all restricting wants.

From Concord the Secretary went to Biddle University, at Charlotte, where he spent four days, hospitably entertained by his old friend Prof. Carrol Cutter, D.D. Its president is the well-known Rev. W. T. Johnson, D.D., formerly missionary to India; and with him there is a corps of nine excellent and over-worked professors, managing about two hundred students, divided into four departments—primary or English, preparatory,

collegiate and theological. Of these about sixty are under care of the Board. There is also an industrial department, where the students are taught various mechanical arts, such as carpentering and printing and the like. Opportunity was given for hearing a number of recitations, where very creditable proficiency was observed in most of the students in science and languages, and in the Bible history; also for addressing the students at different times on various subjects, religious and secular. Under the latter head one point was insisted on, viz., the importance of the students volunteering to improve and beautify the finely-situated grounds around the college, both as a requital for the benefits they were receiving from the Presbyterian Church and as a means of personal culture in refinement and good taste; also, as an example to the town. The hint took, and with a show of hands the students pledged themselves to carry it out. We may therefore look for great improvement in this respect before long.

On inquiry it was found that there were many wants to make this instituion what it ought to be. One is more teachers. Those in charge have more to attend to than in other colleges. Another is a new dormitory, costing not more than one thousand dollars. At present the students are packed in rooms altogether too small. Another is scholarships for such as are not studying for the ministry, but wish to become teachers or to enter some of the secular professions. One hundred dollars a year would be sufficient to cover all college expenses; and endowments sufficient to yield this sum for twenty or thirty students would add greatly to the efficiency of this institution, so needful to the best interests of the South. Is there not benevolence enough and wealth enough in our Church to make it strong?

CANDIDATES DECLINED.

Of this class are all such as are yet in the preparatory department. They are called *special cases*, to be received only on condition that the funds allow of it, however worthy and promising and needy they may be. So far this year thirty-nine have been declined—many of them at the risk of losing them altogether. They are at that stage when the ability and the opportunity for self-help are the least. It is to the child who begins to walk that we give the hand, not to the grown-up boy. And how needful the hand of the Church is for these immature candidates will be seen from the following instances, which have so touched the heart of the Board that they have instructed the Secretary to make them known to the public.

Three come to us from our missionaries in Texas. Of one it is said, "He is a very exemplary Christian, already from practice an entertaining speaker—having charge of two Sabbath-schools each Sabbath, one in the town and one in the country; has no home nor any means by which to obtain an education, except by the labor of his hands." The other "is the son of a poor widow, a zealous and earnest working Christian, the best student in the institute he is attending; has no friends who would help him to enter the ministry, and cannot possibly remain in school unless aided to the amount of $50." The third "is also an orphan, without any relatives in the country, a devoted Christian and full of promise for a useful ministry."

"To these gracious mental and physical qualifications," it was said in addition, as a further reason for helping these young men, "they are Texas men, not 'northerners,' and hence will not be subject to the prejudice which the greater part of us have to encounter." Now we put it to the Christian public: ought not these three candidates to get the $50 apiece asked for from every consideration of policy and liberality?

Another case is that of a student from Dakota. Of him it is said, "He is a very bright young man and a devoted Christian, and is just the stamp of man we need in the ministry. His mother is a widow, and is trying to support herself by teaching and do what she can to aid her son in the way of clothing. He is trying to help himself by doing some work for one of his professors, and means to hang on to his studies as long as he can. But if he cannot receive some aid

from the Board he will have to stop his preparation and go to work at something. Help him if you can." And the Board could not!

A third case is that of a young man entirely dependent on himself, who under deep convictions of duty and strong desires has struggled hard to fit himself for college, and amid many discouragements has been urged to persevere and is now nearly fitted for college. Of him his pastor says, "His heart is in the work of the Lord. He is ready in exhortation and prayer, and engages in those services to the edification of all who hear. He wants to reach men and to save them, and already some of those in my church are there through his instrumentality." Certainly a person that can show such fruit of labor thus early deserves to be encouraged in his effort to qualify himself for larger usefulness. Does he not?

Of a fourth case his president writes, "I have watched the young man since his enrollment here (at a college in Kansas), and I esteem him a youth of decided promise and of very lovely character and of marked piety." And the committee adds, "A very bright young man. His mother says she must take him out of college unless he has aid from the Board." Now would it not be a loss to the Church to allow such a person to be arrested in his studies?

Other instances no less deserving and pressing are reserved for another number. They are given that ministers and churches may clearly understand the condition of things in this important department of church work and be moved to act accordingly. If we would have an educated as well as godly ministry, we must contribute toward the education of it.

BALM FOR ACHING HEARTS AND BODIES.

Under this significant title, Dr. J. G. Kerr, a veteran medical missionary of our Church in Canton, sets forth in the *Medical Missionary Record* the great opportunity of physicians to be real missionaries of Christ. We extract some paragraphs, which seem to us admirably to illustrate the value of medical missions. Do they not also suggest that physicians in our own land have a precious opportunity for the best Christian endeavor?

When the physician in Christian lands has dismissed his patient, he knows that he goes to a home surrounded by churches and schools, and that means of instruction and aids to religious life are within his reach. Not so with the patients of a mission hospital in a heathen land. Idol temples, idolatrous ceremonies and degrading superstitions are the influences which meet him on all sides, intensifying the darkness of his soul.

Here is the necessity for uniting religious teaching with physical healing. We do possess a specific for spiritual maladies, a balm of Gilead which gives peace and joy to the wounded spirit and life to those who are ready to perish; and if we should fail to impart this remedy for the leprosy of sin, we would leave more than half our work undone, and trifle with opportunities on which hang eternal interests. We can assure our patients that this healing for the soul is more important than that for the body, even as the soul is infinitely more important than the body, and the interests of eternity are of infinitely more moment than those of time.

Failure often attends our efforts to heal physical disease; but we can assure those whose maladies are incurable that, if they accept and appropriate the precious truths which we give them from God's word, they will have reason through eternity to thank God that their afflictions brought them under the sound of the gospel.

The nature and effects of spiritual maladies can be illustrated by the nature and

effects of diseases in the persons of those present. By reason of a certain analogy which exists between the two, the effects of the one, experienced by the patient and inducing him to seek for relief, opens the way for the explanation of the other and of the mode in which relief can be obtained. Some physical diseases are incurable by any human means, and spiritual maladies are all beyond the reach of human skill.

The Great Physician, when on his mission to our lost race, gave evidence of his power to heal the diseases of the soul by removing, with a word or touch, the physical diseases which no human power could reach.

The physician who has himself experienced the healing which removed the disease of sin from his soul will appreciate the propriety and usefulness of associating medical practice with preaching the gospel. He knows that all the labor and time and money required for the relief of suffering and disease are well spent, even if nothing else is aimed at or accomplished, and he knows that when the effort is made to remedy the disorders of both man's spiritual and physical constitutions by the use of the remedies at hand, provided by an all-wise and merciful Creator, the physician is devoting his energies to the highest objects which can engage the mind of mortals.

GOING TO GIVE, NOT TO GET.—Under this title we find the following item in the *Medical Missionary Record* of New York, credited by it to the *Christian* of London:

Rev. John K. Robson, who for some years back has been ministering at Dewsbury, has offered himself as a missionary in China for seven years, *without any cost*, to the Wesleyan Missionary Society. He has been appointed to northern China, and will leave very shortly in company with *a medical missionary*, Mr. Marshall. The evangelization of the world would be materially hastened if more of those whom God has blessed with means would thus lay themselves and their money at the Master's feet.

OFFICIAL COMMUNICATIONS.

RAPID CITY, S. DAK.

REV. E. J. NUGENT, SUPERINTENDENT.

Since my last report I organized two churches, viz., Camp Crook, October 1, 1890, having travelled 150 miles to accomplish the work, and camped out one night on the prairie, where we could hear the wolves howl around us to cheer us to sleep; the next was at Elk Creek, October 23, 1890. These are the names of the churches from the localities where they are situated. I also visited and hope ere long to be able to organize at Lead City, the largest place in the Black Hills country, and also at Minnesela and Hay Creek, and other places that are opening up favorably to our work. Rev. Robert Goudie ministers to Nashville, Camp Crook and Stoneville, Mont.; he has to ride to the last-named place 120 miles the round trip.

We need church-houses at each of these places. Many of the people are poor and can do but little; but they are willing to do what they can. At Nashville we have $445 raised on subscription for a church and hope to build in the spring. At Elk Creek, a fine farming and grazing country thirty miles from Rapid City, where we recently organized after holding a week's series of meetings, we have $300 on subscription for a church building and hope to build there. At Hot Springs Rev. S. Andrews is the missionary. They are now engaged in building. At Hill City our missionary, Rev. E. Hamilton, is doing a good work. Here we have a frame building, not plastered. Our people are using it. They have built without aid from the Church Erection Board. They have been diligent in their work. The door

of opportunity is wide open. The B. and M. Railroad has reached there; the tin mines are developing. At Newcastle, in Wyoming, we have a good lot and about $1000 on subscription, and are about ready to begin work in the erection of a good church building.

At Dudley and Collins we have secured Rev. D. F. Williams. Here is another large field and a grand opportunity. The B. and M. Railroad are building up a new town called Edgemont. It will be a division of the road running up to Deadwood. The railroad company are building a round-house, a depot and a hotel. Here we will need a church soon, as a good town will grow up. We have the ground and must hold it. The people are crying out for preaching. Now is the time to push matters. Other towns with favorable opportunities are opening up for us to enter and preach the gospel. I can count a dozen places where we could enter and in a short time organize if we had the ministers. But with the financial pressure upon the Board we are at a loss to know what to do. Some of our missionaries have been sorely pressed to get along. I have been appealed to for help and have done what I could to relieve them.

The work is full of hope and cheer; the field is large and needy. Soon I will begin my evangelistic work among the churches, trusting that God will pour out his Spirit in great measure during the fall and winter, and that a large number of souls may be brought to Christ, and that our towns, cities and villages may take on a new and better phase of life.

ST. GEORGE, UTAH.

REV. S. E. WISHARD, SUPERINTENDENT.

I reached this place on Saturday last, having passed through Parowan and Cedar City. It was my purpose to write you from Parowan, but Brother Stoops had arranged a program that kept me busy. Reaching Parowan on Wednesday evening, I preached in our schoolroom to full houses of young people. On Thursday evening, by invitation, I spoke in the Mormon meeting-house to a large audience on "the being and character of God," as they are presented in the Scriptures. It was a large subject, and occupied an hour and a half in discussing it. It was something new to a Mormon audience, as presented from a Scripture standpoint.

Parowan is well situated in a pleasant valley, the valley of Little Salt Lake. It is the county seat of Lion county. Our teachers at Parowan, Miss McGonigel and Miss Jones, are new to Utah work, but are very much interested in it and are very kindly received by the people. They are going to do good work, I think.

On Friday forenoon I went to Cedar City, and during the afternoon arrangements were made for me to preach in the Mormon meeting-house. A large audience was in attendance, the Mormon choir sang for me, and the bishop and his counsellors sat on the platform to watch the "sectarian." I tried to keep them busy watching, and they were quite profuse in expressions of kindness at the close.

Cedar City is the best town in all this southern region. The houses are more modern, better built, and the whole atmosphere of the community is a long way in advance of the general surroundings of southern Utah. There is plenty of water, an abundant supply of coal a few miles up Coal Creek canon. The people are beginning to utilize it. The indications are that the supply is unfailing. Then the iron mountains, containing inexhaustible supplies of ore of a high grade, are just out west of the town. An excellent flouring mill, stores and shops give promise of general progress. The population is a little more than a thousand, and is increasing.

Our house is occupied by a family. Our school furniture is piled away in one room, and the other rooms are rented at a nominal price. We have an excellent bell, that ought to have a good muscular Presbyterian at the end of the rope. There are not many "discovered" liberals in the town; but the coming of our missionaries, with prospect of permanence, always makes a revelation. There are people in all these towns waiting the coming of our missionaries. They are waiting for ears that will listen to their sorrows, for hearts that will sympathize with them in trouble. Cedar City is a very important town, and ought to be occupied at as early a day as possible.

On Saturday I came on to St. George, stopping a little time to look up our property at Silver Reef. St. George, the terminus of this journey, was reached Saturday evening, too late to hold a service. That was deferred until Sabbath evening, though we had a good Sabbath-school in the forenoon. In the evening (of Sunday) we had our little upper room crowded full of genuine Mormons, and a few liberals who sympathize with our work and workers. I gave them a Bible-reading on "complete redemption," and sung the gospel to them. Mrs. Blackburn said we had the best audience that had ever come into our room.

Of St. George I scarcely know what to say. It is the bottom end of the pocket of southern Utah. There are between 1200 and 1500 people. The liberal element is small. A few Mormons are sick, but are scarcely sick enough to "throw up" the nauseous business. Mrs. Blackburn and daughter are working wisely and well. The influence of those two women in that community is amazing. But they expect to return to Tennessee at the end of this school year. Who will succeed them? is the question. We ought to make a forward move at St. George. There are too many precious souls to be abandoned. Our buildings there are not sufficient for our work. We ought to have a chapel that will seat two hundred people and furnish needed school facilities. Some little improvements in the way of roof-patching and strengthening our building ought to be made. Mrs. Blackburn will write of that. It will be safe to accept her suggestions when she makes them. She is careful and has good business judgment.

I start north to-day, stopping at Toqueville. Between constant travel and daily (or nightly) preaching, I have not had time to write anything to you which would be suitable for publication. Indeed, I have desired to be less formal than would be necessary had I written with a view to have the public see it; and have especially desired to put you in possession of facts which could not be crammed into my quarterly report.

If you were here I would pass you this plate of elegant peaches, and would regale you with a few bunches of these luscious grapes.

KANSAS.

REV. S. B. FLEMING, D.D., SUPERINTENDENT.

The season of 1890 has brought with it sad disaster to the farming industries of the state. Not in years has the percentage of failure in the great staple, corn, been greater than this. The result has been seriously to affect the whole state, and in the western portion to almost paralyze our work. Several of our churches have been left shepherdless by the forced removal of our missionaries, because they were "starved out." Among these were Schermerhorn, of Garden City; Shockley, of Spearville and Cimmaron; Evans, of Parks and Lydia; Boyle, of Hoxie, Grainfield, Gove City, and Selden; Sproule, of Plainville and Shiloh, etc.

All this has not only increased the number of vacancies, but has greatly increased my labors. Not since I have entered upon this work has the toil, by day and by night, been so exacting.

During the quarter most of the presbyteries have met, and the synod held its annual meeting. The meetings of the presbyteries were characterized by the calm hopefulness of those who had much around them to discourage. Seldom have I witnessed a spirit of greater love for the cause, and more of that unspoken determination of brethren putting on the harness and girding themselves for self-sacrifice and self-denial for the sake of the Master and his cause.

The condition of the Board of Home Missions, the uncertainty of what was to be depended upon from that source for the future, and the present crippled condition of the field financially, all contributed to much earnest, anxious thought and to much fervent prayer. The synod partook much of the same spirit.

We were glad to welcome to the synod Dr. McMillan of the Home Board, Dr. Gillespie of the Foreign Board, and Dr. Mutchmore of Philadelphia, who represented the Board of Education.

These all contributed to a wider interest in the great causes they so faithfully represented. Their addresses were all replete with facts and suggestions that were a stimulus to the synod.

Specially did I hear many kind words spoken

of the new secretary of the Home Board, and general satisfaction in the thought that Dr. McMillan was "the right man in the right place."

GENERAL FACTS.

A few general facts as to the status of our work in the presbyteries are herewith submitted:

Emporia Presbytery reports, to date, 26 pastors, 11 stated supplies, 13 licentiates, 28 candidates for the ministry and but 3 vacancies. Two of these, Oxford and Mount Vernon, have been rendered vacant by the death of Rev. S. N. St. John, since the meeting of the presbytery. Steps are now being taken toward securing a suitable supply for them. The other is Augusta, in Butler county, substantially dead, because the membership have moved away.

Highland Presbytery reports 9 pastors, 11 stated supplies, 6 candidates for the ministry, 8 vacant churches and no licentiates.

Larned Presbytery reports 5 pastors, 19 stated supplies, 2 licentiates, 2 candidates for the ministry and 20 vacant churches. Four of these have been supplied since the meeting of the presbytery, but others have become vacant.

Neosho Presbytery reports 21 pastors, 18 stated supplies, 2 licentiates, 11 candidates for the ministry and 14 vacant churches. Negotiations are now pending to supply several of these groups, and we look to have the number of vacancies in this presbytery reduced very soon.

Osborne Presbytery reports 1 pastor, 11 stated supplies, no licentiates or candidates and 13 vacancies. It is now a very serious question as to whether we shall be able to retain, in this presbytery, even what we have.

Solomon Presbytery reports 7 pastors, 13 stated supplies, 1 licentiate, 2 candidates and 16 vacancies. Presbytery, at its last meeting, recommended large groupings, and it is hoped that soon we shall be able to report most of these vacancies supplied.

Topeka reports 12 pastors, 17 stated supplies, 9 candidates for the ministry and 13 vacancies. Supplies are in sight for several of these.

The great drawback in Larned, Osborne and western Solomon seems to be the impossibility to secure men who are willing to undertake that work. The experiences of those who have already left this part of our work deter others from assuming it. In the present condition of the Board, it would not be wise to urge a more liberal policy toward these churches, perhaps, and I must be content to do double duty until the way is clear for better things.

THE NEW SYNOD OF WASHINGTON.

REV. T. M. GUNN, D.D., SUPERINTENDENT.

By the action of the General Assembly of 1890, the new Synod of Washington was created, embracing the Presbyteries of Alaska, Idaho, Olympia and Puget Sound. Its first meeting was held at Tacoma, in the new First church, with Rev. George F. Whitworth, the senior member of synod, as its moderator. The session was a busy and animated one, covering the entire interests of the Church in this vast and growing Northwest.

The work was shown to be very fully maintained in the Presbyteries of Olympia and Puget Sound, while in the Presbytery of Idaho there was reported a very great need of more ministers.

Upon an overture from the Presbytery of Idaho, it was divided into the Presbyteries of Spokane and Walla Walla: the former embracing the counties of Spokane, Lincoln, Douglas and Stephens in Washington, with Kootenai and Shoshone in Idaho; the latter, Walla Walla, Franklin, Adams, Whitman, Columbia, Garfield and Asotin in Washington, and Latah, Nez Perces and Idaho counties in Idaho.

The synod (omitting Alaska Presbytery, whose relation is merely nominal) embraces an area of about 90,000 square miles, having 64 ministers and 77 churches, with a total membership of 4196. Of these churches there are seven self-supporting, viz., Seattle 1st, Tacoma 1st, Sumner, Spokane 1st and Westminster, Vancouver and Olympia. Others are rapidly pressing into this honorable rank, to relieve the funds of the Board, to go to more needy fields, and even to add to the Board's treasury for that purpose.

The Presbytery of Idaho, which has now become extinct by the division into Walla Walla

and Spokane, has had a marvellous history. When organized, about eleven years ago, it embraced all of Idaho, east Oregon and east Washington, and contained five ministers, who were sent in to find places and organize churches. This area now embraces four presbyteries, with 44 ministers, 51 churches and 1929 members. Within five years past the presbytery has more than doubled in both ministers and churches, and a much more rapid growth is before it for the next five.

In obedience to the order of synod, the new Presbytery of Walla Walla was organized at Prescott, October 20, with 7 white and 5 Indian ministers; and Spokane Presbytery at Spokane Falls, at the same time, with 8 white and 2 Indian ministers. These presbyteries consist of 11 white churches with 380 members and 2 Indian with 169 in Spokane Presbytery; and 8 white churches with 209 members and 4 Indian churches with 536 members in Walla Walla Presbytery.

The region embraced by these two presbyteries is probably as rich in resources as any part of the globe. It is being penetrated and transsected by four great transcontinental lines, and towns almost numberless are being built and are occupied as rapidly by the various evangelical and unevangelical churches as strategic points for dominating the vast populations that are inevitably soon to be here. The next five years settles the question as to what phase of religious belief shall be dominant in Idaho and east Washington. There are now twenty-three places where ministers could be advantageously placed in these two presbyteries and not collide with any other Church. If the field were thoroughly canvassed, I doubt not but that the number of inviting fields could be doubled.

West Washington is progressing with even greater rapidity than east Washington, having the advantage of being more compact, and having the double advantage of being developed by land and sea. Being so attractive in its evergreen beauty, and the converging point of so many transcontinental lines of railroad, its development must be the marvel of this century, not to be repeated. Yet there are even now demands for at least a dozen Presbyterian ministers in west Washington, to occupy new and destitute fields.

Shall we fill up the things here lacking to the body of our dear Lord? Will not the Church give the command, Arise, and go forward?

MADISON SQUARE CHURCH, SAN ANTONIO, TEXAS.

November 22, 1890, the Madison Square Church of this place passed the following resolutions. More than enough was raised at the meeting which voted them to carry us on independently until January 1, 1891, when it is certain our subscription list for the year ensuing can be enlarged to meet our entire necessities. Very sincerely yours,

F. F. BARRETT, *Pastor.*

RESOLUTIONS.

Whereas from the beginning of its history the Madison Square Presbyterian Church of San Antonio has been the recipient of constant and unusual generosity from the Presbyterian Board of Home Missions;

And whereas the Board has, at times, exceeded its ordinary rules of administration in the amounts of aid granted this church, and for the past three years has been doing so in extending the time for which it was entitled to aid under said rules;

And whereas we are aware with sorrow of the heavy debt with which the Board is burdened, and recognize with fraternal sympathy that a multitude of churches under its care are more necessitous than our own, and have seen churches within our own synod no stronger financially undertake self-support with success, be it

Resolved, That from and after October 1, 1890 (upon which date the present commission of our pastor as a home missionary expires), the Madison Square Church issue no renewed application for aid to the Home Board, and that it from thenceforth assume complete self-support.

Resolved, That it is with profound thankfulness to God and to the Board we remember its indulgent fidelity to our needs through all our past history, and that we do hereby pledge to its support our prayers, our encouragement, and, to the extent of our obligation, privilege and ability, our means.

HOME MISSION LETTERS.

CHICAGO.

Rev. John Weston pictures vividly the moral and spiritual dark spots in this great city, and tells how vigorously and wisely the presbytery is putting in motion the only adequate and available means of illuminating them. He says:

"At our meeting last Monday a petition was presented for the organization of a Presbyterian church in a locality known as "Little Hell," the hotbed of anarchism and all the lawlessness that threatens our dearest interest both as American citizens and citizens of the kingdom of Christ. How did this come about? One of the professors of our seminary with a band of devoted students had gone down there and gathered the children into a mission school, which grew until their original quarters were too small. They rented a hall and began religious services on the Sabbath, and without any further detail the petition was presented from the parents of these children, many of them having been converted there, and some of them producing their letters long neglected. The subject was taken up enthusiastically, and a commission was appointed to investigate and act on the case. At the same time a program was adopted for holding simultaneous home missionary meetings all over the city—the churches were grouped in different localities for the purpose."

RURAL DESTITUTION.

Mr. Weston, in the same letter, gives a lively account of the resuscitation of a moribund country church not far away from Chicago. At a meeting of its discouraged people, after all sorts of reasons had been urged for giving up, his cheery talk roused them to manly effort. At his suggestion, several young men cheerfully undertook to do the work of sexton, each for one month in turn. Starting a subscription for coal with one dollar from himself, he soon got enough for that. Then he offered two dollars toward obtaining preaching from a McCormick student; and they swiftly followed with pledges of tens and fives, and soon had nearly enough for supplies all winter. He adds:

"I never saw a people more pleased with themselves. Before dismissing I said I should be like a fish out of water if I could not preach twice on Sabbath; but I see you have no way of lighting the house, and it was agreed that I should preach in one of the farm-houses. We met, the house was full, I preached, and at the close of the service a prominent lady expressed her desire to unite with the church. A meeting of the session was held. She was received, baptized and thus ended the question of life or death to the church."

WYOMING.

Rev. L. C. Wainwright, who has lately begun home mission work in this new state, writes of the town of Newcastle "situated in the western foothills of the well-known Black Hill area, in Wyoming, but near the Dakota line—about one hundred miles from any Presbyterian centre, though during the summer Dudley (forty-five miles distant) was supplied by a middle-class man, and Hot Springs (about fifty miles by rail and stage) enjoys the presence of a minister, but has no edifice."

After a vivid picturing of the irreligion, intemperance and immorality of all sorts so sure to prevail in communities not salted with gospel, he says, "Our church was the first on this field, and has organized with a membership of eight—seven women and one man. The organization has been accepted by the Black Hills Presbytery." They hope soon to build with help from the Board of Church Erection. He says, "The Ladies' Aid Society is quite a power in many things. The influence of the influential citizens is against the church, though they contribute. The women do not come out at night. They have large families of children as a rule, and the town at night is scarce fitted for lone women to attend. The evening congregation is mixed, and larger than in the morning, many gamblers often attending. The Sabbath-school has about forty scholars enrolled."

Courage, brother. As small and as hard beginnings have often advanced to great results. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

AMONG THE PAPISTS.

Rev. Jose D. Mondragon, from Ranchor of Taos, N. Mex., writes of visits to Romanists, who give good attention to conversation about the gos-

pel, and who do not seem to fear their priests. He wonders what prevents their conversion, and thinks that it may be their love of "worldly enchantments." He says: "The people like very much the holydays, and on those days they have splendid banquets, but the principal things on the tables are spirituous liquors, and result in nearly all the people getting drunk, and fighting and beating each other without mercy; and sometimes murders occur at these feasts. In the morning of the feast day, at nine o'clock, the priest gives mass, and the people follow the day and night with balls and profane diversions."

NEBRASKA.

Mr. William M. Clark, *Lincoln*:—I am sure you will be glad to learn that the second Presbyterian Church of Lincoln, Neb., has decided to become self-supporting. Just two years ago a Sabbath-school was organized in a small store building in east Lincoln. Six months later a church was organized with thirty-five members. Lots were purchased and the foundation for a chapel built. This was covered with a board roof and used as a church. As you know, for the first six months the Board of Home Missions furnished the entire support of a pastor for this young church; the following year the Board gave us $700, the congregation contributing the remainder for the support of pastor and church expenses. Now we have a self-supporting church with a membership of two hundred, more than one fourth of which number has been added to the church on profession of faith from the Sabbath-school. We also have a handsome brick church building, costing $7500, completed and paid for. Without the prompt and generous aid given by the Board this enterprise could not have been so successful. This shows the importance of giving aid to weak churches in our growing cities.

[The following extracts from home missionaries' letters are but samples of many that we are now receiving. The want of money brings cruel sufferings, drives some missionaries from the field and retards the opening up of very hopeful fields where good churches could soon be established. How long will the churches allow this to continue?]

The agreement came to-day. I see you have cut us down. But I trust it will be all right. We will try and live without it. It is a hard place to live in and a hard place to work, but we will live in hopes that another year will bring better times. I have about come to the conclusion that we shall have to abandon this church, as the Board is so hard up.

The churches cannot raise more than is promised in the applications. If the Board make a cut I shall have to lose it, and I am about swamped now.

I am not under the absolute necessity of staying here, but these feeble churches ought to have the means of grace, and I am willing to do the work for their sakes. I have tried to be reasonable and considerate in my request. I must depend alone upon what the churches and the Board give us. If you do not feel warranted in granting the full amount asked, then these churches must go without the preaching of the word. Brethren, the case of this presbytery is simply desperate. Thirty or more of our churches without preaching! No men, no money. Now I will stand by the work here if the Board will give us the desired assistance.

The crop has failed, so that I am left with a wife and six children, some of them nearly barefoot at the first of winter. I am in the worst shape I have been in for ten years. I am now holding a series of meetings at B——, but my heart is very heavy as I think of the condition of my finances.

How soon will the first payment be forthcoming? I am awfully bad off for it.

We are in great straits financially. The hard times have made a good many of the non-members who had helped us withdraw their support. Our members are all poor. This has been markedly the case at C——. When the church started there a year ago it was able to collect some $50 to $60 a month. As there are but nine members, much of that had to come from the outside. That outside was mostly the shopmen, trainmen and saloon-keepers. They were willing to help while it was a new thing. This last month I got but $10.55. This was several dollars less than my expenses. I am sorry the work cannot be pushed, as I fear we shall lose good openings. It is too bad, indeed. I had laid my plans to visit other fields in the same way, but will not now do so, as it is useless until better times.

HOME MISSION APPOINTMENTS FOR NOVEMBER, 1890.

Rev. R. Horne, Conway, Ramsay Grove and Medford, N. Dak.
Rev. J. L. Goodfrey, Gary, S. Dak.
Rev. E. Hall, Conewango, N. Y.
Rev. O. R. W. Klose, Cochecton, "
Rev. O. C. Auringer, Northwood "
Rev. J. Hall, Bellmore, "
Rev. H. W. Cowan, Shavertown, "
Rev. A. E. Myers, Hastings and Parish, "
Rev. A. C. Thomson, Frostburg, Md.
Rev. W. H. Logan, Presbyterial Missionary, "
Rev. T. S. Armentrout, Felton and Harrington, "
Rev. H. Keigwin, Presbyterial Missionary, Fla.
Rev. W. H. Webb, Crescent City, "
Rev. I. A. Pearce, Paola, "
Rev. S. F. Wilson, Eusebia, Baker's Creek and Cloyd's Creek, Tenn.
Rev. F. J. Cheek, Paris, Ky.
Rev. M. F. Paisley, Morrisonville, Ill.
Rev. J. N. Boyd, Tenth of Chicago, "
Rev. H. Hanson, Oquawka, "
Rev. C. F. Wilson, Marshall, "
Rev. W. H. Ilsley, Macon, "
Rev. E. H. Sayre, Appanoosa and Pontoosuc, "
Rev. S. E. Taylor, Greenview, "
Rev. G. E. Hunt, Harbor Springs, Mich.
Rev. J. Milne, Alanson and Crooked Lake, "
Rev. J. A. Kennedy, Lake City, "
Rev. W. J. Rainey, Bethany of Riverside and station, "
Rev. G. Ransom, Lafayette and Pine River, "
Rev. W. Stitt, Gladwin, 1st and 2d, "
Rev. J. Ferries, St. Ignace, "
Rev. C. S. Bain, Ironwood, "
Rev. James Todd, Phillips, Wis.
Rev. J. S. Wilson, Oxford, "
Rev. G. E. Gillespie, Minocqua and Hazelhurst, "
Rev. R. Blackburn, Norrie, Kelly and Eland Junction, "
Rev. J. Balcar, Kossuthtown and Bohemia, "
Rev. L. D. Mishoff, Work among Bohemians and Poles of Milwaukee, "
Rev. R. N. Adams, D.D., Synodical Missionary, Minn.
Rev. N. P. Gahn, Oak Lake and stations, "
Rev. W. C. Covert, St. Paul Park, "
Rev. C. Slack, St. James, "
Rev. L. McIntyre, Balaton and Lyons, "
Rev. J. R. Paden, Lake Crystal and Amboy, "
Rev. G. W. McKenney, Beaver Creek, "
Rev. J. D. Todd, Oronoco and Chester, "
Rev. F. M. Wood, Synodical Missionary, N. Dak.
Rev. G. Furniss, Hunter and Blanchard, "
Rev. J. S. Boyd, La Moure, "
Rev. W. J. Mitchell, Rugby and Minot, "
Rev. H. P. Carson, D.D., Synodical Missionary, S. Dak.
Rev. W. J. Hill, Hitchcock and Rosehill, "
Rev. M. N. Adams, Sisseton Agency, "
Rev. C. H. McDonald, Alexandria, 1st, "
Rev. T. B. Boughton, Parker and stations, "
Rev. T. S. Bailey, D.D., Synodical Missionary, Iowa.
Rev. J. H. Carpenter, Shelby, "
Rev. A. L. Sarchet, Guthrie Centre, "
Rev. D. B. Fleming, Malvern, "
Rev. W. J. Young, 6th of Des Moines, "
Rev. W. Weaver, Coon Rapids and Dedham, "
Rev. N. Clark, Denison, "
Rev. A. A. Pratt, West Bend and station, "
Rev. J. Riale, Dysart, "
Rev. T. L. Sexton, D.D., Synodical Missionary, Neb.
Rev. J. Haswell, Orleans, Stamford and Friendship, "
Rev. J. Roelse, German Hanover, "
Rev. J. B. McKee, Oxford, "
Rev. J. G. Spencer, La Platte and Papillion, "
Rev. J. W. Robb, Hope of Summer and stations, "
Rev. J. Hatch, Wood River, Neb.
Rev. C. Brouillette, Alexandria and Eureka, "
Rev. J. D. Howey, Fairmount and Sawyer, "
Rev. W. R. Adams, Utica and Tamora, "
Rev. D. W. Rosenkrans, Blackbird, Scottville and Apple Creek, "
Rev. A. Walker, Synodical Missionary, Mo.
Rev. G. B. Sproule, Creighton, "
Rev. H. M. Campbell, Monett and Lehigh, "
Rev. F. W. Fisher, Macon, 1st, "
Rev. H. A. Sawyers, Cameron, "
Rev. W. C. McCune, Avalon, "
Rev. W. Meyer, Mirabile, Kingston and Lincoln, "
Rev. W. R. Kirkwood, D.D., Arundel Ave. of Emporia, Kan.
Rev. S. L. Hamilton, Lincoln St. of Wichita and station, "
Rev. W. H. Hillis, Great Bend, "
Rev. J. B. North, Medicine Lodge, "
Rev. H. M. Gilbert, Burrton, "
Rev. L. I. Drake, D.D., Humboldt, 1st, "
Rev. H. W. Marshall, Baxter Springs, "
Rev. J. M. Crawford, Miami and Somerset, "
Rev. W. B. Chamberlin, Coffeyville, Caney and station, "
Rev. E. N. Sawtell, Dillon and Union, "
Rev. C. W. Backus, Grandview Park and Western Highlands, of Kansas City, "
Rev. H. S. Little, D.D., Synodical Missionary, Tex.
Rev. J. A. Menaul, Synodical Missionary, N. Mex.
Rev. T. C. Beattie, Albuquerque, "
Rev. J. Y. Perea, Pajarito and vicinity, "
Rev. J. M. Shields, M.D., Jemez Springs, "
Rev. J. Menaul, M.D., Albuquerque and vicinity, "
Rev. W. R. Scott, Central City, Col.
Rev. J. W. Graybill, Brighton and station, "
Rev. W. Keiry, Monte Vista, "
Rev. F. M. Collier, Saratoga and stations, Wyo.
Rev. F. G. Webster, American Fork, Utah.
Rev. W. J. Boone, Caldwell, Idaho.
Rev. C. R. Compton, Anaconda, Mont.
Rev. A. R. Crawford, Dillon, "
Rev. T. M. Gunn, D.D., Synodical Missionary, Wash.
Rev. H. Elwell, Klickitat, 1st, and Centreville, "
Rev. A. B. Cort, Brents and stations, "
Rev. S. Cook, Waitsburg, "
Rev. J. K. Duncan, Ellensburg, "
Rev. T. J. Weeks, San Juan, Lopez Island Mission, "
Rev. C. C. McCarty, Cedar Grove and Spring Lake Valley, "
Rev. W. A. Mackey, Fairhaven, "
Rev. R. B. Parker, Summerville, Oregon.
Rev. A. F. Lott, Linkville, "
Rev. E. T. Ingle, Fairview and Latourell Falls, "
Rev. M. A. Williams, Eagle Point, Central Point, Griffin Creek and Gold Hill, "
Rev. J. H. Beattie, Mehama Mission, "
Rev. W. A. Willison, Lafayette and Newberg, "
Rev. A. Robinson, Sinslaw of Florence and station, "
Rev. E. J. Thompson, D.D., Corvallis and Oak Ridge, "
Rev. C. F. Waldecker, Bethany (Ger.) and station, "
Rev. G. W. Giboney, Oregon City, "
Rev. J. V. Milligan, St. John's, Portland, "
Rev. W. O. Forbes, Albina, "
Rev. W. T. Scott, McCoy and Spring Valley, "
Rev. F. D. Seward, Synodical Missionary, Cal.
Rev. D. R. Colmery, Los Angeles, 3d, "
Rev. J. J. Marks, D.D., Cucomonga, "
Rev. R. W. Cleland, Azusa and Monrovia, "
Rev. G. W. Maxson, D.D., Rivera, 1st, "
Rev. E. R. Mills, San Pedro and Wilmington, "
Rev. J. S. McDonald, Synodical Missionary, "
Rev. W. W. Wells, Pleasant Valley and Templeton, "

FOREIGN MISSION LETTERS.

BRAZIL.

REAPING IN THE NORTH.

REV. W. E. FINLEY, *Bahia*:—I am up in the country from Bahia about three hundred miles holding a two-weeks series of meetings. The attendance on the meetings and the interest manifested in the proclamation of the gospel are very encouraging.

Last Sabbath morning I baptized five persons on profession of their faith. Many are coming out and calling on me to converse about the gospel. Bahia with the opportunities afforded in the other states of the republic will give us much fruit. But one man with a Brazilian assistant cannot meet all the appointments that are necessary. Preaching five times a week regularly, besides doing the pastoral work, is not within the powers of one man. During this trip I have preached every day, besides calling upon, examining and conversing with the people.

BAHIA A STRATEGIC POINT.

These vast territories that are not cultivated and which in a few years will be cut up into farms will receive their settlers from the city. On the other hand in Brazil the country does not feed the city. Admitting this fact, we ought to pay attention to the cities. Now Bahia is the second city of the country, the centre of the archbishopric of Brazil, and the seaport for an immense territory. A railroad, which has been finished as far as the town in which I am, will be completed to the San Francisco river next year. On the train by which I arrived was a man who was going to build six steamers on the river. This will open into this state the whole length of the river, a distance much more than a thousand miles. All this will have for its seaport Bahia, and from Bahia will go forth the influences, and Protestantism should have the territory. Bahia will be one of the strategic points of Brazil for the purpose of evangelization.

CHINA.

Rev. C. R. Mills, D.D., in a letter to the editor, sends the following interesting items:

EARLY CALLED.

Mr. Ritchie [whose recent death has been such a disappointment] told me in his last sickness that he came to the communion at nine years of age, and that he could not remember the time when he did not love the Saviour. Early in life he consecrated himself to foreign mission work. He considered it a privilege to be engaged in this work. He would gladly have spent a long life in it, cheerfully bearing whatever of harshness that might involve. But it was God's plan to make his chief work amongst us an object lesson, showing by his holy, happy life the supreme excellence of a symmetrical Christian character.

SICKLY SEASON.

We are having a peculiarly sickly season. There is a great deal of cholera both in country and city. I have seen nothing like it since 1862. As yet no missionary or Christian native in Tung Chow has fallen by cholera. Mr. Ritchie had a violent attack of dysentery, followed by ulceration of the bowels.

A BLIND MUSICIAN.

We are much interested just now in the conversion of a blind musician, who is developing much zeal and tact in urging the claims of Christ upon the heathen. Formerly he practiced fortune telling, but abandoned it with his early impressions of truth and duty more than a year ago. Till the past few weeks he has supported himself and his aged mother by ballad-singing. But since he has been more enlightened he feels that he cannot consistently sing about the lying legends of the gods and the licentious conduct of bad men and women. We are thinking of making a Christian ballad-singer of him. He is practicing constantly on a little parlor organ, and can already play the airs of "Jesus loves me" and "There is a happy land." If practicable, we hope to start him out with an accordeon, not only to sing and play Christian hymns, but to recite the main facts of the gospel history. Already there are two men here learning Christian doctrine who were brought in by his instrumentality, and he was baptized only last Sunday. One of his disciples is an opium smoker, and is suffering incredible agony breaking off the

habit. A third man came, but never met the foreign teacher, it having transpired that he was an anxious inquirer after a place to make a living.

WELCOME VISITOR FROM THE HOME-LAND.

We have recently enjoyed the pleasure of a visit from a good Philadelphia Christian layman, a member of Dr. Breed's church. Having incidentally learned that our college estimate was cut down $600 this year, he quietly handed Dr. Mateer a check for half that amount. His hostess here laughingly remarked that she had not spoiled him by too good fare. We shall, however, not be forgetful to entertain strangers, for some have thus entertained angels unawares.

NATIVE MEDICAL HELPERS.

REV. H. J. McKEE, *Ningpo*:—Our two young native medical helpers have so far done good work and their work has been the means of assisting and emphasizing the preaching of the gospel. The band of preachers accompanied by young Dr. Yiang, who labored for three months north of Hangchow Bay, met with some opposition from the literati and officials, who in that region are quite hostile to the foreigner and the foreign religion. However, our workers stood their ground, and in a quiet way healed the sick and preached the gospel in a small hired house. Every forenoon medicines were dispensed to the sick who came, and the gospel was preached to them. Some days there were less than a dozen patients, other days the number was from fifty to a hundred. The afternoons were spent in going out and carrying the bread of life to the people.

The first two months were spent in the large city of Hai Ning and vicinity, and the last months in visiting several cities and villages in that region. While there were many scoffers and many indifferent, there were also many who seemed interested, and a few who gave evidence of being hopeful inquirers.

HEALING AND PREACHING.

The second band, accompanied by young Dr. Zee, labored in the Tong-yiang region, two hundred miles southwest of Ningpo. They went first to Dziang-loh, where we have just opened a station, and the people have not been very friendly to us. But in the two weeks spent there both patients and listeners who were not patients were numerous every day. Sick people were carried as far as thirteen miles to be treated by our physician. In their afternoon rounds in that place our preacher found the twenty or thirty inmates of a Buddhist nunnery to be the most ready listeners, and one of their number, aged seventy years, expressed her determination henceforth to lead a Christian life. From Dziang-loh our band passed on to the inland city of Tong-yiang, forty miles distant. This city is ten miles from one of our stations (Loh-zih-keo), and we have visited the place and preached from time to time with no apparent results. We were led to go there this time with new interest because of an invitation from a resident merchant, who with an uncle had been to the Hangchow hospital, and both were healed of disease. The uncle acknowledges the truth of Christianity, except in the matter of ancestral worship, which he does not feel willing to give up. The nephew prays, reads the Bible and keeps the Sabbath himself, though he does not close his store on the ground that it is his mother's property. However, this young merchant received our workers into his home, provided for all their wants, and allowed his house to be used for dispensary and preaching hall. Here also the forenoon of each day was given to dispensing medicine and preaching at the house, and the afternoon to going out preaching. There was a goodly number of patients and hearers. There were a few inquirers, and some left off praying to idols and began praying to the living God.

HARDSHIPS OF SYRIAN CHRISTIANS.

Rev. W. K. Eddy, in a private letter to his family, in detailing his experiences on a recent journey gives the following illustration of the severe hardships to which our Syrian Christians are frequently subjected:

In Berta our good church member Im Hanna has been trying for over a year to secure redress for the trespass of a priest who has deliberately begun to build on a lot of land by her home. The government did nothing in the matter and the priest kept on, so she knocked down some of the stones in the wall to bring the matter up. For this the priest had a criminal suit instituted, and in ten days had her sentenced to three months imprisonment. Such is justice in this land. The witnesses

the priest brought were false witnesses; and he also had the husband, who was not present, put in prison for one week on the plea that he cursed the bishop; so neither of these two was present. I had long known of their great distress in this matter, but had advised them to let the lot of land keep company with Naboth's vineyard; but this sudden action has only increased their trouble. A young man who attends regularly our services there was waylaid and beaten, but after an absence of a few Sabbaths was present yesterday. The favorite trick of the Catholic bishop here is to bring forward false witnesses, and in this way they have tried to trouble the widow who rents us the room used for school and church in Berta. Such things are most vexatious and trying to the faith of the weak; yet the services yesterday were well attended, and even the wife of one of the village priests was present listening in an adjoining room. One man was received into church communion, and his was an interesting case. He was taught to read, a good many years ago, by Naseef of Kulaa, and has studied the Bible over and over until he has a good knowledge of it. He went crazy two years ago, and people say that it was from the study of the book of Revelation. Again this year he had another attack. He keeps the Sabbath most religiously, and even under severe provocation has a mild temper and quiet disposition. Taking all these things into consideration, I could see no reason why he should be put off any longer, and received him.

CHRISTIAN WORK IN LIBERIA.

Mrs. Jennie E. Sharp writes from Monrovia:

You are probably aware of the very great difficulty in getting native girls into schools, on account of their being sold for wives in mere infancy. My work has been mostly among Liberian girls; but from time to time I have had a native girl sent to school by some Liberian family. A few months ago, through my husband's influence, I succeeded in getting five little native girls from far in the interior. I have been promised five more. I am going to try to train them up for the Lord. My means being limited, I do not yet see my way quite clear; but I will not give them up so long as I have a crust to share with them. I believe the Lord will provide. My whole heart is in this work among girls in Africa. These little natives that I have, I am sure, would interest you. In fact, they attract a good deal of attention even here. They are clean, well-bred little girls, and in that respect are quite equal to well-brought-up little girls in the best American families. I carry them to church with me every Sabbath; and though I must confess that to their unaccustomed ears the sermon is merely a pleasant lullaby that puts them to sleep, I hope some blessing will come to them from regular attendance at the house of God. Two of the little girls are granddaughters of a Pessy king. They are of very light brown complexions. One is, in fact, about the color of yellow blotting paper. Two are Golahs, and one is a Mandingo. The three last-named are of dark complexion.

Rev. James H. Deputie:—New Tom, the king of the Junh country, is now in very feeble health, and may leave us at any moment. His health has been failing for some time. He has always been a true friend to the mission work at Grassdale. Our prayer is that God will bless the means that are being used for his recovery, and spare his life a while longer.

The school at Grassdale, in my opinion, is the best mission station you have among the natives under the care of the presbytery, and I hope that you will have no occasion to withdraw the support the Board is giving to this very important native work.

Rev. Daniel Ware, I learn, is somewhere up in the Vey country trying to organize a mission station on Bishop Taylor's self-supporting plan. I do not know what progress he is making, nor where he has made his headquarters. Bishop Taylor is now at his home in California, and quite a number of his missionaries have returned home. We are watching with peculiar interest the workings of this self-supporting plan of mission work in this country. I believe that every school opened among the heathen should be opened upon a manual labor system, and that the children should learn to work and help support themselves; but there are so many things needed from abroad. The children must have books, some clothing, medicines, houses to live in and many other things that go along with civilization and Christianity that cannot be got here without some money.

Wars and rumors of wars have been all around

us during the early part of the year. The Golah tribe of natives brought war upon the natives living near Careysburg and Arthington, murdered women and children, and devastated the country. The government sent troops to drive back the invaders, and after one or two of the head men were killed and another taken prisoner, the rest very soon got back to their homes. Many of the rice farms belonging to the natives living near us were destroyed, and the prospect is that there will be a scarcity of provisions the ensuing year. We have not had very much rain nor high water this rainy season, and the weather has been unusually cold for this section of country.

LAOS.

FRUITS AT OUT-STATIONS.

REV. D. G. COLLINS, *Chieng Mai*:—Two months ago last Sabbath one of our church members, who lives some ten miles to the east of this city, extended to all the members of this station an invitation to spend a Sabbath with him at his home, and to gather in some of the fruits of his labors. It was not possible for us all to go owing to the rains and other causes, but Dr. McGilvary and I, accompanied by three of our native elders, went. On Sabbath morning twelve persons came before the session, and all passed very satisfactory examinations indeed. One of them was a little girl whom we advised to wait until another time on account of her age. She and five other children and the eleven adults received baptism, and were received into the church. Last Sabbath we received a woman into the church here who was not able to be present the day we were out there.

The teaching of these persons has largely been the work of our host, although we have quite a company of Christians at that place. On the 18th of last August Nan Tah, our native preacher, received six adults and three children into the church. The teacher of these people himself united with the church less than three years ago. It shows what one good reliable man may do in this land.

ALONG THE RIVER.

The other tour was taken up the river in boats. Our objective point was Cheung Dow, the place where our elder was teaching last year when he was so falsely accused to the officials. One of our elders accompanying us was Noi Seli himself. There was great rejoicing among our people when they saw him, as many of them had not seen him since his long imprisonment. Cheung Dow is nearly seven days by boat from here, yet it is possible to spend every night but one with people who are either already baptized or are believers. This is even more true of the same distance below Cheung Mai. This will help you to understand how our work is spreading from year to year. Three years ago we had only one or two Christian families up the river, and they lived within six miles of the city.

We were gone over three weeks. We started on Tuesday morning, and Saturday evening found us only about eighteen miles from home. This was owing to the fact that we were trying to visit all of our people within easy reach of the river. Our first Sabbath was spent at the home of one of our Christians, where we received three men and the same number of women on profession, and baptized six children.

We started again on Monday morning and reached our little company of Christians at Cheung Dow late Friday evening. It was the first time that many of our people at that place had seen a missionary. We found them well located, but the most of them rather poor. It was only last December that our native preacher made his first visit to them, and at that time baptized twenty-one adults and twenty-two children. They are all doing well considering the fact that they were all new people, and have not had the advantage of any one to teach except as we have been able to send our native assistants. Most of them certainly have been very faithful in studying. Nearly all are able to read some, and a few can read the Testament. There is one old man eighty-four years old who has learned to read the Siamese along with the Laos. He is really as anxious to learn as almost any one we meet. During our stay Dr. McGilvary spent his nights at the home of this old man. He remarked to me on one or two mornings that he thought the old man would read and sing all night if he had any one to teach him. We have a number of very promising men in that company. The last Sabbath that we were there three men and two women were baptized on profession of their faith. These had all been believers many months. There are at present six other families who are studying and are recognized as Christians. We hope by another year to be able to organize a church at that place. The outlook is certainly very promising at this time. The first Sabbath of

every native month is our monthly communion. On that Sabbath the people have a practice of holding religious services at the home of each believer, or in at least ten different homes.

During our stay we held two services every day. The one in the morning was for singing and studying. We left one of our elders to carry on the work for another month or two.

During the past seven months one hundred and thirty have been received into our different churches.

PERSIA.

ALONG THE TIGRIS.

REV. FREDERICK G. COAN, *Oroomiah:*—The tour recently made by Dr. Wishard and me covered that part of the field furthest from us, and lying, for the most part, on the plain along the Tigris. The tour had prime reference to the needs of the people.

After two weeks pleasantly spent in Mosul, where a much more accurate knowledge of the city was gained than ever had before, we went to Amadea. Supna—for Amadea is only the name of a village in Supna—is a valley some seventy miles long and ten to fifteen wide, and from two to three days distant from Mosul. The Zab river bounds it on the east and the Khaboor river on the west. Here are thirteen Nestorian villages, with a population of some four thousand. All but three of these are Catholic, but anxious to get rid of that Church. Three weeks were spent here, and half of this time in a Catholic village, where, through Dr. Wishard's medical work of the previous year, the people were very friendly, begging us to give them a school and preacher.

Our little, but live, church in Dihi continues to grow, and is a light to this whole valley. Here in Dihi three years ago we had two church members and three or four readers; I now found a church of seventeen members and forty-three who could read.

We were much encouraged in Supna at the open door for gospel work, and every day seed was sown among the crowds who came for medical treatment. One young man, a Catholic, was discussing and defending his own faith, when I asked him to read Acts 4: 12. He read and re-read it, and looking up suddenly, said, "That settles it; there is none other name, then there is no place for Mary; Christ must do it all." The truth seemed to enter his heart immediately. He told the priest that day that he was through with Catholicism.

There is a great demand for a live evangelist for Supna, to prepare the way for preachers and teachers; and four villages are begging for schools.

I spoke of Dihi, and want to refer to it again. I know of no place in our plain or mountain field where faithful toil has yielded a more rapid or encouraging increase than here. The spirit of activity and brotherly love is a marked characteristic of the church. Soon after we left cholera visited the place, taking off our warm friend and supporter, Eshoo. Eshoo was a remarkable character. Himself a nominal Catholic, his son Berkhoo is one of our most consecrated members there. Through the influence of Berkhoo, Eshoo has, for the past three years, been a warm friend of ours, and as a man universally looked up to on account of his wisdom and ability, his friendship has been valuable to us.

DEPOPULATED VILLAGES.

From Supna we went to Botan, where we remained three weeks, spending most of the time in Hassan, as the heat made it impossible to do much in the lower villages. Our two churches in Botan, one in Hassan and one in Mousorea, are both in good condition, and both growing. Hassan has received six new members this year and Mousorea five, while both churches have about ten on probation. Mr. McDowell has probably told you of the great poverty of these churches, and yet they are wonderfully patient under it all. One of the brethren said to me, "The gospel is all that has held us together, otherwise our village would long since have been deserted." His statement is true, as everywhere in our journeyings we found that the villages are either already deserted or becoming rapidly depopulated, owing to the continued and increased oppression of the Turkish government.

MISCELLANY.

Young People's Christian Endeavor.

A correspondent of the *Golden Rule* suggests that the Young People's Society of Christian Endeavor take up the work of foreign missions. She notes that the society has 660,000 members, and says, "I looked at the figures and thought of the appeal at the Shanghai Missionary Conference for one thousand new workers, and thought to myself, Why should not our Young People's Society of Christian Endeavor send out the one thousand themselves? If we were to send a thousand to China, another to Africa, another to India and another to the islands of the sea, there would still be left 656,000 workers in America out of 660,000. This of the Young People's Society of Christian Endeavor alone."

This may be no more than a random suggestion, and yet just such a suggestion was the beginning of what is known in Young Men's Christian Association circles as the "Kansas movement," which the International Committee of the association has felt called to repudiate, holding that foreign missionary work can be best done through the denominational societies. The Christian Endeavor movement will be stronger for adherence to its original plan. Its members are members of the churches, and can do their work most effectively through the churches. The editor of the *Golden Rule* speaks of the letter in which the suggestion occurs as "indeed inspiring." We trust, however, that this refers to its spirit rather than to the suggestion itself. It would certainly be unwise for the Endeavor Society, as such, to send missionaries. The local societies can expend their energy far more effectively through the bands in their various churches or by increasing the collections for the Foreign Board.

We clipped this from one of our exchanges, and inadvertently neglected to note which of them, but think it was the *Herald and Presbyter*. We heartily concur in its sentiments, and presume that the lady correspondent of the *Golden Rule* used the word *send* not in the sense of officially commissioning, but in the sense of consenting to a going—the same sense in which parents may be said to send sons and daughters. They heartily consent to their going and concur with the Church in sending them, or still more exactly in helping them fulfill Christ's sending of them.

A beautiful feature of this movement of the young which has taken the felicitous name of Christian Endeavor is its clear recognition of the constituted organization and organs of the Church and of its own auxiliary relation to them. Its plans, its customary exercises and all its methods contemplate the quickening and nurturing of Christian life in the young, leaving the direction of their activities to their pastors and teachers in the churches to which they respectively belong. If we saw any tendency to depart from this principle of the association in their endeavor to promote foreign missions, we should most earnestly protest against it; but we are happy in accepting the authoritative assurance of all who seem to have authority that no such departure from the fundamental principles of the association is at all contemplated. Most heartily do we concur in our contemporary's advice to all the local societies to "expend their energy *through the bands* in their various churches or by increasing the collections for the Foreign Board." They will surely find room and occasion to expend all their energy in this way, and it will be as much more effective as enlisting in the national army was more effective than could

have been an indefinite number of John Brown raids.

This view is confirmed by a letter from Rev. F. E. Clark to the editor of *Our Young People*, a paper representing the Methodist Protestant Church. He says:

I am very glad that the Methodist Protestant Church is taking such an interest in the Christian Endeavor Society, and appreciate your cordial attitude toward the united society. Be assured that such plans as you propose are just those that we like best to hear of, viz., denominational interest in and oversight of the societies in your denominations just as much as is deemed best. The united society, as you know, desires nothing of the local societies. It simply enrolls their names in order that they may feel that they are in fellowship with the whole multitude of young Christians throughout the world, and provides the annual national convention, which is simply for fellowship and not at all for legislation.

The Synod of Missouri, at its recent meeting in St. Louis, adopted the following overture to be sent to the next General Assembly:

The Synod of Missouri, deeply anxious that all may be done that seems likely to promote the proper habituating of our young people in good ways of religious work, hereby sends to the General Assembly the following overture: "While this synod is not wedded to any particular name, it expresses its decided preference that the name of the 'Young People's Society of Christian Endeavor' should be retained as the name of the societies amongst us. This will tend to keep us in touch with the other denominations and with the general movement better than any new name."

Just as we are ready to send this to our printer we receive a note from a local Society of Christian Endeavor, which seems to us a good example of work in the right line. Happy is the pastor who has such a corps of youth to aid him in his Christian endeavor to train his people to Christian usefulness.

The regular consecration meeting of the Young People's Society of Christian Endeavor of the Patterson Memorial Presbyterian Church was held on Tuesday evening at the Home for Aged Couples, Sixty-fifth and Vine Streets. This society has recently prepared a large box of clothing, etc., for a missionary in Michigan, and hopes thus to contribute to his thanksgiving happiness.

Gleanings at Home and Abroad.

A Womanly Christian Work is that which Mrs. Green, formerly a city missionary in New York, is now doing in Gunnison, Utah. She has had large experience in nursing the sick and has a good practical knowledge of medicine. So Dr. Wishard states in the *Herald and Presbyter*. He says:

As her acquaintance has extended among the people, her services are in constant demand. She has therefore found access to almost all the homes of the people, and has made a large number of warm friends among them. As a consequence, her usefulness and influence are greatly increased. It has been necessary, therefore, that her place in school should be supplied by an assistant during the more unhealthy season, and that she should give herself to ministering to the sufferings of the sick. The Mormon bishop has invited her to address the wives and mothers on the important subject of how to secure health in the home. She has given lectures on the home, and will give others when her time will permit. The lectures have been given in the Mormon Tabernacle, and have been well attended. There is not a missionary probably in all Utah that is doing more than Mrs. Green to break down the prejudice against Christian life and work which is so widely prevalent in this territory.

Such women are teaching the Mormons the difference between harems and homes.

Dr. Wishard also tells, in the same paper, of a young minister in Richfield, Utah, Rev. N. E. Clemensen, who was formerly a Mormon in a family of Mormons:

At twenty-four years of age he had never had his hands on a Bible. One of our young lady teachers persuaded him to spend a winter in one of our mission schools. Light broke in upon his mind. The Master wrote his name upon the young man, called him into the ministry, and after a long struggle he obtained an education, finishing at McCormick Seminary. He is one of our well-equipped young men, doing thorough work and exerting a large influence upon his own people, the Scandinavians. He has the patience, push, pluck and perseverance that tells in this land of dense superstition.

Here is not "woman's work for woman," but a woman's work for a man, not unlike that which we read of in Acts 18: 26.

The *Presbyterian Record for the Dominion of Canada* gives a lively view of mission work and church life in Manitoba:

Manitoba College has opened with brighter prospects than ever. The students are returning from their mission fields and going to their various colleges. Thirty laborers are needed at once for the various fields in the Northwest. There has been a great advance in occupying new stations this year, and it will be a pity if they are left unoccupied for the winter. Rev. Mr. Ferry, of Qu'Appelle, is engaged in controversy with the high church bishop of Qu'Appelle as to the "Historical Episcopate." The historical episcopate has a pretty hard time of it on the free open plains of the Northwest! Regina Indian Industrial School is ready for occupation, and it is hoped a prominent eastern minister may accept its principalship. The Indian question is being rapidly solved by these Indian schools. Rev. Jonas Johnson, the first Icelandic Presbyterian minister of the Northwest, was ordained by the Winnipeg Presbytery before a large crowd of his countrymen. Lord and Lady Aberdeen have been winning golden opinions in Winnipeg. Winnipeg is becoming the highway for large numbers of distinguished travellers from east to west.

The *Wesleyan Missionary*, of London, publishes a remarkable story of the secession from the Church of Rome of a mountain hamlet with a population of one hundred and twenty souls. It says:

Montorfano is in itself a village of almost romantic interest, shut out from the world and cradled among the hills of the Italian lake district. For at least thirteen hundred years its inhabitants have worshipped in the same church, built probably by refugees at the time of the Diocletian persecution. After a period of neglect on the part of the Roman Catholic priest, they have boldly thrown off the yoke of the pope and passed over to the Wesleyan branch of the Evangelical Church. They will now be under the pastoral care of Signor Bossi, our minister at Intra, and after a term of probation the unique sight will be presented of the machinery of Methodism in full work in a primitive Christian church, among an erstwhile Roman Catholic congregation.

"THE POWER OF A GOOD LIFE" is beautifully illustrated in the *Maritime Presbyterian*, by a narrative of an American who was employed in a secular school in Japan under a contract which bound him "not to say a word to his pupils on the subject of Christianity:"

The obligation was scrupulously kept, but he could not obscure the unconscious influence of a Christian life, which in the Christian works a daily transfiguration. He was steadily watched as the unconscious saving virtue went out of him like a divine halo about his life, and the young men under his teaching began to seek the source of that speechless but all-conquering form of life. Forty of his pupils, all unknown to himself, met in a grove and signed a covenant to abandon idolatry. This movement became known; it aroused hostility, and the school was broken up and several of the young men were imprisoned; but prisons were no terror to those whom the truth makes free, and who are free indeed. Liberty of conscience soon found favor, and an edict stopped the threatened persecution. Twenty-five of the young men were afterward gathered into the Kioto training-school, and fifteen of them became preachers of the gospel.

Central Africa, the organ of the Universities' Mission, in its October issue gives the substance of the decree published on August 1 by the sultan of Zanzibar, as follows:

All the previous decrees which have been made against the slave trade are confirmed, and, whether hitherto put in force or not, shall for the future be binding on "ourselves and our subjects." The exchange, sale and purchase of slaves, domestic or otherwise, is absolutely prohibited, as also the trafficking in slaves of any description. All houses kept for such traffic are to be forever closed, and any person found exchanging or selling slaves will be liable to severe punishment and to be deported from the sultan's dominions. Any Arab found purchasing or selling slaves, domestic or otherwise, will be treated in the same manner. Any house which may be used for traffic in slaves of any description will be forfeited. Only the lawful children of the slave-owner will be allowed to inherit his slaves. If the owner dies without children, the slaves become free on the death of their owner. Through ill treatment of slaves and in flagrant cases of cruelty, any Arab or subject of the sultan may render himself liable to the forfeiture of all his slaves. Persons subjects of the sultan and under British jurisdiction cannot hold slaves; also persons who, having been slaves, have been made free by British authority are disabled from holding slaves. Finally, every slave is entitled to buy his freedom at a just and reasonable fixed tariff, and shall be furnished with a paper of freedom, and shall have special protection; and, moreover, every slave shall have the same rights as any other of the sultan's subjects who are not slaves to bring and prosecute any complaints before the courts.

The writer in *Central Africa* follows this with the statement that the force of this proclamation is practically nullified in the administration at Bagamoyo and Dar-es-Salaam, towns on the mainland opposite Zanzibar Island.

We need not marvel at this. "How not to do it" is easily learned by selfish and mercenary men in office as well as out of office. Neither should we be discouraged by any new applications of this old devilry. We have only to persist in the faithful promulgation of the gospel of God. Nearly fifty years ago it was said in a public assembly, "When the last slave shall leap from his broken fetters, and toss his free arms from his shattered manacles, his exulting shout will be, *The truth as it is in Jesus hath made me free.*"

"The open sore of the world," over which the death groan of the great Livingstone startled all Christendom, will never be healed by commerce, nor by diplomacy. Nothing but gospel truth will heal it.

The *Quarterly Register*, organ of the Alliance of Reformed Churches holding the Presbyterian System, gives lucid account of some matters in which our readers will take a deep interest.

"The Brussels Conference" is the title of its first article. It summarizes the proceedings of that important conference as follows:

The heading of the report is the solemn declaration "In the name of God Almighty"—a sentence that practically renders the agreement binding on its signatories as an oath to God and to man. This is followed by the names and titles of the fifteen sovereigns and the two presidents of republics represented at the meeting, leading to a statement of its object, and of the means the plenipotentiaries had adopted that this might be secured. These are, generally, the placing of a large portion of Africa under "protectorates" of civilized nations; the establishing of stations; the construction of roads, especially of railroads; the placing of steamboats on the rivers and lakes; the building of telegraphic lines; rigid restriction of the importation of firearms and such like.

The main object of these stations is to break up the slave trade. Each one of them is to be free soil, so that the moment a fugitive or captured slave reaches one he is free, while the power that freed him is pledged to protect him. The importation into territories lying between 20° N. latitude and 22° S., and for 100 nautical miles seaward on either east or west coast of Africa, of modern firearms and ammunition for sale, is rigidly prohibited. Agreements were also reached restricting the drink traffic within the same territorial limits. In districts within those limits, where "the use of distilled liquors does not exist, or has not been developed," the importation or manufacture of such liquor is prohibited. In other districts the import duties on alcoholic liquor remain as at present, at fifteen francs per hectolitre (a French measure of about twenty-two imperial gallons); three years hence this is to be raised to a minimum duty of twenty-five francs, or as much higher as any power may please, with a further

revision at the end of the succeeding three-year period.

Never before in the history of our race have all the civilized powers of the world entered into a solemn covenant with each other and before the world. Never before have they united in one grand pledge to protect and save helpless human beings from suffering and woe. The social reform on which they have entered is of a character, and on a scale, without a parallel in the history of mankind. The cry of humanity has at last been heard, and we thank God for this beginning of relief for Africa—for the world.

Mention is then made of some threatened interference of Holland tending to nullify this noble act of the conference, in the mercenary interest of her traders, but the *Register* adds:

We cannot, we will not, believe that Holland, Protestant Holland, the land of martyrs, whatever may be her trade interests or her national jealousies, will stand in the way of this great, world-wide Christian movement for the weal of Africa.

The editor of the *Register* and secretary of the Alliance, Dr. Matthews, gives pleasant account of his visit to America, and makes grateful acknowledgment of the cordial reception of his representation of the Alliance by the various Presbyterian General Assemblies in the United States and Canada, as well as in theological seminaries, historical societies, etc.

"The Giraffe System" is a name used in several of our Methodist exchanges. One of them defines it thus: "The giraffe system is really Congregationalism in disguise. Wealthy congregations look over the Church for star preachers, demand them and get them. The bishops have no voice in the matter, further than to ratify an arrangement already made. This new departure has not yet become well established, but it is coming more and more into vogue. When it becomes the rule, it will break down episcopacy and abolish itinerancy." It is worth noting that while there is in our Church a call for something like the Methodist plan in the location of ministers and the supply of churches, the Methodists are drifting in our direction.—*Herald and Presbyter.*

Is it not also "worth noting" that our committees on education are reporting large numbers of ministers received annually from the Methodist Church into our presbyteries? Why is not the current of migration the other way, if our system and methods make life in the ministry not worth living?

The *Word Carrier* is published by the Dakota mission at Santee agency, Nebraska. It is as handsomely printed as any paper that comes to us. From a recent number we take the following interesting item:

We have always given much biblical instruction here. But recently one of our young men came to one of the teachers asking for some additional Bible study. He did not know what he wanted, but simply said he must have something. The teachers considered the matter, and it was soon decided that Mr. F. B. Riggs should organize a class for studying the life of Christ somewhat differently from what it had hitherto been presented here. The plan was immediately made known to the Indian student above mentioned. Four or five days were necessary in order to get up some special maps and other arrangements. Though the necessary delay was explained, somehow he could not wait quite long enough, and came around to inquire what the prospects were and poke his teacher up. We were getting ready for work as fast as possible, and now the class, with a membership of fourteen picked students, is making good progress.

The *Free Church of Scotland Monthly*, edited by Rev. N. L. Walker, D.D., and published by T. Nelson & Sons, London and Edinburgh, is an exceedingly successful publication, reaching a large part of the membership of that enterprising church pleasantly and helpfully. No one of our exchanges is more welcome, nor have we lately enjoyed more thoroughly any visit than one lately given us by its editor. His visit to America was made with open eyes and a candid mind.

From a recent issue of this paper we give our readers the three following excerpts, which will, we think, interest them:

CANADIAN METHODISTS.—The Methodist bodies in the Dominion, now united, are making such satisfactory progress as to feel that they were wise in coming together. The membership of the "One Methodist Church in Canada" has greatly grown. The givings of the people are larger. Their Sabbath-schools

are attended by more children than those of any other denomination in Canada. The success of the union has, in fact, infected many Canadian Methodists with a craving for a repetition of the movement on a more extensive scale. They do not see why Presbyterians and they should not join hands. "There are pleasing indications," it was said at the recent general Canadian Methodist Conference, "that in Canada at least the doctrinal differences which have kept Methodism and Presbyterianism apart are coming nearer together; and a oneness of aim and method of work, as well as a spirit of increasing friendliness, manifested by a frequent interchange of pulpits and in the conducting of special evangelistic services, and a harmony of action and sympathy on all the great moral movements for the suppression of evil and the uplifting of humanity, indicate that a spirit of love and unity exists in a very large and increasing degree in these two most powerful churches in the Dominion."

IRISH PRESBYTERIAN PROSPERITY.—No one will assert that the Presbyterian Church in Ireland has declined spiritually since it lost the *Regium Donum*. And figures show that it has also in a pecuniary sense lost nothing by the withdrawal of the annual grant. At the present day it enjoys a better income than it ever possessed under the old arrangement. The annual interest of the Commutation Fund amounts to £25,000, and the Sustentation Fund yields a similar sum. The theory that the church will tumble to pieces like a house of cards whenever the *prestige* of state connection is removed has received more refutation than it deserves.

THE DEADLY POPPY.—The great transatlantic republic shuts her door in the face of the Chinese, but her mother England treats them worse. She poisons them. For more than a hundred years this country has pressed Indian opium upon China. The first cargo landed could scarcely be sold. Now £10,000,000 worth of the drug is bought by the Chinese. One hundred and fifty million people out of the four hundred millions who inhabit the empire indulge in opium. The Chinese government have resisted the importation of that which makes their rich poor, and forces their poor to sell their children for the sake of obtaining it. But now it seems too late to check the habit, and the emperor of China, abandoning the struggle, has sanctioned the growth of the poppy within his dominions. British policy in this regard has been dictated by a desire to increase the prosperity of India. It appears, however, as if that policy were about to severely damage those interests which it was intended to advance; for our Indian fellow-subjects are taking to opium, and already there exist in the empire, it is said, ten thousand shops for the sale of the drug.

"If this book is right," said an old Roman Catholic to his wife, on reading the New Testament, "we are *wrong*." Three weeks after he said, "If this book is right we are *lost*." Three weeks after he said, as he continued reading, "Wife, if this book is right, we are *saved*."—*Pres. Record for the Dominion of Canada.*

WHAT MISSIONS HAVE DONE.—This is how a native Hindu paper summarizes the work of Carey, Marshman and Ward, at Serampore: "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam-engine in India; in ten years they translated and printed the Bible or parts thereof, in thirty-one languages."—*Ib.*

It is pleasant to note that while the newspapers have a great deal to say about reactionary movements in Japan, the missionaries generally speak hopefully of matters there, and seem to anticipate no serious trouble. That there will be some reaction after the unparalleled strides which the Japanese have been making toward the civilization of the West is to be expected. But the missionaries, who perhaps know the people better than any other class of foreigners, do not fear any permanent-set back in Japan's progress in things material or spiritual.—*Southern Baptist Foreign Mission Journal.*

The prosperous work of our Baptist brethren in their Shan mission is illustrated by a narrative from the pen of Rev. M. B. Kirkpatrick, M.D., which we find in the November number of their magazine, the *Baptist Missionary:*

"In Thibaw several who had heard us in February came to tell us that they had read the tracts and gospels, and some had given up their heathen worship and asked for baptism. They gave good evidence of a change of heart and life, but I thought best not to baptize any till we get settled there to watch and instruct them. The head-man from a Paloung village

heard Sangseray preaching and at once became deeply interested. He came to the zayat and spent the afternoon and evening listening to the reading and explanation of the word. When he went away I gave him John's Gospel, and he sat up till three o'clock the next morning to read it. The next day (Sunday) he came soon after daylight to have some one pray for him, and I believe he was truly converted. In the mountain district where he lives there are nearly one hundred villages. His village is only three days from Thibaw. His people nearly all speak and read Shan fluently. They are nominally Buddhists, but are not satisfied. "This Jesus Christ religion is just what we want," he said, and he begged me to send them a teacher. He said his village would support a preacher, and he thought at least eight other villages would do the same.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

ADAIR, ROBERT—born, Belfast, Ireland, March 16, 1802; studied at Princeton Theological Seminary, 1826–28; ordained by New Castle Presbytery, November 19, 1829; pastor, Second Church, Wilmington, Del., 1829–34; pastor, Norristown, Pa., 1834–38; stated supply, Franklin Street Church, Philadelphia, 1838–39; pastor, First Church, Southwark, Philadelphia, 1839–48; corresponding secretary, Philadelphia Home Mission Society, 1848–62; pastor, Central Church, Norristown, 1862–65; secretary, Home Mission Committee, Philadelphia, 1865–71; pastor, Tabor Church, Philadelphia, 1871–80; pastor emeritus, 1880–90; died at Philadelphia, Pa., June 20, 1890. Married Miss Catharine Keime, of Philadelphia. Two children survive.

BONAR, WILLIAM—born in Washington county, Pa., December 11, 1814: graduated at Washington College, 1837, and at the Western Theological Seminary, 1841; ordained, April 19, 1843, by the Presbytery of Washington; stated supply, Sidney, O., 1841–42; Sistersville, W. Va., 1842–50; Savannah, O., 1850-51; missionary, Noble county, Ind., 1851-65; honorably retired, 1865–90; died at Albion, Ind., September 10, 1890. Married Miss Catharine A. Munn, November 3, 1843, who died May 25, 1882. Two sons survive him.

RITCHIE, ELLSWORTH GRAY—born, Greenfield, O., November 16, 1863; received to communion in Fourth Presbyterian Church, Cincinnati, O., in his eleventh year; graduated, Wooster University, 1886, McCormick Theological Seminary, 1889; married Miss Jean Richardson, 1889; sailed from San Francisco, as a missionary to China, September 21, 1889; died in Tungchow, September 12, 1890.

RUSSELL, BYRON PHYLETUS—born in Little Valley, Cattaraugus county, N. Y., May 20, 1833; graduated at Bates College, Maine, 1856; ordained a minister of the Baptist Churches, 1858; held pastorates at Pike and Fairport, N. Y., Niles, Cassopolis and White Pigeon, Mich., Mishawaka, Crawfordsville and Newtown, Ind., and Ord, Neb.; united with Kearney Presbytery, October, 1889; stated supply, Loup City, Neb., 1889–90; and died at that place, July 18, 1890. Married Mrs. Betsy Jane Morgan, March, 1856, who with one daughter and one son survives him.

Book Notices.

JAMES CALVERT; or, From Dark to Dawn in Fiji. By R. Vernon. This volume gives a concise and clear account of the work of evangelizing the inhabitants of the Fijian group of islands, in the form of a biography of one of its most prominent missionaries. Less than sixty years ago they were ferocious cannibals. In 1835 there was not a single Christian among them. In 1885 there was not an avowed heathen; there were over 28,000 church members, over 100,000 attendants on Christian worship, out of a population of 110,000. The mission thus blessed is of the Wesleyans of England. This interesting book is published by Fleming H. Revel, New York and Chicago. Price, 75 cents.

LOVE—THE SUPREME GIFT; The Greatest Thing in the World.—THE PERFECTED LIFE; The Greatest Need of the World. These are two tractates by Henry Drummond, F.R.S.E., F.G.S., the former of 32 pages, the latter of 28. If it may be questioned whether Professor Drummond has not undertaken more than he can accomplish in identifying the natural and the spiritual, he certainly does good service in such treatises as these in showing that the *super*-natural is not *contra*-natural. He gives help to his readers to cease from unnatural straining after religious experience, and to take in a natural way what God supernaturally offers. These booklets are wholesome reading. Published by Fleming H. Revel, New York and Chicago. Price, 20 cents each.

The Baker & Taylor Co., publishers and booksellers, 740 and 742 Broadway, New York, announce the immediate publication of a new book by Theodore L. Cuyler, D.D., late of the Lafayette Avenue Church, Brooklyn, N. Y., entitled HOW TO BE A PASTOR. 16mo, cloth, gilt top, 75 cents. Referring to the announcement of this new work by Dr. Cuyler, the *Evangelist* says, "No one is better qualified to give counsel of this sort, as his forty years of successful service prove." To which THE CHURCH AT HOME AND ABROAD responds, *Amen.*

CHILDREN'S CHURCH AT HOME AND ABROAD.

ZULU CHRISTIANS.

The Zulus are a tribe in south Africa among whom the *American Board of Commissioners for Foreign Missions* have an interesting and useful mission.

Miss Gertrude B. Hance, one of their missionaries, in *Life and Light for Woman* tells a beautiful story of one of the Zulu converts, which will interest our young readers. We are obliged to shorten it some, not having room for the whole.

His name was Hobeana, "a bright-eyed, intelligent-looking old man, about seventy years of age—one whom we might call a splendid old heathen." He told her of a dream which he had had in which he was bidden to go to the mission and find out what Christianity was. He consulted the principal ones of his people and they consented to his going. So he went to every service and tried to learn.

After some months Miss Hance said to him, "Well, Hobeana, have you found out what Christianity is?"

"No; but I'm going to," he answered. Then he went on talking about his dream, and mixing together very oddly what he had heard in church with some of the heathen superstitions.

Some weeks later Miss Hance saw him with one garment on, and he said to her, "You see I'm going to be a Christian, Inkosazana. . . . Don't you see I'm dressing now? I'm going to have clothes. I'm like other people who wish to be Christians."

Miss Hance tried to show him that putting clothes upon his body would not make him a Christian. She said, "You want clothing for your heart. I cannot make you understand all this, but God can. He can make you understand 'way down here," placing her hand on her heart. "But Hobeana's face was sad; he could not understand."

A few months later she saw him again with two garments on, and thinking that he was so much nearer being a Christian. She still insisted that he wanted clothing for his heart, not his body, and still poor Hobeana could not understand what this clothing was nor how he could get it.

Miss Hance then tells of a ring which Zulus fasten on the top of their heads when they become old enough to be soldiers, and then wear it all their lives. Hobeana cut off his ring because he thought such a sacrifice would help him to be a Christian, and he was distressed when told that no such outside work would make him a Christian. Miss Hance says:

You see the same human nature in Africa as in America. People go to church, put on their best clothes, sit comfortably back in their seat, find the right place in the hymn-book, and say, like Hobeana, "I am a Christian." Sometimes this very thing is like an armor—harder to penetrate than real heathenism. We didn't want Hobeana to have this armor; and, painful as it was, again I had to tell him that all these things didn't make him a Christian. Oh, how distressed he looked!

Afterwards Hobeana came to the missionary lady and said, "Inkosazana, we have prayed at our kraal [the Zulu word for hut]. . . . I repeat something that I have heard in church, and I have learned the Lord's Prayer; and, Inkosazana, I've learned some words of my own to say to the Lord." Miss Hance continues her narrative thus:

A ZULU KRAAL.

So, month by month, Hobeana improved, always coming to every service, till at last we felt that he had the clothing for his heart that was so necessary. He applied for church-membership, but there were difficulties to be overcome. In the first place, Hobeana had three wives. When he came to talk this matter over with me, I said to him, "Hobeana, I have advised you about many things, but now I have no advice to give you; only God can help you. These wives are the mothers of your children; you took them in heathenism—it is your duty now as a Christian to provide for them, and if separated, to be separated in a Christian way; only God can help you, and we must both be very earnest in asking him to guide you."

By this time Hobeana had learned to take the truths of the Bible as direct messages from God to himself. He often said, "They are like a letter from God to me." He took them to his heart and believed them, and prayed, believing that God would hear and answer him. And God did.

Strange as it may seem, the answer came through heathen customs.

There is a Zulu custom that when a man is first engaged, he gives a certain number of cattle to the father of his betrothed. They are not married young; engagements often continue for several years, and the rest of the cattle are given at the time of the final marriage ceremony. All this time the girl is at her father's kraal. We had supposed that Hobeana had really taken his youngest wife to his kraal—that the final ceremony had been performed; but we found that she was still living with her father. Without wishing to help Hobeana to be a Christian—in fact, we think it was because he was a Christian—she was determined the engagement should be broken. It was a very unusual thing to break an engagement, and it is almost impossible for a heathen woman to separate from her husband and be married again; but the girl urged her heathen father until at last he consented to return the cattle to Hobeana. The engagement was broken, and Hobeana was separated from his young wife; but there were two still remaining. Another Zulu custom is that when a woman has a grown-up son who is married, and wishes his mother to come and live with him, heathen law allows her to do this, but not marry again. One of Hobeana's wives had a grown-up son, who was opposed to his father's becoming a Christian, but who very

much wished to have his mother to come and live with him. She did so, and thus all was pleasantly arranged. Hobeana was very happy in the thought that it had all been done without any unpleasantness; that he was free to live with his first and best-beloved wife. Again he applied for church-membership, but there was another difficulty.

That difficulty was about the drinking of beer, of which all the Zulus are very fond. Sometimes hundreds of them come together for a beer drink, a social custom in which they take great delight. "All that is vile and much that hinders the Christian work goes on at these beer drinks. Aside from other evils, the beer itself injures them physically, making them stupid and indolent."

After much consultation and prayer, the Christians voted not to receive any more persons into their churches unless they would give up the beer.

This rule was made before Hobeana applied for church-membership. He was an old man, seventy years old or more, when he wished first to become a Christian. He had never been a drunkard; he did not go to large beer drinks; but he felt he could not give up his beer. . . . He said, "I'm old; my teeth are gone; I have not a variety of food; I walk a long way to go to church; I have never been intoxicated; I do not wish to go to beer drinks; I have given up my heathen customs; I have given up my ring; I have given up my wives—but how can I give up this little cup of beer that I need?" (*Ipikile encane engaka.*) . . .

The members of the church had so much sympathy with the dear old man, and so much respect for him, and they were so sure that he was a sincere and true disciple of the Lord, that, with the advice of the missionary, they made an exception for him and voted to admit him to church-membership. We will give the remainder of the story in Miss Hance's own words:

Two or three weeks after his first communion I was standing on the veranda. I saw Hobeana coming, resplendent in his broadcloth suit. As he came near me he took hold of the side of his coat and said, "Inkosazana."

"Well, what is it, Hobeana?"

"Inkosazana, I want that little blue ribbon put right here in my buttonhole."

"What do you want of the blue ribbon? You say you can't give up your beer."

"Oh!" he said, "Inkosazana, to think that I am a child of God; that I have come to the table of the Lord, and can't give up a little thing for Christ's sake—can't give it up for him who has done so much for me! I said that my teeth were gone, and that I couldn't get on without my beer; but I'm old, and I can't get on without my sleep, and I can't sleep at nights when I think that I can't do this thing. Can't give up a thing that I love when he has done so much for me! Now, I have tried to give it up, and for two or three days I have not touched a bit of beer;" and he straightened up, and said, "I've walked all the way, seven miles, down here, and I'm not hungry, and I'm not overtired. It was just an excuse. If I haven't teeth, there are other things that I can eat. Don't you see how well I am, and yet I haven't had a bit of beer for several days; I can do without it. Now get the ribbon, quick. I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake."

That was a year before I came to America. I often saw Hobeana, and I would say to him sometimes, "Well, Hobeana, what about the beer? When you get home sometimes and are tired, and you smell it, and you see great pots of it, don't you wish you could have some?"

"Oh, no!" he said. "Sometimes I go and I look at it, and I smell it, and I say, 'Hobeana, now don't you wish you had some? It is nice; it would taste nicely, smells nicely,' and I say, '*No;* if it is nice, I am glad I can give up nice things—a thing that I love—to him that has done so much for me.' No, no, Inkosazana; a thing that I love for his sake."

Only three weeks ago I had a letter from one of our native Christians, and he said, "Hobeana is, as usual, growing more and more to know and to love the Lord."

UMCITWA AND YONA.

Umcitwa was a Zulu boy who came a few years ago to Mr. Bridgman, a missionary, "undressed and ignorant, but he was placed under instruction, and after a while became 'clothed and in his right mind' in every sense. Constant Bible study made him a power among his own people, and as assistant in the Sabbath-school and prominent in the Christian Endeavor Society, he was a true helper and a comfort to his missionary."

Yona was a Zulu girl, "educated at the Umzumbe Home, an earnest Christian and a general favorite. She had been a ready helper in daily and Sabbath-schools and as a Bible-reader." She became Umcitwa's wife, and two children were born to them.

When one of these was two years old and the other a baby, a call came for a Zulu Christian minister and his wife to go to Matabele-land and help the English missionary to teach the wilder people there. Several Zulus volunteered, but Umcitwa was chosen as the one best fitted for that work, and Yona said, "It is a joy to be able to take the gospel to my people living in darkness."

They left their little girl, two years old, with Mrs. Bridgman, and of course took the baby with them. The journey was a very hard one of five hundred miles, and Umcitwa was much exposed to cold and rain, and soon after the journey was finished he had an attack of pneumonia, of which he died. He had preached to the Matabele people only once. But the missionary says that "he bore faithful witness for Christ during months of weakness and suffering."

We cannot know but that one sermon with that good example of faith and patience may have made more impression on the natives than a longer service with less suffering. "God moves in a mysterious way," but always wisely. Poor Yona's baby also died after its father's death. Let us pray and hope that she may live to see her little girl grown up to womanhood, and that they both may be very useful to their people.

We have taken these statements from the *Missionary Herald*, whose editor has also kindly allowed us to copy the pictures of a Zulu kraal and of Umcitwa and Yona. They were printed in the *Missionary Herald*, January, 1890.

This pleasant letter came a little too late for our December number:

THE CHURCH AT HOME AND ABROAD:—Our boys' band was organized January 2, 1890, with nine members. We now number twenty-six. We hold two meetings a month, one in the afternoon, when missionary articles are read, and the other in the evening, which is our social meeting. We have been working for the Home Mission Board, and will now work for the Foreign Board. We would like to receive letters from other boys' bands.

Yours truly, L. H. MILLER,
Box 39, Roselle, N. J.

I am glad to receive such letters from mission bands, from any young people's associations, and from any children at home or from their mothers. Four years have now passed since I began to write articles for young readers, whom I called *Little Presbyterians*. I have heard pleasantly from many of them in different places, some of them in distant places. I still intend to have some things in every number that will interest children and help them in their effort to grow up into wise and useful men and women. But I do not forget how swiftly they are growing up. Some who were little Presbyterians four years ago would not like to be called so now. They are now properly called "Young People." They belong to "Boys' Brigades," or they are "King's Daughters," or they are active members of "Young People's Societies of Christian Endeavor." In these they are pledged not only to *endeavor* to follow Christ, but to be loyal and faithful to that particular branch of the Church of Christ in which his providence has placed them. Most of those who read this magazine, if they are no longer *little* Presbyterians, are still *young* Presbyterians, and they are not likely to find opportunity for any better Christian *endeavor* than in the Christian work and study to which their own pastor and elders lead them. I shall be glad to have any of them write to me, and I think that this will help me to think of things to put into our magazine which will help their Christian endeavor. All the men and women who work together to make this magazine desire to make it helpful to all classes of our people, of all ages and in all situations. Our readers have often been reminded that the pages which are particularly prepared for children do not contain all that will interest intelligent children, but that their mothers and teachers will find much that children will enjoy in other pages.

Is it not also true that much that is designed for children is quite as interesting to older people? Let us hope that, as our little Presbyterians grow, they will not grow out of the magazine, but only grow into all the parts of it, and into all the kinds of Christian work about which it teaches them.

Boys' Bands, Girls' Bands, King's Daughters, Christian Endeavors, Little Presbyterians, Young Presbyterians, readers all, I wish you all a HAPPY NEW YEAR.

H. A. N.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1890.

BALTIMORE.—*New Castle*—Elkton, 25; Pitt's Creek, 7. *Washington City*—Washington City North, 10. 42 00

CATAWBA.—*Cape Fear*—Timothy Darling Mission, 1 10

COLORADO.—*Boulder*—Valmont, 32 cts. *Denver*—Denver Central, 130; Littleton, 6. *Pueblo*—Antonito, 2; Cinicero, 3; Costilla, 2; Pueblo 1st, 3 83. 147 15

COLUMBIA.—*Oregon*—Knappa, 4. *Southern Oregon*—Ashland, 6. 10 00

ILLINOIS.—*Alton*—Bethel, 1. *Bloomington*—Bloomington 1st, 18; Hoopeston, 7 50. *Cairo*—Carmi 1st, 15. *Chicago*—Austin, 5 16; Chicago 1st, 41 54; — 2d, 350; — Covenant, 171 15; Evanston 1st, 31 25; Itaska, 5; Maywood, 7. *Freeport*—Prairie Dell Ger., 20; Rockford 1st, 22 22. *Mattoon*—Tower Hill, 4. *Ottawa*—Aurora 1st, 4 35. *Peoria*—Canton, 10 67. *Rock River*—Geneseo, 8. *Schuyler*—New Salem, 6 16. *Springfield*—Greenview, 6; Petersburg, 8; Pisgah, 3 79; Unity, 1 27. 747 06

INDIANA.—*Crawfordsville*—Bethel, 5 20; Montezuma, 1 60; Waveland, 6 45. *Fort Wayne*—Ligonier, 19 50; Ossian, 3 65; Warsaw 1st, 10. *Indianapolis*—Greenwood, 4 75. *Logansport*—Union, 3. *Muncie*—Hopewell, 4; Winchester, 7 80. *New Albany*—Brownstown, 5; Madison 2d, 7; Rehoboth, 2. 79 95

IOWA.—*Cedar Rapids*—Mechanicsville, 5; Wyoming, 4 40. *Council Bluffs*—Emerson, 6 40; Platte Centre, 3; Walnut, 6. *Des Moines*—Allerton, 4; Des Moines Westminster, 3 38; Lineville, 3. *Dubuque*—Frankville, 5; Independence 1st, 82 52. *Fort Dodge*—Burt, 3 25. *Iowa*—Keokuk Westminster, 11 63; Lebanon, 4; Mediapolis, 2; Ottumwa, 15. *Iowa City*—Williamsburg, 8. 116 61

KANSAS.—*Emporia*—Argonia, 4; Caldwell 1st, 5; Ewell, 2; Mayfield, 4; Silver Creek, 2; Slate Valley, 2. *Neosho*—Columbus 1st, 8. *Osborne*—Phillipsburg, 5. *Solomon*—Chesver, 6; Mankato, 6 22; Minneapolis, 4 65. 48 87

KENTUCKY.—*Ebenezer*—Paris 1st, 7 00

MICHIGAN.—*Grand Rapids*—Grand Haven, 8 79

MINNESOTA.—*Mankato*—Beaver Creek, 6; Le Sueur, 10 79. *Red River*—Moorhead, 6 60. *St. Paul*—Buffalo, 13 36; Howard, 5; St. Paul Goodrich Ave., 1; — House of Hope, 44 24. 86 99

MISSOURI.—*Kansas City*—Clinton, 10; Kansas City 1st, 25 97. *Ozark*—Bolivar, 7 50. *Palmyra*—Laclede, 4. *Platte*—Hodge, 3 25; Oregon, 7 11. *St. Louis*—St. Louis 2d Ger., 3; — Glasgow Ave., 9 07. *White River*—Hopewell, 2 80. 72 70

NEBRASKA.—*Hastings*—Nelson, 1 07; Superior, 2 15. *Kearney*—Buffalo Grove Ger., 2. *Nebraska City*—Liberty, 3 92; Lincoln 2d, 6 35; Nebraska City, 1; York 1st, 5 20. *Omaha*—Omaha Castellar St., 1. 22 69

NEW JERSEY.—*Elizabeth*—Roselle, 10 66; Woodbridge, 14. *Monmouth*—Barnegat, 4; Forked River, 6; Plumstead, 3. *Morris and Orange*—Madison, 105 50. *Newark*—Newark 1st, 134; — 2d, 22 77; — Calvary, 5 62; — High St., 19 60; — Park, 40 01; — Wickliffe, 6 83. *New Brunswick*—Flemington, 50 26. *Newton*—Harmony, 11 25. *West Jersey*—Greenwich, 12. 445 50

NEW YORK.—*Albany*—Albany 6th, 2; — State St., 44 81; Carlisle, 2. *Binghamton*—Binghamton 1st, 89 77. *Brooklyn*—West New Brighton Calvary, 5 05. *Buffalo*—Buffalo Bethany, 24 41; — Westminster, 18 95; Lancaster, 10. *Cayuga*—Auburn Central (including sab-sch., 4 76), 32 87. *Champlain*—Plattsburg 1st, 18 08. *Chemung*—Big Flats, 15. *Genesee*—Wyoming, 8 27. *Geneva*—Gorham, 9. *Hudson*—Livingston Manor, 5; Middletown 2d, 4 62; Unionville, 3. *Long Island*—Moriches, 9 62; Southold, 10. *Nassau*—Huntington 2d, 24 50; Smithtown Branch, 8 30. *New York*—New York 4th, 95 38; — Park, 93 36. *Niagara*—Medina, 12 53. *North River*—Newburg Union, 30. *Otsego*—Middlefield Centre, 2; Unadilla, 7 50. *Rochester*—Groveland, 5 41; Ogden, 3 02; Rochester Emmanuel, 2 11; — Memorial, 12. *St. Lawrence*—Brownville, 2; Watertown Stone St., 12. *Steuben*—Woodhull 1st, 2 85. *Syracuse*—Onondaga Valley, 9 30; Skaneateles 1st, 5 40. *Troy*—Lansingburg Olivet, 13 59. *Utica*—Rome 1st, 27 36. *Westchester*—Darien, 19 43; Huguenot Memorial, 24; Sing Sing, 60. 786 47

OHIO.—*Bellefontaine*—Bellefontaine, 8 68. *Chillicothe*—Hamden, 6 58; Waverly, 10. *Cincinnati*—Bond Hill, 7 05; Loveland, 9 18; Mason and Pisgah, 5. *Cleveland*—Cleveland 1st, Calvary Congregation, 23 86; — Euclid Ave., 87 21; East Cleveland, 18 30; Willoughby, 1. *Dayton*—New Carlisle, 6; Piqua, 25. *Huron*—Melmore, 2 15. *Mahoning*—Canton 1st, 12 48. *Marion*—Berlin, 2 50. *Maumee*—Delta, 3; West Unity, 10. *Portsmouth*—Hanging Rock, 7 06. *St. Clairsville*—Beallsville, 8; Bellaire 2d, 6; Buffalo, 17 28; Jerusalem, 7. *Steubenville*—East Springfield, 3 20; Unionport, 1. *Wooster*—Apple Creek, 11 19; Blooming Grove, 3 10; Chester, 2 40; Hayesville, 3 50; Jackson, 8; Wayne, 6; Wooster 1st (including sab-sch., 5 80), 55 85. 327 57

PACIFIC.—*Los Angeles*—Pomona, 17 10. *Sacramento*—Carson City, 10. *San Francisco*—San Francisco Westminster, 36. 63 10

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5 22. *Blairsville*—Laird, 5; Ligonier, 10 54; Murrysville, 8; Pleasant Grove, 5. *Butler*—Mt. Nebo, 5; New Hope, 3; Prospect, 2 62. *Carlisle*—Green Castle, 11 53; Upper Path Valley, 4; Wells Valley, 56 cts. *Chester*—Dilworthtown, 2 25. *Clarion*—Cool Spring, 6 31. *Erie*—Greenville, 20; Hadley, 2; Pleasantville, 17. *Huntingdon*—Everett, 4; Houtzdale, 3 39; Mt. Union, 20; Sinking Valley, 11; Tyrone, 48 49. *Lackawanna*—Orwell, 1 50. *Lehigh*—Pottsville 1st, 11 85; Slatington, 8 08. *Northumberland*—Lewisburg, 51; Milton, 48 13. *Philadelphia*—Philadelphia 3d, 33; — Evangelical, 12; — Westminster, 20. *Philadelphia North*—Germantown 1st, 284 93. *Pittsburgh*—Bethany, 1 50; Duquesne, 12; Homestead, 18; Mansfield 1st, 21 35; Pittsburgh 3d, 150; — East Liberty, 21; Sharon, 13 83; Verona, 7. *Ralstone*—Jefferson, 1; Pleasant Unity, 3 50; Scottdale (incl. sab-sch., 4 48), 9 60. *Shenango*—Petersburg, 2. *Washington*—Washington 1st, 30 35; Waynesburg, 12. *Wellsboro'*—Knoxville, 3. *Westminster*—Cedar Grove, 5; Chestnut Level, 1 46, New Harmony, 2 78; Pine Grove, 7. 987 72

SOUTH DAKOTA.—*Central Dakota*—Brookings, 7 90

TENNESSEE.—*Holston*—Jeroldstown, 1; Jonesboro', 12 43; Mt. Bethel, 3. 16 43

TEXAS.—*Austin*—Austin 1st, 35 50. *North Texas*—Jacksboro' 1st, 6. 41 50

UTAH.—*Montana*—Hamilton, 2 50

WASHINGTON.—*Olympia*—Union Ridge, 8. *Puget Sound*—Bellingham Bay, 5 40. 13 40

WISCONSIN.—*Lake Superior*—Stalwart, 1. *Milwaukee*—Cedar Grove, 15; Milwaukee Grace, 6 72; Ottawa, 81 cts.; Waukesha 1st, 18 75. *Winnebago*—Stevens Point, 10; Westfield, 5. 57 28

Total from churches and Sabbath-schools..... $4,140 28

OTHER CONTRIBUTIONS.

Rev. J. M. Leonard, Osaka, Japan, 3; Robert Jaffray, New York, 50; Rev. S. H. Stevenson, McLean, Ill., 2; Mrs. H. Louise Sackett, Ann Arbor, Mich., 100; Rev. Reuben Frame, Chicago, Ill., 5; "N.," Mt. Pleasant, Iowa, 5; Rev. W. L. Tarbet and wife, 2 40; A. M. Dale, Lancaster, Pa., 10; Rev. C. W. Maccarthy, 2 50; "C., Pa." 4; A home missionary and wife, 25; Wm. Schramm, Kearney, Neb., 1 60..... 210 50

4,350 78

MISCELLANEOUS.

Interest, 1186 50; Paid on church mortgages, 1155; Sale of church property, 200; Partial loss collected, 382 68; Premiums of insurance, 315 10..... 3,239 28

SPECIAL DONATIONS.

BALTIMORE.—*Baltimore*—Baltimore 2d sab-sch., 80 00

NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 12; — Siloam sab-sch., 4 26. *New Brunswick*—Trenton Prospect St., 15. 31 26

PENNSYLVANIA.—*Philadelphia North*—Frankford Hermon, 35 00

Mrs. W. M. Paxton, Princeton, N. J., 10 00

Mrs. F. N. Zabriskie, Princeton, N. J., 5 00

Rev. J. W. Nelson, 40 00

W. S. Ladd, Portland, Oregon, 100 00

Special for chapel at Spanish Fork, Utah, 600 00

Special for academy building, Mt. Pleasant, Utah, 2000 00

Special for Ensley ch., Pratt Mines, Ala., 300 00

3,201 26

Total..... $10,791 32

Church collections and other contributions, 7 months, April—Oct., 1890..... $27,602 24
" " " 1889..... 27,203 42

MANSE FUND.

MINNESOTA.—*Mankato*—Beaver Creek, 6 00
NEW JERSEY.—*Morris and Orange*—Madison, 1 00

7 00

MISCELLANEOUS.

Installment on manse loan, 799; Interest, 13 50; Premiums of insurance, 12..... 824 50

Total..... $831 50

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1890.

BALTIMORE.—*New Castle*—Elkton, 15 00
COLORADO.—*Boulder*—Valmont, 24 cts. *Pueblo*—Pueblo, 2 87. 3 11
ILLINOIS.—*Chicago*—Evanston, 26 04. *Springfield*—Pisgah, 3 78; Unity, 1 27. 31 09
INDIANA.—*Crawfordsville*—Eugene, 1; Montezuma, 1. *Logansport*—Goodland, 3. 5 00
IOWA.—*Cedar Rapids*—Wyoming, 3 80. *Iowa*—Mediapolis, 1 50. 4 80
MICHIGAN.—*Detroit*—Detroit Westminster, 19 39
MISSOURI.—*Kansas City*—Clinton, 10. *St. Louis*—Salem 1st, 2; St. Louis Glasgow Ave., 6 31. *Platte*—Maryville, 4. 22 31
NEBRASKA.—*Hastings*—Nelson, 80
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 60; — 3d, 19; Metuchen, 6 05; Roselle, 7 99. *Jersey City*—Jersey City 1st, 10. *Morris and Orange*—Morris Plains, 16. *Newark*—Bloomfield 1st, 50 80; Montclair 1st, 5; Newark 2d, 7 27; — Calvary, 4 22; — Park, 19 17; Wickliffe, 3 42. *New Brunswick*—Kirkpatrick Memorial, 3. *Newton*—Bloomsbury, 4 25. 216 17
NEW YORK.—*Albany*—Albany 3d, 12 80; — State Street, 33 61. *Binghamton*—Binghamton 1st, 89 77. *Boston*—Quincy, 3. *Brooklyn*—Brooklyn Memorial, 42 97. *Buffalo*—Buffalo Westminster, 9 47; Lancaster, 10. *Hudson*—Livingston Manor, 3; Nyack, 10. *Long Island*—Moriches, 7 20. *New York*—New York Harlem, 78 46; — University Place, 185 48; — West Farms, 3. *Rochester*—Groveland, 6 31; Ogden, 2 27; Rochester 3d, 34 68; — Emmanuel, 2 12; Victor, 7. *Troy*—Lansingburg 1st, 34 23; — Olivet, 11 39; Troy 2d, 39 31. *Syracuse*—Syracuse Park Central, 41 57. *Westchester*—Sing Sing, 45. 712 64
OHIO.—*Bellefontaine*—Crestline, 3. *Cleveland*—Cleveland 1st, 17 90; — Euclid Ave., 27 91; East Cleveland, 12 27. *Mahoning*—Canton, 12 48. 73 56
PENNSYLVANIA.—*Allegheny*—Allegheny Central, 15 42. *Blairsville*—Murrysville, 6. *Carlisle*—Harrisburg Pine St., 43 53; Wells Valley, 42 cts. *Huntingdon*—Altoona sab-sch., 2; Houtzdale, 2 54; Lower Spruce Creek, 8. *Philadelphia North*—Forestville, 2. *Pittsburgh*—Centre, 14 12; Knoxville, 4 08; Pittsburgh 3d, 148 67. *Redstone*—Brownsville, 5; Jefferson, 1; Pleasant Unity, 4. *Washington*—Washington 1st, 12 65. *Westminster*—New Harmony, 2 10. 271 53
TEXAS.—*North Texas*—Seymour, 2 00
UTAH.—*Montana*—Hamilton, 2 50; Spring Hill, 1 50. 4 00
WISCONSIN.—*Milwaukee*—Ottawa, 61

Total receipts from churches and Sabbath-schools. $1,382 01

PERSONAL.

S. H. Stevenson, McLean, Ill., 2; James McCormick, Harrisburg, Pa., 250; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; William Schramm, Kearney, Neb., 1 20; "C.," Pa., 3; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; Rev. J. M. Leonard, Osaka, Japan, 5..... 263 60

Total amount received for October, 1890..... $1,645 61
Previously reported..... 16,511 91

Total received to date..... $18,157 52

CHARLES M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, OCTOBER, 1890.

BALTIMORE.—*Baltimore*—Churchville, 7 50; Zion, 1. *New Castle*—Dover, 15; Elkton, 18; Lower Brandywine, 7 25; New Castle ch., 79 68, sab-sch., 10—89 68; Port Penn, 3 90; Wilmington Rodney St., 10 58. *Washington City*—Washington Metropolitan, 15 25. 168 16
CATAWBA.—*Yadkin*—Carthage, 1 75
COLORADO.—*Boulder*—Valmont, 20 cts. *Denver*—Denver Capitol Ave., 12 28. *Pueblo*—Pueblo 1st, 2 40. 14 88
ILLINOIS.—*Alton*—Chester 1st, 5; Greenville, 4 50; Hillsboro', 7. *Bloomington*—Hoopeston, 7 50; Lexington, 10; Oak Grove, 3 80. *Chicago*—Chicago 1st, 45 03; — 4th, 228 95; Evanston 1st, 26 04; Hyde Park, 51 44; Lakeview, 34; River Forest, 12; Riverside 1st, 23 19; Wilmington, 7 50. *Freeport*—Oregon, 16 43; Warren, 5. *Mattoon*—Bethany, 1 60; Casey, 1 60; Greenup, 1 52; Marshall, 3 50; New Hope, 1 55; Prairie Bird, 5 25. *Peoria*—Elmira, 13; Farmington, 6; Washington, 5. *Rock River*—Edgington, 6 50; Rock Island Broadway, 19 80. *Schuyler*—Brooklyn, 7 50; Chill, 3 50; New Salem, 4; Rushville, 14 61. *Springfield*—Mason City, 7 13; Pisgah, 2 84; Springfield 1st, 110 10; Unity, 96 cts. 702 84
INDIANA.—*Crawfordsville*—Bethel, 4 50; Crawfordsville Centre, 70; Rockville, 17 36. *Fort Wayne*—La Grange, 5; Ossian, 8 65. *Indianapolis*—Indianapolis 12th, 4 51. *Logansport*—Crown Point, 4; South Bend 1st, 30. *New Albany*—Charlestown, 5; Hanover, 13 65; New Washington, 5; Owen Creek, 2. *Vincennes*—Evansville Grace, 23; Terre Haute Moffat St., 2; Washington, 9. *White Water*—Rushville, 9. 212 67
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 35 46; Clarence 1st, 3; Wyoming, 2 75. *Council Bluffs*—Logan, 5. *Des Moines*—Dallas Centre, 6; Dexter, 6 50; Earlham, 5; Grimes, 7; Ridgedale, 9. *Dubuque*—Dubuque 1st, 14; Hopkinton, 6 60; Waukon Ger., 50. *Fort Dodge*—Dana, 6; Glidden, 4; Grand Junction, 8 30. *Iowa*—Birmingham, 1 46; Fairfield, 13 96; Keokuk Westminster, 7 29; Kossuth, 11 12; Libertyville, 2 24; Mediapolis, 1 25. *Iowa City*—Blue Grass, 2; Davenport 1st, 20 46; Hermon, 2; Marengo 1st, 4 06. *Waterloo*—Clarksville, 7; Janesville, 2. 243 45
KANSAS.—*Emporia*—Eldorado, 7; Waverly, 7 22. *Highland*—Hiawatha, 27. *Larned*—Sterling, 10. *Neosho*—Central City, 1 25; Chanute ch., 4 72, sab-sch., 4 72—9 44; Cherryvale 1st, 3 45; Garnett, 4; Humboldt 1st, 4 33; Mineral Point, 1; Ottawa, 14 80; Princeton, 4; Richmond, 2 50. *Solomon*—Cleves, 3; Minneapolis, 6 72. *Topeka*—Clinton, 3; Topeka Westminster, 6 02. 114 73
KENTUCKY.—*Louisville*—Owensboro' 1st, 15 35. *Transylvania*—Lancaster, 10. 25 35
MICHIGAN.—*Detroit*—Ann Arbor, Mrs. H. L. Sackett, 100; Detroit Westminster, 16 16. *Grand Rapids*—Grand Rapids 1st, 11 29. *Lansing*—Oneida, 7. *Monroe*—Monroe, 6 45. 140 90
MINNESOTA.—*Duluth*—Duluth 2d, 7 26. *St. Paul*—St. Paul Westminster, 2. *Winona*—Ebenezer, 2 25. 11 51
MISSOURI.—*Kansas City*—Appleton City, 5; Clinton, 10; Montrose, 2 70. *Palmyra*—Laclede, 2. *Platte*—Chillicothe 1st, 4; Maryville, 7; Oregon, 10 38. *St. Louis*—Emmanuel Ger., 10; Nazareth Ger., 7; Salem 1st, 2 20; St. Louis 2d Ger., 3; Washington, 5; Zion Ger., 4; Zoar, 10. 82 28
NEBRASKA.—*Hastings*—Holdrege 1st, 4 50; Nelson, 67 cts.; Superior, 1 35. *Omaha*—Marietta, 6. 12 52
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 142 57; Lamington, 10; Pluckamin, 9 50; Rahway Ger., 2; Roselle, 6 66. *Monmouth*—Farmingdale, 10. *Morris and Orange*—East Orange 1st, 146 50; New Providence, 14. *Newark*—Montclair 1st, a member, 5; Newark 2d, 11 62; — Calvary, 3 76; — Memorial, 9 50; — Park, 17 20; — Wickliffe, 6 83. *New Brunswick*—Amwell 2d, 3 50; Hamilton Square, 8 89; Holland, 7; Milford, 22 50; New Brunswick 1st, 30 78; Trenton Prospect St., 43 43. *Newton*—Lafayette, 5. *West Jersey*—Bridgeton 2d, 17 90; Greenwich, 10; Haddonfield sab-sch., 27 50. 571 64
NEW YORK.—*Albany*—Albany State St., 28; Gloversville, 18 75; Schenectady East Ave., 16. *Binghamton*—Binghamton 1st, 89 77. *Boston*—Boston Scotch, 3; Newburyport 1st, 17 35. *Brooklyn*—Brooklyn 1st, 208; — Lafayette Ave., 305; — Memorial, 35 80; — Mt. Olivet, 4; — South 3d St., 95 48; — Throop Ave. sab-sch. Miss. Soc., 25; West New Brighton Calvary, 12 35. *Buffalo*—Buffalo Bethany, 15 26; — Westminster, 313 27; Lancaster, 10. *Cayuga*—Auburn Central ch., 14 88, sab-sch., 4 89, sp. sch'p, from a lady, 50—69 77; Genoa 1st, 18 76. *Champlain*—Beekmantown, 3. *Genesee*—Castile, 28 15. *Geneva*—Seneca, 20 76. *Hudson*—Circleville, 6; Flor-

ida, 16; Hamptonburg, 16; Middletown 2d, 2 89. *Long Island*—Middletown, 11 49; Moriches, 6 01; Port Jefferson, 10. *Lyons*—Palmyra ch., 35 15, Y. P. S. C. E., 15—50 15; Wolcott 1st, 3 80. *Nassau*—Hempstead Christ ch., 13 25; Islip, 29. *New York*—New York 4th, 65 72; — Central, 130 28; — Phillips, 36 30. *Niagara*—Medina, 5. *North River*—Marlborough, 24; Pleasant Valley, 10; Wappinger's Creek, 2. *Otsego*—Oneonta, 21 30; Stamford, 21. *Rochester*—Ogden, 1 89; Rochester 3d, 34 68; — Emmanuel, 2 11. *St. Lawrence*—Brownville, 3; Cape Vincent, 3; De Kalb, 2. *Steuben*—Andover, 3; Jasper 1st, 3 44; Pultney, 3. *Syracuse*—Amboy, 5. *Troy*—Argyle 1st, 3 58; Hoosick Falls, 37 44; Lansingburg Olivet, 11 54; Troy 9th, 45; — 2d St., 146 75; — Woodside, 52 51. *Utica*—Oneida, 17 42; Utica 1st, 41 76; Wolcott Memorial, 8 50. *Westchester*—Bridgeport 1st, 60, Darien, 10 57; Gilead, 18; New Haven 1st, 6 35; Sing Sing, 37 50; Southeast Centre, 10 66; Yonkers Westminster, 34. 2421 36

OHIO.—*Athens*—Middleport 1st, 5. *Bellefontaine*—Belle Centre, 8; Bellefontaine 2d, 10 42; Dunkirk, 2; North Washington, 2. *Chillicothe*—Waverly, 5. *Cincinnati*—Cincinnati Cumminsville, 11 08; Clifton, 21 04; Delhi, 10. *Cleveland*—Cleveland 1st Calvary, 14 91; — Euclid Ave., 23 26. *Columbus*—Mifflin, 6. *Dayton*—Blue Ball, 3; Springfield 1st, 49; Xenia, 11 50. *Huron*—McCutcheonville, 2 10. *Lima*—Lima 1st, 5; Wapakoneta, 5. *Mahoning*—Canton 1st, 12 48; Massillon 2d, 21 18; Poland, 2 41. *Maumee*—Toledo 1st, 135. *Portsmouth*—Hanging Rock, 5. *St. Clairsville*—Beallsville, 3; Bellaire 2d, 8; Buffalo, 13 85; Crab Apple, 9 50; Jerusalem, 4; Rock Hill, 3 60. *Wooster*—Ashland, 9 15; Congress, 3 26; Loudonville, 2 50; Perrysville, 1 55; Shelby, 2; Wooster 1st ch., 50 32, sab-sch., 5 09—55 41; — Westminster, 5. *Zanesville*—Brownsville, 6 60; Jefferson, 6; Keene, 9. 512 80

PACIFIC.—*Sacramento*—Nevada, 6 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 16 58; Bellevue, 14; Bridgewater, 20; Glenfield, 3 53; Hilands, 12; Leetsdale, 48 33; Pine Creek 2d, 5 74. *Blairsville*—Black Lick, 4 05; Braddock 1st, 27 50; Congruity, 6; Laird, 5; Murrysville, 5; New Salem, 11 50; Pleasant Grove, 4; Plum Creek, 8 90; Salem, 6; Unity, 17 25. *Butler*—Allegheny, 2; Middlesex, 3; Muddy Creek, 4; New Hope, 3; New Salem, 5; Pleasant Valley, 3 35; Summit, 6 50; Unionville, 3. *Carlisle*—Mercersburg, 20 13; Petersburg, 2 61; Shermansdale, 2 59; Wells Valley, 35 cts. *Chester*—Bryn Mawr, 129 93; Downingtown Central, 6 08; Great Valley, 8 15; Wayne, 32. *Clarion*—Clarion, 20. *Erie*—Cambridge, 8; Corry, 6 50; Erie Chestnut St., 10 07; Fredonia, 2 66; Garland, 6; Girard, 6 88, Miles Grove Band, 2 03—8 91; Hadley, 2; Jamestown 1st, 5 06; Meadville 2d, 12; Pittsfield, 3 61; Springfield ch., 2 72, sab-sch., 1 28—4; Warren, 212 91; Wattsburg, 1 40. *Huntingdon*—Alexandria, 16 66; Altoona 1st, 39; — 2d, 2; Houtsdale, 2 12; Kylertown, 1; Spruce Creek, 13 20. *Kittanning*—Ebenezer, 12. *Lackawanna*—Hawley 1st, 7; Orwell, 1 50; Scranton 2d, 116 52; — Washburn St., 25; Tunkhannock, 13 08; Wilkesbarre Westminster, 6; Wyalusing 1st, 6. *Lehigh*—Bethlehem 1st, 26; Pottsville 1st, 22 73; South Easton, 6. *Northumberland*—Bloomsburg, 25 61; Chillisquaque, 6; Mahoning, 50 75; Mooresburg, 1 50. *Philadelphia*—Philadelphia 3d, 64; — Calvary, 176 10; — Clinton St. Immanuel, Beginners at Jerusalem, 50. *Philadelphia Central*—Philadelphia Bethesda, 38 50; — Cohocksink, 68; — Memorial, 83 61; — North Broad St., 78 10; — Northminster, 126 02. *Philadelphia North*—Doylestown, 15 72. *Pittsburgh*—Cannonsburg, 9 25; Knoxville, 6; Long Island, 11; McKee's Rocks, 11; Mansfield 1st, 27 40; Mingo, 3; Montours, 10; Mt. Olive, 4 32; Pittsburgh 3d, 236 08; — 4th, 33 90; — East Liberty, 21; Verona, 6; Wilkinsburg, 43 84. *Redstone*—Dunbar, 31; Jefferson, 1; Little Redstone, 5; McKeesport 1st, 100; West Newton, 23 30. *Shenango*—Neshannock, 10; New Brighton, 26 42; Westfield, 17. *Washington*—Washington 1st, 30 35. *Wellsboro'*—Allegany, 1; Covington 1st, 3. *Westminster*—Cedar Grove, 5; Middle Octorara, 6 50. 2537 27

SOUTH DAKOTA.—*Central Dakota*—Brookings, 3 61; Flandreau 2d, 3. 6 61

TENNESSEE.—*Birmingham*—Anniston Noble St., 2 60. *Holston*—Jeroldstown, 1; Jonesboro', 8 65. *Union*—Hopewell, 2; New Providence, 12 09. 26 34

WASHINGTON.—*Spokane*—Spokane Falls, 23 15

WISCONSIN.—*Madison*—Highland Ger., 2 75; Platteville Ger., 8; Pulaski Ger., 5 25. *Milwaukee*—Cedar Grove Woman's Society, 5; Milwaukee 1st, 11 12; Ottawa, 51 cts.; Somers, 6; Stone Bank, 3. *Winnebago*—Merrill 1st, 6 11. 47 74

Receipts from churches in October, 1890	$7,505 47
Receipts from sab-schs. in October, 1890	78 48
Total receipts from churches and sab-schs. in October, 1890	$7,883 95

LEGACY.

Estate of Andrew Martin, Centre Co., Pa.	475 00

REFUNDED.

Rev. S. B. McCormick, 12 50; "One who has been helped," 25	37 50

INTEREST ON PERMANENT FUNDS.

49; 107 90	156 90

MISCELLANEOUS.

Mrs M. T. H., 20; Rev. S. H. Stevenson, 2; Special scholarship, 42; Rev. J. Edwards, D.D., 5; Rev. A. Craig, 1; Anonymous, 22 cts.; Mrs. T. B. K., 10; E. N. D., 2; Julia Clark, 2; Rev. J. M. Leonard, Japan, 10; Interest from Patterson estate, 261 40; Rev. W. L. Tarbet and wife, 1 80; Wm. Schramm, 1; C., Pa., 2	360 42
Total receipts in October, 1890	$8,913 77
Total receipts from April 16, 1890	36,804 83

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1890

BALTIMORE.—*Baltimore*—Ashland, 5; Baltimore 1st, Hope Institute, student in Tokyo, 12 50; — 2d, for debt, 41 91; — 12th, for debt, 20; — Brown Memorial, support William Langdon, China, 175; — Ridgely St. Chapel, 1 86; Barton, for debt, 7; Lonaconing, for debt, 20; Zion, 1. *New Castle*—Buckingham, 6 25; Chesapeake City, for debt, 5; Elkton, for debt, 40 87; Forest, 25; Rehoboth (Md.), 10; West Nottingham, 23 81. *Washington City*—Washington City 1st, for debt, 25; — Metropolitan, 42 18; — New York Ave., for debt, 100; — Unity, 27 03. 589 41

CATAWBA.—*Yadkin*—John Hall Chapel, 1 75

COLORADO.—*Boulder*—Berthoud, for debt, 3 75; Cheyenne, 9 30; Longmont, for debt, 15 25; Valmont, 1 32. *Denver*—Central City, for debt, 3 75; Littleton sab-sch., 9 10. *Pueblo*—Antonito, 2; Canon City, 101; Cinicero, 3; Costilla, 2; Durango, 19; Mesa sab-sch., 58 65; Pueblo 1st, 15 82. 243 94

COLUMBIA.—*Oregon*—Albany Wom. Miss. Soc., for debt, 11; Aurora, for debt, 2; Gervais, for debt, 3 50; Portland Calvary, 40 80.

ILLINOIS.—*Alton*—Lebanon sab-sch., for debt, 3. *Bloomington*—Bloomington 1st, 111, sab-sch., 7; Champaign, for debt, 69 88; Clarence, for debt, 3 75; Covell, 11; Monticello, 5; Paxton, for debt, 4 50; Piper City, 12 53; Rankin, for debt, 3 93; Tolono, 42 86, for debt, 3 14. *Cairo*—Cobden, 9 10. *Chicago*—Brookline, 9 91; Chicago 1st, 135 74; — 3d, 32 78, mon. con., 25 75; — Reunion, for debt, 9; Evanston, 144 30; Hyde Park, 300 03; Itaska, 5; Normal Park, 43 31; Woodlawn Park, for debt, 17, sab-sch., for Lakawn indus. sch., 20. *Freeport*—Helvidere, 50; Freeport 1st, 100, for debt, 53 80; Prairie Dell, 25; Rockford Westminster, for debt, 10 89. *Mattoon*—Arcola, 8; Pana, 2 40. *Ottawa*—Sandwich Y. P. S. C. E., for debt, 5. *Peoria*—Oneida, 10. *Rock River*—Geneseo, 16; Norwood, for debt, 35; Rock Island Broadway, for debt, 15 12; Woodhull sab-sch., 5. *Schuyler*—Monmouth, 122. *Springfield*—Brush Creek, support A. M. Cunningham, 15; Jacksonville, support A. M. Cunningham, 10; — Westminster, support A. M. Cunningham, 81 05; Mason City, support A. M. Cunningham, 15; North Sangamon, 10, for debt, 27 50; Petersburg, 29 50; Piegah, 13 23; Springfield 1st, support A. M. Cunningham, 75; — 1st Portuguese, 2 25; Unity, 4 46. 1769 66

INDIANA.—*Crawfordsville*—Ladoga, 14; Waveland, for debt, 6 87. *Fort Wayne*—Ossian, for debt, 5 65. *Indianapolis*—Acton, 2 50; Greenwood, for debt, 5 45; Indianapolis 1st, for debt, 51; — 2d, for debt, 94 94, sab-sch., 50; — 6th, for debt, 2 84. *Logansport*—Remington, 4 50. *Muncie*—Liberty, 5. *New Albany*—Hanover, for debt, 20 80; Mt. Lebanon, 1 51; New Washington, 15; Sharon Hill, for debt, 2 81. *White Water*—Concord, 3; Rising Sun, for debt, 5; Union, 3. 293 87

INDIAN TERRITORY.—*Cherokee Nation*—Blue Spring, 25 cts.; Pheasant Hill, for debt, 1 70. *Choctaw*—Big Lick, 5. 6 95

IOWA.—*Cedar Rapids*—Anamosa, 3 18; Cedar Rapids 3d sab-sch., 3 14; Centre Junction, 3 12; Wyoming, 18 15. *Council Bluffs*—Afton sab-sch., 14; Logan, for debt, 3 50; Missouri Valley, for debt, 8. *Des Moines*—Allerton, for debt, 5; Des Moines Central, for debt, 25 73; — Westminster, for debt, 8; Mariposa, 4; Newton, for debt, 10. *Dubuque*—Hopkinton, support J. C. Melrose, 13. *Fort Dodge*—Dana, for debt, 6; Plymouth Co., 5 80; Wheatland Ger., 25. *Iowa*—Keokuk Westminster, 48 10; Martinsburg, 22 86; Mediapolis, 8 25; Ottumwa, 25; St. Peter's Evangelical, for debt, 7; West Point, for Miss. Soc., 3 84. *Iowa City*—Blue Grass, 3; Brooklyn, for debt, 8 50; Hermon, 4; Princeton sab-sch., 23. *Waterloo*—Morrison, 10, for debt, 5; Tama City, for debt, 72 cts.; Toledo, for debt, 2 27. 332 11

KANSAS.—*Emporia*—Council Grove, 7; Lyndon, for debt,

8; Marion, for debt, 39 63. *Highland*—Axtel, 11 86, for debt, 3 60. *Larned*—Hugoton, 5 60; Liberal, for debt, 4 25. *Neosho*—Carlyle, for debt, 5 50; Coffeyville, 1; Garnett, for debt, 5; Lone Elm, for debt, 3 90; Ottawa, R. J. Waddell, for debt, 5; Scammon, for debt, 1 25; Weir City, for debt, 1 25. *Solomon*—Abilene, for debt, 50 cts.; Carlton, Children's Day, 5; Cheever, 3; Lincoln, 3 61; Manchester, for debt, 4. *Topeka*—Auburn, for debt, 14 81; Kansas City 1st, for debt, 84 27; Oak Hill, 5; Wakarusa, for debt, 3. 176 08

KENTUCKY.—*Ebenezer*—Sharpsburg, for debt, 3, sab-sch., 1. *Louisville*—Princeton 1st, 2 20, sab-sch., 2 80. *Transylvania*—Lebanon 1st, 7. 16 00

MICHIGAN.—*Detroit*—Brighton, for debt, 5; Detroit 1st, 35; — Westminster, 106 69, for debt, 291 92; Ypsilanti, 50. *Flint*—Lamotte, 2, for debt, 1 50; Marlette 2d, 2, for debt, 1 50. *Grand Rapids*—Muir, 7 50. *Kalamazoo*—Niles, 44 15; Sturgis, 15, for debt, 2 25. *Lansing*—Albion, for debt, 9; Lansing 1st, 25. *Monroe*—Coldwater, for debt, 31 35; Raisin, for debt, 4 20. *Petoskey*—Cross Village, for debt, 3 21. *Saginaw*—Bay City 1st, 14 50. 651 77

MINNESOTA.—*Duluth*—Duluth 1st, mon. con., 22 27, for debt, 98 42; — 2d, for debt, 20. *Mankato*—St. Peter's Union, 12 90. *Red River*—Warren, 2 36. *St. Paul*—Hastings, for debt, 4 75; Minneapolis 1st Swedish, 6 08; St. Paul Central, 86 69; — Dayton Ave., 23 70, for debt, 62 50; — Goodrich Ave., for debt, 3 60; — House of Hope, 88 40, sab-sch., support Agongo, Talaguga, Africa, 46; — Westminster, for debt, 5; Stillwater sab-sch., 7 93. *Winona*—Caledonia, for debt, 2 50; Ebenezer, 2 50. 495 50

MISSOURI.—*Palmyra*—Brookfield, 38 65; Laclede, 2; Milan, 2 40; Sullivan, 2 50. *Platte*—Breckenridge, for debt, 2; Grant City sab-sch., 4 35; Hopkins, for debt, 5; Knox, 2; New York Settlement, for debt, 2; Parkville, 29 90; Rosendale, 2; St. Joseph North, 10. *St. Louis*—St. Louis 2d Ger., 10; — Carondelet, 7 50; — Washington and Compton Aves., 4 40; Webster Grove, mon. con., 11 25; Zoar, Dr. E. Mellies, 10. 591 55

NEBRASKA.—*Hastings*—Nelson, 4 42; Wilsonville, for debt, 50 cts. *Kearney*—Buffalo Grove Ger., for debt, 5; Central City, for debt, 8; Clontibret, 1. *Nebraska City*—Diller, for debt, 2 15; Nebraska City, 2 75; Plattsmouth Ger. and sab-sch., for debt, 3 75. *Niobrara*—Hartington, 5; Havens Union sab-sch., 2 50. *Omaha*—Fremont sab-sch., 35; Omaha 1st, for debt, 51 74. 121 81

NEW JERSEY.—*Elizabeth*—Connecticut Farms, for debt, 23; Elizabeth Madison Ave. sab-sch., 20; Lamington, 56; Metuchen, 8 44; Plainfield 1st sab-sch., for debt, 2 40; — Crescent Ave., 365; Roselle, 43 99; Woodbridge, for debt, 6. *Jersey City*—Englewood, 1141 12; Jersey City Westminster, 28 49; Rutherford, 35 73. *Monmouth*—Barnegat, for debt, 5; Farmingdale, 60, for debt, 10; Hightstown, for debt, 13; Holmanville, 4; Hope, 4 81; Lakewood, for debt, 37 50, mon. con., 26 45; Matawan, Mary R. Alexander, 12 50; New Gretna, 4. *Morris and Orange*—Dover, 50 86; East Orange 1st, mon. con., 15; German Valley, for debt, 40; Hillside, for debt, 100 47; Mendham 1st, 20 72; Morristown 1st, 258 52; — South St., Men and Boys' Miss. Soc., for Rev. A. Beattie, 180; Mt. Freedom, 16 23; Myersville Ger., 3; Orange Central, for debt, 300; St. Cloud sab-sch., 31 16; Summit Central, for Geo. W. Knox, 270 86; East Orange Bethel sab-sch., 25; Morristown South St., Men and Boys' Miss Soc., for Dr. Thompson's native helpers, 115 12, sab-sch. Miss. Soc., 88 86. *Newark*—Bloomfield 1st, for debt, 97 50, sab-sch., for debt, 12 50; Montclair 1st, a friend, 50, a member, 5; — Trinity, sup. of A. C. Good, 100; Newark 2d, 83 16; — Bethany, for debt, 5; — Calvary, 40 69; — Park, 153 17; — Wickliffe, 12 85; — Woodside, 13. *New Brunswick*—Amwell 2d Mt. Airy sab-sch., 2 60; Bound Brook, 35; Milford, for debt, 18, Y. P. S. C. E., for debt, 3 50; New Brunswick 1st, mon. con., 19 65; Princeton 2d, 18 35; Trenton 1st, 20, two members, for debt, 10; — Prospect St., 51 87, for debt, 57. *Newton*—Asbury, for debt, 30; Beattystown, 3; Belvidere 2d, 24 71; Hackettstown sab-sch., 25; Lafayette, 6, W. F. Miss. Soc., 2; Mansfield 2d, 4; Newton, for debt, 129 13; Stanhope, 4 80, sab-sch., 3 95. *West Jersey*—Blackwoodtown, 38; Bridgeton 1st, for debt, 50; — 2d, 57 83; Haddonfield, 136; Merchantville Miss. Soc. sab-sch., 44 27. 4789 76

NEW MEXICO.—*Santa Fé*—Ocaté, for debt, 2 73

NEW YORK.—*Albany*—Albany 4th, for debt, 335; — 6th, 11, for debt, 15; — State St., 184 85, sup. Mr. Hannum, 200; Amsterdam 2d, for debt, 75; Carlisle, for debt, 2 50; Schenectady 1st, for debt, 53 78; Voorheesville, 7; West Galway, 2; West Milton, for debt, 3 50. *Binghamton*—Binghamton 1st, 360 62, for debt, 221 83; Cannonsville, 11; Waverly, for debt, 49 50. *Boston*—Boston Scotch, 5. *Brooklyn*—Brooklyn Grace, 13; — Friedenskirche, 8; — Memorial, 141 34; — S. 3d St., 38 23, for debt, 270; — Throop Ave. sab-sch., Workers for Jesus, 10; Edgewater 1st sab-sch., two pupils in boys' sch., Persia, 50. *Buffalo*—Buffalo Bethany, 99 60; — North, 193 88; — Westminster, 83 38; Oldtown, 3. *Cayuga*—Ithaca 1st, Jane L. Hardy, for debt, 10. *Champlain*—Plattsburg 1st, Mrs. C. E. M. Edwards, 50, Y. P. S. C. E., 10. *Columbia*—East Windham, 6 52. *Genesee*—Attica, for debt, 34 08; Leroy, for debt, 60. *Geneva*—Penn Yan sab-sch., 23 71; Phelps, for debt, 19 10; Seneca Falls, 123. *Hudson*—Good Will, for debt, 16; Haverstraw Central and sab-sch., 58 25, for debt, 30 20; Middletown 1st, 75; — 2d, 39 09; Palisades Ladies' Soc., 5 50; Unionville, 3. *Long Island*—Amagansett, for debt, 4 12; Bridgehampton, 39 95; Moriches, 39 67; Setauket, for debt, 6; Southold, 40; West Hampton sab-sch., 13; Yaphank, for debt, 3 21. *Lyons*—Lyons, two members, for debt, 52 50; Williamson, 10 40; Hydesville sab-sch., 3. *Nassau*—A pastor, 11; Oceanville sab-sch., for debt, 1. *New York*—New York 4th Ave., for debt, 255 50; — Adams Memorial, 14; — Christ Chapel, for debt, 8; — Knox, 7 55. *Niagara*—Lewiston, 10; Niagara Falls, for debt, 8 08. *North River*—Amenia, 30; Bethlehem, 7 50; Little Britain, 20; Marlborough, for debt, 24 12; Newburg Calvary, 29 62, for debt, 19 43; Pleasant Valley, 1; Rondout, 110, sab-sch., 22 50. *Otsego*—Cooperstown, 112 67; Hamden, 20; Middlefield, for debt, 1 75; Unadilla, 27. *Rochester*—Caledonia, 41 56; Groveland, 9 31, for debt, 6 87; Ogden, 17 48; Rochester 1st, 500; — Emmanuel, 5 05. *St. Lawrence*—De Kalb, 4; Gouverneur, 32 85. *Steuben*—Howard, 11. *Syracuse*—Oswego Grace, 100; Skaneateles, 16 78. *Troy*—Green Island, for debt, 5; Sandy Hill, 5; Warrensburg, 10. *Utica*—Holland Patent sab-sch., for debt, 10; Oneida, 38 82; Oriskany, 5 01; Utica 1st, 144 19; Westernville, for debt, 12. *Westchester*—Huguenot Memorial, 23 50; Sing Sing, 257 50, Miss. sab-sch., 10. 5180 49

NORTH DAKOTA.—*Fargo*—Sheldon, 10. *Pembina*—Westminster, 5. 15 00

OHIO.—*Athens*—Athens, for debt, 16 25; Logan, for debt, 16. *Bellefontaine*—Bellefontaine, 35 81, for debt, 1. *Chillicothe*—Waverly, 30. *Cincinnati*—Cincinnati Walnut Hills 1st, for debt, 125; Montgomery, 25; Westwood, for debt, 8 34. *Cleveland*—Cleveland 2d, 400; — Euclid Ave., 154 51; — Woodland Ave., sal. of D. L. Gifford, Korea, 250. *Columbus*—Westerville, for debt, 3. *Dayton*—Dayton 3d St., for debt, 1255; Troy, for debt, 44 78. *Lima*—Sidney, for debt, 25. *Mahoning*—Canton, 36 43, for debt, 3; Warren 1st, for debt, 65 50; Youngstown, 77 03, for debt, 459 60. *Marion*—Marion, a member, 20; Ostrander, Mrs. S. J. Flanegan, for debt, 50. *Maumee*—Bryan, for debt, 7 25; Toledo 1st, for debt, 275 76; Weston, for debt, 11. *St. Clairsville*—Cambridge, 25; Crab Apple sab-sch., 40 89. *Steubenville*—Carrollton, for debt, 14; East Liverpool 1st, 115 65; — 2d, 2 08; New Hagerstown, 6 20; New Harrisburg, 11; Steubenville 2d, 27 55; Yellow Creek, 3 50. *Wooster*—Fredericksburg, for debt, 10 79; Hayesville, 9 15; Hopewell, for debt, 15, Uriah Robinson, 50; Plymouth Y. P. Soc., 3; Wayne Township, 9, sab-sch., 2 25. *Zanesville*—Bladensburg, 2 50; Coshocton, 71 25; Zanesville 2d sab-sch., day-sch. in Tripoli, 25. 3829 07

PACIFIC.—*Los Angeles*—Alhambra, for debt, 5; Arlington, for debt, 75 75; Coronado, for debt, 24; Los Angeles 1st, for debt, 22 45. *Sacramento*—Elk Grove, for debt, 4 40. *San Francisco*—San Francisco Westminster, for debt, 96 25. *San José*—Centreville, for debt, 2 50. *Stockton*—Bethel, for debt, 2. 232 35

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, for debt, 25; — Westminster, 30; Bellevue, for debt, 7 50; Freedom, for debt, 4; Springdale, 2. *Blairsville*—Fairfield, 34; Greensburg, 35 55; Laird, for debt, 3; Latrobe, for debt, 25; Parnassus, for debt, 152 56; Unity sab-sch., 11 64. *Butler*—Concord, 16 72, for debt, 4 55; Portersville, for debt, 11 30; Scrub Grass, for debt, 17. *Carlisle*—Carlisle 2d, for debt, 67 67; Gettysburg, for debt, 10; Great Conewago, 10; Green Castle, for debt, 49 08; Falling Spring, for debt, 60 15; Harrisburg Market Square, for debt, 149; — Pine St., 346 66, for debt, 5; Lebanon 4th St., for debt, 35 51; Lower Marsh Creek, for debt, 6; Shippensburg, for debt, 31 25; Wells Valley, 2 31. *Chester*—Media, 31 56; Wayne sab-sch., 41 37; West Chester 1st, 45 25. *Erie*—Fredonia, 12 30; Hadley, 2; Harmonsburg, 4; Oil City 1st, for debt, 26 66; Union City, 5. *Huntingdon*—Clearfield, 70 50, sab-sch., 8; Houtzdale, 28 98, for debt, 5; Kermoor, 2 25; Milroy, 20; Sinking Valley, 5. *Kittanning*—Elder's Ridge, for debt, 8 22; Freeport, for debt, 20 50; Glade Run, 35; Leechburg, for debt, 15; Snicksburg, 3; Tunnelton sab-sch., 4 58; West Glade Run, for debt, 4; Worthington, for debt, 4 65. *Lackawanna*—Montrose, 100; Pittston, 34 44, sab-sch., 22; Plymouth, 4; Scranton 2d, for debt, 117 80; — Green Ridge Ave., sup. of Dr. Johnson, 155; — Washburn St., for debt, 17 41, Bible school, for debt, 14 77; Stella, 14 38; Towanda, for debt, 50, sab-sch., for debt, 100. *Lehigh*—Allen Township sab-sch., for Ningpo mission, 3 53; Easton 1st, Riverside sab-sch., for Ningpo mission, 4; — Brainerd, for debt, 80 95; Lower Mt. Bethel sab-sch., 5; Mahanoy City sab-sch., for Ningpo Mission, 35; Portland, for debt, 4; Pottsville 1st sab-sch., for Ningpo mission, 14 27; — 2d sab-sch., for Ningpo mission, 25; Reading Olivet sab-sch., for Ningpo mission, 10; Stroudsburg sab-sch., for Ningpo mission, 25; Summit Hill Jamestown sab-sch., for Ningpo mission, 3 87; Upper Lehigh sab-sch., for Ningpo mission, 30; — Mt. Bethel, for debt, 5, sab-sch., for Ningpo mission, 6 25. *Northumberland*—Berwick, 19, Mission Band, 6; Williamsport 2d, 246; — 3d, 38 65. *Philadelphia*—Philadelphia Walnut St., 1022 35, for debt, 199 70; — Woodland, for debt, 200. *Philadelphia Central*—Philadelphia Beacon, 75; — Cohocksink sab-sch., 10 90; — Mantua 2d, 17; — North Broad St., 159 44. *Philadelphia North*—Fox Chase, for debt, 10 25; Mis-

cellaneous churches, 71 49; Mt. Airy sab-sch., 6 18; Newtown, for debt, 50 50; Norristown 1st, salary of J. B. Ayres, 250; Roxborough, 5. *Pittsburgh*—Bellefield, 2 50; Chartiers, 31 27; East Liberty, 110; Finleyville, 25 61; Long Island, 52; Oakdale, for debt, 39 90; Pittsburgh 1st, Miss E. Darlington, 50, for debt, 625 25; — 2d, for debt, 52; — 6th, 10; Raccoon, 81 87. *Redstone*—Brownsville, 13; Dawson, for debt, 4 13; Jefferson, 3; Laurel Hill, 73; McKeesport, 22 65; — Stewart Plan mission, 5 67; — Union Ave., 4 93; Mt. Pleasant Reunion, for debt, 18; — Vernon, 8; — Washington, 3 23; Pleasant Unity, for debt, 5 11; Tyrone, for debt, 5 50. *Shenango*—Little Beaver, 3 93; New Brighton, 37 82; Rich Hill, 20, sab-sch., 6; Sharon, 25. *Washington*—Claysville, 201 20; Cross Creek, 48, for Rev. J. C. Ewing, India, 84; Mill Creek, 46 72; New Cumberland, 184; Washington 1st, 55 64, for debt, 72 29; West Liberty, 12; West Union, 3 50. *Wellsboro'*—Wellsboro', a member, 10. *West Africa*—Monrovia, for debt, 10. *Westminster*—New Harmony, 2 50; York Calvary, 46 81. *West Virginia*—Parkersburg 1st, 2. 6896 93

SOUTH DAKOTA.—*Black Hills*—Whitewood, for debt, 5. *Southern Dakota*—Germantown Ger., for debt, 3; Turner Co. 1st Ger., for debt, 10. 18 00

TENNESSEE.—*Holston*—Jeroldstown, 1; Jonesboro', for debt, 9 57. *Union*—Baker's Creek, for debt, 2; Eusebia, for debt, 3 75; Knoxville 4th, 56; New Providence, for debt, 9 25; Shannondale, 26. 107 57

TEXAS.—*Austin*—Lampasas 1st, 12; San Angelo, for debt, 5. *North Texas*—Gainesville, 31; Jacksboro', for debt, 3; Seymour, 1. 52 00

UTAH.—*Montana*—Deer Lodge, for debt, 15; Great Falls, for debt, 17 65; Hamilton, 7, for debt, 2 25; Salesville, for debt, 3; Spring Hill, 3. 47 90

WASHINGTON.—*Idaho*—Walla Walla, for debt, 5; Rockford, 3; Spangle, 4. 12 00

WISCONSIN.—*Chippewa*—Ashland, Alexander P. Frazer, 10; Eau Claire Boys' Miss. Club, industrial sch. at Lakawn, 5; West Superior, 26 72. *Lake Superior*—Iron Mountain, 20, for debt, 5. *Madison*—Highland, 2; Lima, 7 50; Lodi, for debt, 8; Marion, for debt, 8; Pulaski, 6. *Milwaukee*—Milwaukee Immanuel sab-sch., 25; Ottawa, 3 35; Waukesha, for debt, 30 19. 156 76

WOMAN'S BOARDS.

Woman's Board of the Northwest (Mrs. B. G. Galloway, Peoria, Ill.), 50; Woman's Board of Philadelphia, 3106 35; Woman's Board of the Southwest, 1085 20; Woman's Board of the Northwest, 6800; Woman's Board of New York, 3818 20; Woman's Board of New York, for debt, 3 38; Occidental Board of San Francisco, 473 15; * Woman's Board of Northern New York, 200.... $15,536 28

* Gift received in June, 1890, from Mrs. B. V. Quackenbush, Hoosick Falls, N. Y.

LEGACIES.

Estate of John Randolph, dec'd, Tarentum, Pa., 328 70; Bequest of Andrew Martin, dec'd, 950; Estate of Elizabeth P. Small, dec'd, 1350; Estate of William White, dec'd, 196 69; Legacy of Mrs. Sarah S. H. Whitlock, 100; Legacy of Miss Amanda K. Green, dec'd, 50 75; Bequest of Mrs. Abbie M. Dukemineer, dec'd, 228 06; Bequest of William Grimes, dec'd, 50; Legacy of Mrs. Jane Hibbs, dec'd, 6..... 3,260 20

MISCELLANEOUS.

Mrs. C. D. Smith, Redding, Conn., 5; Rev. D. L. Dickey, Glenfield, Pa., 10; Mrs. Jane L. Park, Thompsonville, Pa., 5; "P.," Hoosick Falls, N. Y., for debt, 5; "A lady," Tabernacle ch., Philadelphia, 5; Rev. Geo. F. Crissman, D.D., and family, Hastings, Neb., for support of a native preacher in China, 30; "O. P. M.," 50; "O. P. M.," for debt, 10; For the Board of Foreign Missions, 5; Mrs. Hamilton, Washington, Pa., for debt, 20; From a friend of the work, for debt, 10; "M. B. A.," 10; Rev. W. B. Chamberlain, Coffeyville, Kan., for debt, 1; "A friend," 10; Rev. E. F. Mundy, Metuchen, N. J., for debt, 2; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; Miss H. A. Dickinson, for debt, 5; "Ithaca, N. Y.," for debt, 25; "A friend," 50; Mrs. Wm. Thaw, Pittsburgh, Pa., sup. of Revs. Godduhn and Bannerman, 400; Rev. Chas. Jewett, Collins, N. Y., 50; "W. W. A.," 50; A friend, 50; East Bloomfield, N. Y., Cong. sab-sch., special work in Japan, 18; Two ladies, 5; Mrs. Wm. Thaw, Pittsburgh, Pa., sup. of Revs. Godduhn and Bannerman, 400; Mrs. A. A. C. Winsor, Springfield, N. Y., 100; "A gift for the debt," 500; "Cash," for debt, 1 50; Mrs. W. M. Afkmann, for debt, 25; Mrs. O. P. Scovell, Lewiston, N. Y., for debt, 1; Rev. E. P. Robinson, Orchard Park, N. Y., for debt, 5; Mrs. F. H. Thwing, Arkansas City, Kan., for education of a boy in Mr. Wilson's school, Tabriz, Persia, 30; "From a friend," Polo, Ill., for debt, 5; Fines for being late to breakfast, 69 cts.; Miss Sarah A. Reese, Matawan, N. J., 10; Chinese Y. M. C. A. sab-sch., Cleveland, O., sup. of Bible woman, San Wing, China, 40; Virgil McDavitt, M.D., Quincy, Ill., sup. of Shantung medical mission, 5; John Nichols, M.D., Columbus, O., 5; F. J. Baird, Kansas City, Mo., salary Rev. J. M. Leonard, Osaka, 625; J. Smith Jones, London, N. H., 15; "Cash," 1; "A friend of missions," 9; "A thank-offering for work in Africa," 10; Mrs. H. N. La Rue, Marietta, Ohio, for debt, 2 50; A friend, 50; Rev. J. H. Dulles, Princeton, N. J., for debt, 10; "Missoula," 25; "J. B. G.," Evansville, Ind., 3; Metamora (Ill.) Christian Union, 2; Churches of Cleveland, O., 166 22; Mary B. Cratty, Bellaire, O., for debt, 20; Mrs. L. C. Brown, Coronado, Cal., 25; Two sisters of Albany Presbytery, 100, Mrs. Todd, Minneapolis, Minn, 5; "Hapland," Chicago, 500; "H. E. S.," Wilkesbarre, Pa., for debt, 2 50; Rev. W. L. Tarbet and wife, 4 20; A friend, Rochester, N. Y., for debt, 50; Wm. Schramm, Kearney, Neb., 6 60; A home missionary and wife, for debt, 25; Rev. N. L. Lord, Rochester, Ind., 2 50; Mr. and Mrs. J. O. Caldwell, Pueblo, Col., for debt, 12 50; "Thank-offering," for debt, 10; Cleveland Calvary 1st Cong'l, 100 93; "C.," Pa., 22; A friend, N. Y., 50; C. E. Whittlesy, Madison, N. J., 38 82; Rev. W. L. Tarbet and wife, 4 20; "A friend," 1; Rev. W. F. Scott, Oregon, 1; "Cash," Nebraska City, Neb., for debt, 10; Rev. C. W. McCarthy, 10; Rev. and Mrs. John W. Hill, for debt, 2 50; Miss Reed, for Shanghai, 5; Rev. J. M. Leonard, Osaka, Japan, 10; Rev. E. P. Dunlap, 10; "I. A. N.," 75; "H. C. H.," 1st ch., Cleveland, O., 20..... 4,026 66

Total receipts for October, 1890..... $49,319 20
Total receipts from May 1, 1890, to October 30, 1890..... 200,194 09
Total receipts from May 1, 1889, to October 30, 1889..... 133,408 98

NOTES.—Acknowledgment of $18 August 29, 1890, to San Diego 1st ch., should read, Coronado Pres. ch., Presbytery of Los Angeles.

Gift of $300 of Mrs. C. E. Stone of August 2, 1890, acknowledged in Miscellaneous Donations, should be credited to Orange Central Pres. ch., Presbytery of Morris and Orange.

Contribution of $10 from Rev. B. F. Stone, August 30, 1890, should be credited to Baird and Windham churches, Trinity Presbytery.

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, OCTOBER, 1890.

BALTIMORE.—*New Castle*—Port Deposit, 10 85

CATAWBA.—*Catawba*—Wadesboro', 1. *South Virginia*—Danville Holbrook St. L. M. S., 2. 3 00

COLORADO.—*Boulder*—Brush, 1 50; Valmont, 20 cts. *Denver*—Denver Capitol Ave., 12 27. *Pueblo*—Mesa, 73; Pueblo, 2 40. 89 87

COLUMBIA.—*Idaho*—Waitsburg, 2. *Oregon*—Portland Calvary, 19 75. 21 75

ILLINOIS.—*Chicago*—Brookline, 3 40; Chicago 1st, 52 59; Evanston, 31 25; Highland Park, 16 33; Normal Park, 17 59. *Freeport*—Warren, 3. *Peoria*—Eureka, 10; Farmington Y. L. M. Soc., 10. *Rock River*—Sterling, 91 53; Woodhull sab-sch., 5. *Schuyler*—Macomb, 22. *Springfield*—Pisgah, 5 67; Springfield 1st Port Guards, 8; Unity, 1 91. 278 27

INDIANA.—*Crawfordsville*—Dayton, 24 55; Montezuma, 1; West Lebanon, 1. *Fort Wayne*—Ossian, 3 85. *Indianapolis*—Bethany, 3 60. *New Albany*—New Washington, 5; Owen Creek, 2. 46 00

IOWA.—*Cedar Rapids*—Clinton, 31 05; Wyoming, 2 75. *Dubuque*—Waukon Ger., 25. *Iowa*—Fairfield, 21; Keokuk Westminster, 7 29; Mediapolis, 1 25; Ottumwa, 15. *Iowa City*—Iowa City sab-sch., 27 50; Sweetland, 1. *Waterloo*—West Friesland Ger., 5. 181 86

KANSAS.—*Larned*—Sterling, 5. *Neosho*—Erie, 5 56; Fairview, 2. *Solomon*—Manchester, 2 10. *Topeka*—Black Jack sab-sch., 5 21. 19 87

KENTUCKY.—*Transylvania*—Lancaster, 10 42

MICHIGAN.—*Detroit*—Detroit Hamtranck, 5; — Westminster, 16 16. *Grand Rapids*—Grand Rapids Westminster,

24 94. *Lansing*—Marshall, 9. *Petoskey*—Petoskey, 25 01. 80 11

MINNESOTA.—*Mankato*—St. Peter's Union Haines Soc., 15; Wells, 25. *St. Paul*—Minneapolis Olivet, 6 52; St. Paul House of Hope, 57 44. 103 96

MISSOURI.—*Kansas City*—Grand View Park, 6; Kansas City 1st, 25 96. *St. Louis*—St. Louis 2d Ger., 2; Webster Grove (sab-sch., 4 75), 33 85. 77 81

NEBRASKA.—*Hastings*—Nelson, 67

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 14 22; Roselle, 14 16. *Jersey City*—Jersey City 1st, 126 26. *Monmouth*—Burlington, 25; Forked River, 6; Plumstead, 3. *Morris and Orange*—East Orange Brick, 96 78; Morristown South St., 181 42. *Newark*—Montclair 1st, a member, 3; Newark 2d, 19 54; — 3d, 67 25; — Calvary, 3 51; — High St., 48; — Park, 18 47; — Wickliffe, 10 25. *New Brunswick*—Trenton 1st, 234 59. *Newton*—Hackettstown, 25. *West Jersey*—Salem, 18. 914 95

NEW YORK.—*Albany*—Albany 6th, 2; — State Street, 28. *Binghamton*—Binghamton 1st, 51 30. *Brooklyn*—Brooklyn Memorial, 26 18; Edgewater 1st, 25. *Buffalo*—Buffalo Bethany, 15 26; — Westminster, 13 27; Franklinville, 4; Lancaster, 10. *Genesee*—Warsaw, 58. *Geneva*—Geneva 1st, 16 20; Romulus, 13. *Hudson*—Goshen, 27; Middletown 2d, 2 89. *Long Island*—Moriches, 6 01. *Lyons*—Le Roy 1st, 52; Wolcott 1st, 4 69. *New York*—New York 4th Ave., 100; — 13th St. sab-sch. Miss. Soc., 62 50; — 14th St., 30 75; — West Farms, 5. *North River*—Amenia South, 15 90; Millerton, 5. *Otsego*—Oneonta, 23 56. *Rochester*—Ogden, 1 89; Rochester Brick (sab-sch., 50), 200; — Emmanuel, 2 11; — Memorial, 10; Sparta 1st, 18 42; — 2d, 10 47. *St. Lawrence*—Adams, 7. *Steuben*—Almond, 2. *Troy*—Lansingburg Olivet (sab-sch., 5), 20. *Utica*—Clinton, 63 08; Sauquoit, 3; Utica 1st, 55 68. *Westchester*—Sing Sing, 37 50. 1023 33

OHIO.—*Bellefontaine*—Bellefontaine, 5 42. *Chillicothe*—Waverly, 5. *Cleveland*—Cleveland 2d, 15; — Euclid Avenue, 23 26. *Dayton*—Springfield 2d, 56 92. *Mahoning*—Canton, 16 10; Newton, 47 85. *Portsmouth*—Russellville, 8 35. *St. Clairsville*—Antrim, 5; New Athens, 3 34; Pres. H. M. Soc., 5. *Steubenville*—King's Sons, Steubenville, 5; Pres. H. M. Soc., 6; Yellow Creek, 3 50. *Zanesville*—Zanesville 2d, 16 44. 227 18

PENNSYLVANIA.—*Allegheny*—Allegheny Central sab-sch., 40; Emsworth, 37 30. *Blairsville*—Murrysville, 5; Pine Run, 10. *Butler*—Fairview, 3; Martinsburg, 6; North Washington (sab-sch., 9), 18 56; Petrolia, 6. *Carlisle*—Green Castle, 6 52; Upper Path Valley, 5; Wells Valley, 35 cts. *Chester*—West Chester 1st, 26 98. *Erie*—Corry, 7 50; Erie 1st, 82 72; — Park, 50; Evansburg, 1; Fredonia, 7 85; Hadley, 1 50; Pleasantville, 12. *Huntingdon*—Altoona 2d, 2; Buffalo Run, 3; Everett, 4; Hollidaysburg, 54 60; Houtzdale, 2 11; Kylertown, 2. *Kittanning*—Ebenezer, 23; Parker City, 16 89. *Lackawanna*—Scranton 1st, 139. *Northumberland*—Lewisburg, 42 75. *Philadelphia Central*—Philadelphia Northminster, 103 92. *Philadelphia North*—Germantown Wakefield, 23 46; Mount Airy sab-sch., 6 57. *Pittsburgh*—Knoxville, 5; Long Island, 11; Middletown, 15; Pittsburgh 39th St., 10; — East Liberty, 52; Sharon, 25. *Redstone*—Belle Vernon, 8 96; Jefferson, 2 25. *Shenango*—Clarksville sab-sch., 16 03. *Washington*—Mt. Olivet, 3; Washington 1st, 25 29; Wheeling 1st, 19 47. 945 58

TEXAS.—*North Texas*—Seymour, 2 00

WISCONSIN.—*Milwaukee*—Ottawa, 51

Total receipts from churches..... $4,032 80

MISCELLANEOUS.

Woman's Executive Committee, for September, 1838 01, for October, 2741 91; Rev. S. H. Stevenson, McLean, Ill., 3; Bailey Fund, Philadelphia, Pa., 100; Estate of Mrs. Susannah Phillips, Lawrence Co., Pa., 30; Mrs. Mary Montford, Buffalo, Pa., 10; Mrs. "A. J. C.," Buffalo, Pa., 5; "A friend," Larned, Kan., 2; "Friend from Ohio," 40; "A friend in Illinois," 400; "E. H. D." Minneapolis, Minn., 2; Synodical Meeting of Ohio L. M. Societies, 10; "Cash," 50; Independent Cong'l sab-sch., East Bloomfield, N. Y., 8; Mrs. Mary Shelden, Detroit, Mich., 50; "Teacher," Germantown, Pa., 25; "J. W. M.," Pittsburgh, Pa., 150; Rev. J. M. Leonard, Osaka, Japan, 5; Rev. W. L. Tarbet and wife, 3 60; Wm. Schramm, Kearney, Neb., 1; "C.," Pa., 8; 1st Calvary, Cong'l, Cleveland, O., 14 91..... 5497 43

DIRECTS.

Sent to Biddle University.—By Rev. J. T. Backus, D.D., and daughter, Miss Mary Backus, Schenectady, N. Y., 5 each, 10; Mrs. J. C. Backus, Baltimore, 5; Mrs. Mary Bayard, Philadelphia, 5; "A friend," Wooster, 5; 1st ch. sab-sch., Wooster, O., 3 62, all for library, 28 62

Sent to Scotia Seminary.—By sab-sch., Pulaski, Pa., 10; King's Daughters, Tecumseh, Mich., 15; Mrs. Julia Waller, Bloomsburg, Pa., 50; C. F. Kilbourne, East Orange, N. J., 25; Mrs. E. Frazer, Beaver, Pa., 5; Mrs. Weinman, Pulaski, Pa., 1; John Weinman, Pulaski, Pa., 25 cts.; Mrs. E. S. Wilson, Pulaski, Pa., 1; Mrs. A. Wilson, Neshannock, Pa., 1; Miss Lizzie McKinley, Neshannock, Pa., 1; Mrs. M. M. Miller, Elgin, Ill., 45. 154 25

Sent to J. F. McBride.—By Merriam Park, Minn., 12 50

Total directs..... $195 37
Total receipts for October, 1890..... 9,725 10
Total receipts for October, 1889..... 10,901 47

Decrease..... $1,176 37
Total amount received from April 1, 1890..... 33,521 03
Total received during corresponding months, 1889. 39,306 57

Decrease..... $5,785 04

J. T. GIBSON, *Treasurer*,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1890.

ATLANTIC.—*East Florida*—Waldo, 4 93. *South Florida*—Acron, 1; Altoona, 2; Bartow, 5 50; Lakeland, 3 50. 16 93

BALTIMORE.—*Baltimore*—Ashland, 13 36; Baltimore Brown Memorial, 257 44; — Central, 28 86; Zion, 1. *New Castle*—Forest, 21 85; Pencader, 21; Rehoboth (Md.), 10. *Washington City*—Lewinsville (sab-sch., 6), 15; Vienna (sab-sch., 4), 16; Washington City Metropolitan, 14 60; Rev. W. H. Edwards and wife, 5. 404 11

COLORADO.—*Boulder*—Rawlins France Memorial, 23 65; Valmont, 1 20. *Denver*—Denver Westminster sab-sch., 5; Littleton sab-sch., 9. *Pueblo*—Alamosa (sab-sch., 30), 70; Antonito, 3; Cinicero, 5; Costilla, 5; Durango 1st, 21; La Luz, 2; Mesa sab-sch., 58 65; Monument, 2 25; Pueblo 1st, 14 38. 220 13

COLUMBIA.—*East Oregon*—Klikitat 2d, @, 1; Rev. W. T. Scott, 2. *Oregon*—Portland Calvary, 11 60. *Southern Oregon*—Ashland, 8. 21 60

ILLINOIS.—*Alton*—East St. Louis, 5; Elm Point, 2 05. *Bloomington*—Alvin, 3 45; Bement, 79 50; Chatsworth, 6 50; Cooksville, 10; Gilman, 14; Lexington, 10; Minonk, 20; Piper City, 17 52. *Cairo*—Richland, 3 50; Sumner, 4; Union, 3 50; Wabash, 8; Rev. J. Mack, 5. *Chicago*—Chicago 1st, 166 34; — 3d, 762 27; Evanston 1st, 258 20; Herscher sab-sch., 6 40; Kenwood Evangelical, 463 72; Lake Forest 1st, 1132 36; Manteno, 60; River Forest 1st sab-sch., 7 69. *Freeport*—Freeport 1st, 100; Prairie Dell Ger., 30. *Mattoon*—Bethany, 2 75; Bethel, 5. *Ottawa*—Grand Ridge, 10. *Peoria*—Brimfield, 12; Deer Creek, 14 68; Elmwood, 10; Green Valley, 7 67. *Rock River*—Geneseo, 15; Morrison sab-sch., 3 32; Rock Island Central, 65; Woodhull sab-sch., 5. *Schuyler*—Bushnell, 12 72; Perry, 5 5'; Quincy 1st, 59 34; Shiloh and Walnut Grove, 3 20. *Springfield*—Irish Grove, 10; Manchester, 3 30; North Sangamon, In part, 10; Petersburg, 30 75; Pisgah, 11 35; Springfield 1st Portuguese, 2 25; Sweet Water, 1; Unity, 3 82; Rev. W. L. Tarbet and wife, 7 20. 3494 85

INDIANA.—*Indianapolis*—Acton, 2. *Logansport*—Idaville, 5. *Muncie*—Liberty, 5. *New Albany*—Vernon, 31 40. *Vincennes*—Washington, 16. *White Water*—Concord, 3; Union, 3; Versailles (sab-sch., 9), 14. 79 40

INDIAN TERRITORY.—*Cherokee Nation*—Blue Springs, 20 cts. *Choctaw*—Lenox, 5; New Hope, 1. *Muscogee*—Tulsa, 2 63. 8 83

IOWA.—*Cedar Rapids*—Anamosa, 3 12; Cedar Rapids 3d sab-sch., 6 87; Centre Junction, 3 13; Mt. Vernon, 52 75; Vinton, 50; Wyoming, 21 50. *Council Bluffs*—Imogene, 7 50; Villisca, 16. *Des Moines*—Chariton, 30; Derby, 7; Des Moines Bethany, 2; Indianola sab-sch., 7 64; Leon, 16; Winterset, 180 11. *Dubuque*—Coggon Zion, 12; Dubuque 2d, 75; Lime Spring, 12. *Fort Dodge*—Alta, 8; Estherville, 19 27; Hosper's, 4; Plover, 1 81; Plymouth Co., 5 80; West Bend, 5. *Iowa*—Keokuk Westminster, 43 74; Kossuth, @, 1; Mediapolis, 7 50; Ottumwa, 25. *Iowa City*—Davenport 2d, 5; Keota, 26; Lafayette, 10. *Waterloo*—Dysart, 5; Eldora, 1 55; Grundy Centre (sab-sch., 2 24), 25; Steamboat Rock, 1; Tama, 1, Toledo, 4 35. 702 14

KANSAS.—*Emporia*—Caldwell sab-sch., 1 45; Council Grove, 7; Eimendaro, 16 15; Melvern, 3 38; Mulvane, 9 30; Rev. J. P. Viele, 7 50; Rev. O. S. Wilson, 5. *Highland*—Axtel sab-sch., 11 86; Highland, 15. *Neosho*—Iola sab-sch. birthday box, 3. *Osborne*—Bow Creek, 15; Colby, 5; Downs, 3 20; Herndon, 10; Logan, 7; Long Island, 75 cts.; Phillipsburg, 11; Rose Valley, 3 15; Russell, 7; Wallace Pres. Workers L. M. S., 30; Rev. J. M. Batchelder, 3. *Solomon*—Carlton, Children's Day, 10; Cheever, 3; Concordia 1st, 35; Culver, 10; Dillon, 13; Lincoln, 2 75; Union 1st, 2. *Topeka*—Armourdale, 13; Bethel (Y. P. S. C. E., 15), 20; Gardiner, 3 50; Mulberry Creek Ger. (sab-sch., 5), 10; Oak Hill, 5; Perry sab-sch., 1 15; Wanego L. M. and A. Soc., 4 05. 307 19

KENTUCKY.—*Ebenezer*—Ludlow (sab-sch., 6 71), 24 97. *Louisville*—Louisville Olivet Chapel [transferred from and al-

ready acknowledged in debt account, September receipts], 16. *Transylvania*—Lebanon 1st, 7. 47 97

MICHIGAN.—*Detroit*—Detroit Westminster, 96 99; Holly, 20; Milan (Dr. Palmer's family, 4), 13; Wyandotte, 29 90. *Flint*—Argentine, 6 27; Sand Beach, 27 70. *Grand Rapids*—Grand Rapids 1st, 57 19; — Westminster, 30; Pewamo, 5. *Kalamazoo*—Richland, 47 50. *Lansing*—Hastings, 13 22; Marshall, 20. *Monroe*—Blissfield, 15; Palmyra, 13. *Petoskey*—Elmira, 8; Fife Lake, 2; Lake City, 3 24; Riverside Bethany, 3 77. *Saginaw*—Alpena, 4 70; Alma (sab-sch., 6 07), 68 07; Au Sable and Oscoda, 7 50; Bay City 1st, 6; Sterling, 2; Taymouth sab-sch., 2. 502 05

MINNESOTA.—*Duluth*—Hinckley, 5; St. James, 25; Sandstone, 4; Two Harbors, 10. *Mankato*—Le Sueur, 21 20. *Red River*—Warren, 2 36; Rev. James Godward, 5. *St. Paul*—Minneapolis House of Faith, 8 50; St. Paul House of Hope (sab-sch., 8 15), 78 59; — Park, 2; Stillwater (sab-sch., 7 94), 37 94. *Winona*—Austin, 6; Greenleafton, 3 50; Oakland, 2; Woodbury, 2; Rev. E. J. Bloomendaal, 30. 243 09

MISSOURI.—*Ozark*—Ebenezer, 20; Eureka Springs (sab-sch., 2), 18; Golden City, 1 50; Irwin, 4; Shiloh, 3 50. *Palmyra*—Brookfield, 38 15; Laclede, 4; Moberly, 31 41. *Platte*—Grant City, 2 58; Knox, 3 37; Lathrop, 15; Maryville Union, 4; Rosendale, 3; Savannah, 2 40. *St. Louis*—Pleasant Hill, 10; Salem Ger., 25; St. Louis 2d Ger., 10; — Carondelet Ave., 7 50; — Washington and Compton Ave., 650. 853 41

NEBRASKA.—*Hastings*—Beaver City, 10 46; Imperial, 3; Kenesaw, 9 70; Nelson, 4 02; Oxford, 7. *Kearney*—Buffalo Grove Ger. (sab-sch., 1, L. M. S., 5), 11; Clontibret, 2; Lexington, 6 47; Wood River, 11. *Nebraska City*—Hopewell, 7; Lincoln 2d, 22 43; Nebraska City, 5 25. *Niobrara*—Bethany, 1 35; Norden, 4; South Fork, 3 50. *Omaha*—Blair, @, 1; Lost Creek, 1; Monroe, 2 65; Omaha Bohemian, 2 50; Oseeola, 5. 120 33

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 5; Metuchen, 7 38; Perth Amboy, 18 05; Plainfield 1st, 57 08; Roselle, 41 32. *Jersey City*—Arlington, James A. Bell, 100; Rutherford 1st, 64 49. *Monmouth*—Allentown, 100; Beverly, 32 66; Cream Ridge, 6; Farmingdale, 30; Matawan, Mary R. Alexander, 12 50; New Gretna (W. M. S., 7 50), 11 50; Plumstead, 3. *Morris and Orange*—East Orange 1st, mon. con., 15; Hanover, Mrs. Wm. Halsey, 100; Mendham, Washington Corner sab-sch., 8 10; Morristown South St. (sab-sch. Miss. Soc., 175), 285; Orange 1st, 200; — Bethel, 59 75; South Orange, Vailsburg Chapel, 6 50. *Newark*—Lyon's Farms, 39; Newark 2d, 81 07; — Calvary, 38 78; — Wickliffe, 61 02. *New Brunswick*—Princeton 2d, 28 34; Trenton Prospect St., 44 13. *Newton*—Beatyestown, 3; Belvidere 2d, 12; Blairstown (sab-sch., 13 22), 197 44; Bloomsbury, 23 55; Branchville (sab-sch., 6), 31; Mansfield 2d, 4; Oxford 2d, 1 93; Phillipsburg 1st (sab-sch., 16), 36; Stanhope 1st, 5 06. *West Jersey*—Bridgeton 2d sab-sch., 57 83; Camden 2d, 10; Merchantville sab-sch. Miss. Soc., 22 14; Pleasantville, 3. 1862 62

NEW YORK.—*Albany*—Albany 6th, 12; — State St., 168 05; Stephentown, 5. *Binghamton*—Binghamton 1st, 320 62. *Boston*—Boston Scotch, 5; Manchester Westminster, 5; Worcester, 15. *Brooklyn*—Brooklyn Grace, 11; — Lafayette Ave., mon. con., 16 50; — Memorial, 244 57; — Mt. Olivet, 4; — Throop Ave., 85. *Buffalo*—Buffalo Bethany, 99 60; — North, 112; — Westminster, 79 59. *Champlain*—Chazy, 14 94; Plattsburg 1st, 18 66; Port Henry, 91 42. *Columbia*—Austerlitz, 3; Spencertown 7; Windham Centre, 60 83. *Genesee*—Warsaw sab-sch., 48 62. *Geneva*—Geneva 1st, 34 72; Waterloo, 30. *Hudson*—Goshen, 150; Haverstraw Central and sab-sch., 58 25; Middletown 2d, 17 36. *Long Island*—Moriches, 37 26; West Hampton (sab-sch., 13), 60 13. *Lyons*—Wolcott 1st, 5 37. *Nassau*—Jamaica, 115 36. *New York*—New York 1st Union, 66 37; — Dodge Memorial, 2; — Riverdale, 64 68; — Tremont, 20; — West Farms sab-sch., @, 1. *Niagara*—Lockport 1st sab-sch. Miss. Soc., 70; Niagara Falls 1st (sab-sch., 4 67), 42 77. *North River*—Bethlehem, 7 50; Rondout sab-sch., 7 50. *Otsego*—Hamden, 25. *Rochester*—Clarkson, Miss Dudley, 1; Livonia, 15; Nunda, 33 15; Ogden, 11 84; Parma Centre, 7 10; Rochester 3d, 332 29; — Emmanuel, 2 53; — Memorial, 50 50; Springwater, 5. *St. Lawrence*—Brownville, 12; Dexter, 3 29; Gouverneur, 32 84; Heuvelton, 5 50; Sackett's Harbor, 6. *Steuben*—Almond, 6. *Syracuse*—Chittenango 1st, 36; Constantia, 8; Oswego Grace, 100. *Troy*—Brunswick 1st, 12 61; Glens Falls, 195; Hebron, 6; Lansingburg 1st, 181 47; Melrose, 20 21; Pittstown, 8 31; Sandy Hill, 5; Schaghticoke, 21; Stillwater 1st, 30. *Utica*—Oneida, 36 58; Utica 1st (sab-sch., 25), 275 77; — Bethany, 32 31; West Camden, 5; Williamstown, 5. *Westchester*—New Rochelle, 168 35; Rye, 219 88; Sing Sing (Sparta sab-sch., 10), 242 71. 4375 41

NORTH DAKOTA.—*Fargo*—Jamestown, 11 72. *Pembina*—Conway, 6 09; Hannah, 2; Milton, 2. 21 81

OHIO.—*Athens*—Bashan, 2; New Matamoras, 6; Tupper's Plains, 2 40. *Bellefontaine*—Bellefontaine, 32 55. *Chillicothe*—Waverly, 41. *Cincinnati*—Cincinnati 5th, 22 82; Glendale, 36 15; Williamsburg, 14 65. *Cleveland*—Cleveland 1st Calvary Congregational, 94 96; — 2d, 400; — Euclid Ave., 139 56; — Woodland Ave., 200; New South Lyme, 13. *Columbus*—Circleville, 50; Grove City, 6; Reynoldsburg and station, 9. *Huron*—McCutcheonville, 6 09; Tiffin 1st, 65 30. *Lima*—North Baltimore, 9; Rockport, 8. *Mahoning*—Canton 1st, 32 30; Middle Sandy, 11; Youngstown 1st, 123 35. *Marion*—Marion 1st, 20; Marysville, 11 19. *Maumee*—Bowling Green (sab-sch., 19 29), 39 29; Haskins, 2 73; Milton Centre, 10; Tontogony, 7 50; Waterville, 6 35; West Unity, 8. *Portsmouth*—Portsmouth 1st, 20. *St. Clairsville*—Buffalo, 38 30; Cambridge, 25; Farmington, 8 26. *Steubenville*—East Liverpool 2d, 4 01; Urichsville (sab-sch., 3 33), 11 33; Unionport, 2; Yellow Creek, 38. *Wooster*—Apple Creek sab-sch., 22; Plymouth Y. P. Soc., 3. *Zanesville*—Bladensburg, 2 50; Brownsville, 19 67. 1623 76

PACIFIC.—*Benicia*—Big Valley, 5; Frees'one, 5; Port Kenyon, 5; Tomales, 6. *Los Angeles*—Los Angeles Bethany, 5; — Boyle Heights, 16; Pomona, 56 50; Santa Ana, 30. *Sacramento*—Dunsmuir, 4 50. *San Francisco*—San Francisco Chinese, 11; Valona (sab-sch., 3 20), 13 05; West Berkeley, 10. *San José*—Cholame, 3. *Stockton*—Plano, 2 10; Portersville, 2. 174 15

PENNSYLVANIA.—*Blairsville*—Conemaugh, 4; Latrobe (sab-sch., 14), 125; Murrysville, 81; New Alexandria, 33 65; Pine Run, 21. *Butler*—Centreville, 28; Harlansburg, 14; Muddy Creek, 8; New Hope, 6; North Washington sab-sch., 9 06; Plain Grove, 18; Scrub Grass sab-sch., 22 77; Unionville, 3 20. *Carlisle*—Harrisburg Pine St., 624 60; Shermansdale, 5 16; Silver Spring, 20; Wells Valley, 2 17. *Chester*—Chichester Memorial, 5. *Clarion*—Mill Creek, 2 78; Mount Pleasant, 2; Mount Tabor, 3 22. *Erie*—Hadley, 2; Harmonsburg, 3; Union City, 5. *Huntingdon*—Alexandria, 7; Altoona 2d sab-sch., 4; Buffalo, 3; Fruit Hill, 10; Houtzdale, 27 72; Lick Run, 3; Lower Tuscarora, 22; Sinking Valley, 5; Tyrone 1st, 92 57. *Kittanning*—Apollo, 70; Ebenezer, 34; Rural Valley, 10 76. *Lackawanna*—Kingston, 37 31; Montrose 1st, 100; Plymouth, 3; Rushville, 4; Stevensville, 4. *Lehigh*—Lower Mt. Bethel sab-sch., 5; Slatington, 10 30. *Northumberland*—Hartleton, M. C., 6; Holland Run sab-sch., 1. *Philadelphia*—Philadelphia 3d, 61. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 12 75; — Susquehanna Ave., 25. *Philadelphia North*—Germantown churches, union service, 71 48; — Redeemer, 56; Mt. Airy sab-sch., 5 99; Norristown 1st, 153 73; — 2d, 7; Thompson Memorial (New Hope chapel, 8 77), 39 77. *Pittsburgh*—Bethany (sab-sch., 57), 59 50; Crafton, 25; Duquesne, 18; East Liberty, 70; Middletown, 38; Mt. Pisgah, 15; Pittsburgh 43d St., 22 15. *Redstone*—Brownsville, 14; Dunlap's Creek, Legacy of Mrs. Jane Hibbs, dec'd, 6; Jefferson, 3 50; Mt. Washington, 4 71. *Shenango*—Clarksville sab-sch., penny coll., 13 75; New Brighton 1st, 37 83; Sharon, 15 83; Unity (sab-sch., 50), 85. *Washington*—East Buffalo, 100 42; Mill Creek, 17; Mt. Olivet, @, 7; Upper Buffalo sab-sch., 8 54; Washington 1st, 45 53; West Alexander, 140. *Wellsboro'*—Knoxville, 4. *Westminster*—Leacock, 32 41; New Harmony, 5; Wrightsville, 28. *West Virginia*—Bethel, 5; Cassville, 4. 2716 16

SOUTH DAKOTA.—*Aberdeen*—Brainerd, 1; Brantford, 1 24; Frederick, 1; Oneonta, 1; Rev. H. P. Carson, 3 98. *Black Hills*—Hill City, 6. *Central Dakota*—Brookings, 7 25. *Southern Dakota*—Olive, 2; Pease Valley, 3. 26 47

TENNESSEE.—*Holston*—Beach, 2; Jeroldstown, 1; Jonesville, 2. *Kingston*—Rockwood, 5. *Union*—Madisonville, 9; New Market, Mr. and Mrs. Jos. Eckel, 50. 69 00

TEXAS.—*Austin*—Fort Davis (L. M. S., 3 30), 10; San Antonio Madison Sq., 31 65. *North Texas*—Seymour, 3. 44 65

UTAH.—*Montana*—Hamilton, 7; Spring Hill, 3. *Utah*—Box Elder, 8 50; Manti sab-sch., 3; Mt. Pleasant, 5 05. 26 55

WASHINGTON.—*Idaho*—Rockford, 3; Spangle, 4. *Puget Sound*—Bellingham Bay, 7 80. 14 80

WISCONSIN.—Contributions at "Popular Meeting," Synod of Wisconsin, October 15, 1890, 40. *Chippewa*—West Superior 1st, 41 97. *Lake Superior*—Iron Mountain, 20; Stalwart, 1. *Madison*—Belleville, 4; Beloit Ger. (sab-sch., 3), 8; Highland Ger., 3; Madison 1st sab-sch., 31 75; — St. Paul's Ger., 5 35; Pulaski Ger., 5; Verona, 6. *Milwaukee*—Ottawa, 3 05; Waukesha 1st, 32 62. *Winnebago*—Marshfield and sab-sch., 20 03; Oshkosh, 15; Stevens Point, 10; Rev. L. F. Brickels and wife, 6 25. 253 02

Woman's Executive Committee of Home Missions, 18,110 78

$36,342 21

Less amount transferred to debt account, New Brunswick Presbytery, Trenton Prospect St. ch. 90 00

Total received from churches, October, 1890..... $36,252 21

LEGACIES.

Legacy of Andrew Martin, dec'd, late of Marion township, Pa., 950; Legacy of Bessie C. Allen, dec'd, late of Philadelphia, Pa., 1000; Legacy of Elizabeth P. Small, dec'd, late of Springfield, O., 1350; Legacy of Mrs. Sarah S. H. Whitlock, dec'd, late of Troy, N. Y., 100; Legacy of Miss Amanda K. Green, dec'd, late of Rochester, N. Y., 50 75; Legacy of Elizabeth Watson, dec'd, payable by death of John L. Watson, 50; Patterson Estate, Pittsburgh, Pa., 251 40..... 3,762 15

MISCELLANEOUS.

Hannah H. Parsell, N. Y., 40; Mrs. J. H. Robinson, Bellport, N. Y., 5; "Friend," 150; "S. J. M.," 100; Miss Julia King, 5; Miss M. Polley, 1; W. H. Perdomo, M.D., 7 66; Friend, Homestead, S. D., 1; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; J. G. Shipman, Belvidere, N. J., thank-offering, 25; F. W. Van Wagenen, Newark, N. J., 50; A believer in Home Missions, 1200; "Mrs. H.," 300; Miss E. M. E., 5; Isabelle A. Griffin, Chieng Mai, Siam, 15; A friend of missions in Washington Co., 15; Mrs. A. A. C. Winsor, Springfield, N. Y., 100; "Unknown," 1; Miss Mollie Clements, Albuquerque, N. M., 5; Charles Arbuthnot, Pittsburgh, Pa., 500; Miss A. Ewing, Newtown, Pa., 70; "Friends," 431 38; I. B. Davidson, Newville, Pa., 15; Rev. Ross Stevenson, Washington, Pa., 10; Rochester, N. Y., 1; A. Potts, Rural, Wis., 5; A friend, 1; Rev. J. S. Lord, Laingsburg, Mich., 1; Mrs. H. D. Miller, Newark, N. J., 20; H. N. Lockwood, N. Y., 25; Rev. Corless B. Gardner, Trustee, Rochester, N. Y., 60; A friend, 50; T. P. Handy, Cleveland, O., 200; A friend, La Porte, Ind., 25; "L. F. L.," 60; "J. B. G.," 3; Mrs. Todd, Minneapolis, Minn., 2; Mrs. S. C. Brown, Coronado, Cal., 25; Miss H. S. Sweney, Amityville, N. Y., 1; A friend, Toledo, O., 1; Woman's Presbyterian Board of Missions of the Southwest, 75; Miss Harriet J. Rogers, Southampton, L. I., 30; "Hapland," Chicago, 500; Rev. Dr. W. M. Hunter, Pittsburgh, Pa., 2; Mrs. N. F. McCormick, 500; J. C. Palmer, Philadelphia, Pa., 25; A friend, N. Y., 50; A friend of missions, 9; Rev. J. M. Leonard, Osaka, Japan, 7; Miss Sara E. Reese, Matawan, N. J., 10; "M. B. A.," 10; A friend, 10; Rev. H. A. Tucker, Van Buren, Ark., 5; Dr. F. McKinstry, Washington, N. J., 2 50; Mrs. C. C. Evans, Lancaster Pa., 110; A. M. Dale, Lancaster, Pa., 110; Wm. Schramm, Kearney, Neb., 6; Rev. N. L. Lord, Rochester, Ind., 2 50; "C., Pa.," 14; C. E. Whittlesey, Madison, N. J., 38 83; Friend, 1; Interest on Permanent Fund, 257 50; Interest on John C. Green Fund, 525..... 5,857 37

Total received for Home Missions, October, 1890... $45,871 73
Total received for Home Missions from April 1, 1890..... 254,407 39
Amount received during same period last year..... 300,611 68

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1890.

BALTIMORE.—*New Castle*—Elkton, 16 58
COLORADO.—*Boulder*—Valmont, 4 cts. *Pueblo*—Pueblo 1st, 48 cts.; — Mesa, 10. 10 52
COLUMBIA.—*Oregon*—East Portland Mizpah, 1 00
ILLINOIS.—*Chicago*—Itaska, 5. *Freeport*—Winnebago, 6. *Rock River*—Rock Island Central, 2 69. *Springfield*—Pisgah, 1 89; Unity, 65 cts.; Rev. W. L. Tarbet and wife, 1 20. 17 43
IOWA.—*Cedar Rapids*—Wyoming, 55 cts. *Dubuque*—Lansing 1st, 5; Coggon Zion, 5. *Iowa*—Mediapolis, 25 cts.; Keokuk Westminster, 1 46. 12 26
MICHIGAN.—*Detroit*—Ann Arbor, bequest of Mrs. H. Louise Sackett, 100; Detroit Westminster, 3 23. 103 23
MISSOURI.—*St. Louis*—St. Louis 2d Ger., 1 00
NEBRASKA.—*Hastings*—Nelson, 13
OHIO.—*Cleveland*—Cleveland Euclid Ave., 4 65
UTAH.—*Utah*—Logan, 1 00
WISCONSIN.—*Milwaukee*—Ottawa, 10

Total received from churches, October, 1890..... $167 90

LEGACY.

Legacy of Andrew Martin, dec'd, late of Marion township, Pa..... 285 00

MISCELLANEOUS.

John Nicholls, M.D., Columbus, O., 5; A. M. Dale, Lancaster, Pa., 10; William Schramm, Kearney, Neb., 20 cts..... 15 20

Total received for Sustentation, October, 1890..... $468 10
Total received for Sustentation from April 1, 1890. 1411 76
Amount received during same period of last year. 3495 52

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, OCTOBER, 1890.

Albany—Albany 4th, for debt, 135; — 6th, 7; — State St., 5 60; Stephentown, 5. *Binghamton*—Binghamton 1st, 64 12. *Brooklyn*—Brooklyn S. 3d St., 92 11; West New Brighton Calvary, 5 05. *Buffalo*—Buffalo Westminster, 11 37; Ripley, 5; Lancaster, 20. *Champlain*—Chazy, 6 75. *Geneva*—Geneva 1st, 40 12; Seneca Castle, 2 78. *Hudson*—Cocheco-ton, 20; Livingston Manor, 3; Middletown 1st, for debt, 75; — 2d, 58 cts. *Long Island*—Bridgehampton, 25 cts.; Yaphank, 5. *Nassau*—Bellmore, 3 34; Smithtown Branch, 17 65. *New York*—New York 4th, 35 36; West Farms, 3. *Niagara*—Carlton, 1 60; Knowlesville, 8; Niagara Falls, 5 89; Youngstown, 6. *Otsego*—Unadilla, 6. *Rochester*—Ogden, 38 cts.; Rochester Emmanuel, 2 11. *St. Lawrence*—Morristown, 3 50; Watertown 1st, 57 50. *Steuben*—Hornellsville, 28 09. *Syracuse*—Oswego, 20; Syracuse Park Central, 30. *Troy*—Hebron, 7 50; Lansingburgh Olivet, 10 19. *Westchester*—Sing Sing, 53 40.

Total received for N. Y. Synodical Aid Fund, October, 1890..... $882 49
Amount received from April 1, 1890..... 5521 13
Amount received during same period of last year. 5412 88

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, OCTOBER, 1890.

BALTIMORE.—*Baltimore*—Baltimore 2d, 60 74; — 12th, 20; — Lafayette Sq., @, 2; Barton, 8; Lonaconing, 20. *New Castle*—Chesapeake City, 5; Elkton, 40 88. *Washington City*—Manassas, 5; Washington City 1st, 25; — New York Ave., 100. 286 62
COLORADO.—*Boulder*—Berthoud, 3 75; Cheyenne, 25 75; Fossil Creek, 7 50; Greeley (sab-sch., 5), 45; Longmont, 16 25. *Denver*—Central City, 3 75; Redeemer W. M. S., 5 30. 107 30
COLUMBIA.—*East Oregon*—Centreville, 8 10; Cleveland, 3 25; Klikitat 1st, 14 75; — 2d, 3 50; Rev. S. S. Meyer, 10. *Oregon*—Albany, 11; Albina, 4; Aurora, 2; East Portland 1st (sab-sch., 3 91, Y. P. S. C. E., 7 78), 30 16; Gervais, 3 50. *Southern Oregon*—Jacksonville, 7; Phœnix, 5. 102 26
ILLINOIS.—*Bloomington*—Champaign, 69 88; Clarence, 3 75; Homer, 3; Paxton, 4 50; Rankin, 3 93; Sidney, 1. *Chicago*—Chicago Reunion, 9; Woodlawn Park, 17. *Freeport*—Belvidere, 50; Freeport 1st, 53 81; Rockford Westminster, 10 89. *Mattoon*—Assumption, 21. *Ottawa*—Sandwich Y. P. S. C. E., 5. *Rock River*—Coal Valley, 3 30; Edgington, a member, 25; Hamlet, 3; Milan, 7 85; Norwood, 41; Pleasant Ridge, 1 85; Rock Island Broadway, 14 63; Sterling 1st sab-sch., 35. *Schuyler*—Ellington Memorial, 7 25; Plymouth, 3; Walnut Grove and Shiloh, 2 70. *Springfield*—North Sangamon, 27 50. 424 84
INDIANA.—*Crawfordsville*—Waveland, 6 86. *Fort Wayne*—Ossian, 5 65. *Indianapolis*—Greenwood, 5 45; Indianapolis 1st, 51; — 6th, 2 84; Southport, 11 65. *New Albany*—Hanover, 20 75; Sharon Hill, 2 80. *Vincennes*—Royal Oak, 7; Smyrna, 5. *White Water*—Laurel, 3 20. 122 20
INDIAN TERRITORY.—*Cherokee Nation*—Antioch, 1 25; Dwight, 1 25; Fairview, 1 25; Pheasant Hill, 1 71; Walnut Grove, 1 25. *Chickasaw*—Paul's Valley, 5. 11 71
IOWA.—*Council Bluffs*—Logan, 3 50; Missouri Valley, 8. *Des Moines*—Des Moines 6th, 5; — Central, 25 74; — Woman's Union Miss. Meeting, 4 40; — Westminster, 10; Humeston, 4 25; Newton, 10; Rev. W. J. Young, 5. *Dubuque*—Coggon Zion, 2; Frankville, 6; Hazleton, 5; Mt. Hope, 6. *Fort Dodge*—Dana, 6. *Iowa*—St. Peter's Evangelical, 7. *Iowa City*—Brooklyn, 8 50; Le Claire, 8. *Waterloo*—Morrison, 7 50; Tama City, 73 cts.; Toledo, 2 28; Williams, 25. 159 90
KANSAS.—*Emporia*—Arkansas City, 17 92; Emporia Arundel Ave., 5; Marion 1st, 45; Oxford, 6 78; Peabody (sab-sch., 7), 20; Vernon, 5 50; Wichita 1st Y. P. S. C. E., 10; Winfield sab-sch., 10; Rev. S. N. St. John, 1. *Highland*—Axtel, 3 60. *Larned*—Anthony, 9 56; Greensburg, 2; Harper, 3 28; Iuka, 4 45; Liberal, 4 25; Meade, 5. *Neosho*—Altamont, 1; Carlyle, 5 50; Cherokee, 5; Garnett, 5; Lone Elm, 1 91; Moran, @, 1; Ottawa, @, 5; Pittsburgh, 4; Scammon, 1 25; Weir City, 1 25. *Osborne*—Colby, 3 70; Goodland, 70 cts. *Solomon*—Abilene, 50 cts.; Manchester, 4; Solomon City, 3. *Topeka*—Olathe sab-sch., 6 40; Spring Hill, 3 12. 204 67
KENTUCKY.—*Ebenezer*—Pikeville, 5 50; Sharpsburg (sab-sch., 1), 4. *Louisville*—Princeton 1st (sab-sch., 2 80), 5. *Transylvania*—Burkesville, 9 25. 23 75
MICHIGAN.—*Detroit*—Brighton, 5; Milan, 3; Detroit West-

minster. 211 98; Stony Creek, 20. *Flint*—Brockway, 12 50; Flynn, 2; La Motte, 1 50; Marlette 1st, 20; — 2d, 1 50; Sand Beach Y. P. M. Soc., 5. *Kalamazoo*—Niles, 44 16; Sturgis, 17 25. *Lansing*—Albion, 9. *Monroe*—Coldwater, 35; Reading, 1 50. *Petoskey*—Cross Village, 3 22. *Saginaw*—St. Louis, 2 50; Taymouth, 6. 431 06

MINNESOTA.—*Duluth*—Duluth 1st, 98 42; — 2d, 20. *Mankato*—Swan Lake, 3. *St. Paul*—Hastings, 4 75; St. Paul Dayton Ave., 62 50; — Goodrich Ave., 4 10; Willmar, 10. *Winona*—Caledonia, 2 50; Canton, 4; Henrytown, 3. 212 27

MISSOURI.—*Kansas City*—Kansas City Hill Memorial, 5. *Ozark*—Bolivar, 5; Grand Prairie, 1 35; Irwin, 2 25; Jasper, 2; Mt. Zion, 2 55; Preston, 2. *Platte*—Breckenridge, 2 50; Hopkins, 5; Lathrop, 6; New Point, 7; New York Settlement, 2 50. *St. Louis*—Washington, 10. 53 15

NEBRASKA.—*Hastings*—Axtel, 3 40; Bloomington, 5; Ragan, 2; Wilsonville, 50 cts.; Rev. R. Watt, 2 50. *Kearney*—Buffalo Grove Ger. (L. M. S., 2), 4; Central City, 8. *Nebraska City*—Diller, 2 15; Plattsmouth Ger. and sab-sch., 3 75; Utica, 7; Cash, 10; Rev. and Mrs. John W. Hill, 2 50. *Niobrara*—Coleridge, 2; Dorsey, 3 55; Elgin, 2; Emerson, 5 11; Pender, 3 29; Scottville, 2 25. *Omaha*—Columbus, 5; Omaha 1st, 51 74. 125 74

NEW JERSEY.—*Elizabeth*—Connecticut Farms, 23; Woodbridge, 6. *Jersey City*—Englewood, 953 20. *Monmouth*—Cream Ridge, 5; Farmingdale, 5; Lakewood, 37 50; Plumstead, 3. *Morris and Orange*—Dover, 50.36; German Valley, 20; Morristown South St., a member, 30; Orange Central, 300; — Hillside, 100 47; South Orange, a member, 5 50. *Newark*—Bloomfield 1st (sab-sch., 12 50), 115; Newark Bethany, 5. *New Brunswick*—Trenton 1st, two members, 10; — Prospect St., transferred from and already acknowledged in Home Mission Receipts, August, 1890, 90. *Newton*—Asbury, 30; Branchville (sab-sch., 1), 10; Newton, 129 18; Phillipsburg 1st, 5. *West Jersey*—Atlantic City, 40; Bridgeton 1st, 50. 2023 16

NEW MEXICO.—*Arizona*—Florence, 10. *Santa Fé*—Ocate, 3. 13 00

NEW YORK.—*Albany*—Albany 4th, 200; — 6th, 15; Amsterdam 2d, 75; Carlisle, 2 50; Schenectady 1st, 53 78; Stephentown, 2 50; West Milton, 3 50. *Binghamton*—Binghamton 1st, 311 83; — North, 27 50; Conklin, 17 35; Waverly (Woman's Missionary Society, 4), 44 50. *Brooklyn*—Brooklyn Friedenskirche, 8; — South 3d St., 270; — Westminster (Mrs. W. M. Aikman, 25), 275. *Cayuga*—Ithaca, Miss J. L. Hardy, 10. *Columbia*—Ancram Lead Mines, 6; Cairo, @, 22. *Genesee*—Attica, 22 08. *Geneva*—Phelps, 19 19. *Hudson*—Good Will, 16; Haverstraw Central, 30 20; Jeffersonville Ger., 5. *Long Island*—Amagansett, 4 12; Greenport, 60; Setauket, 6 50; Yaphank, 3 22. *Lyons*—Lyons, 52 50. *Nassau*—Hempstead Christ, 53 07; Oceanville sab-sch., 10. *New York*—New York 4th Ave., 255 50; — Christ Chapel, 8. *Niagara*—Niagara Falls 1st, 8 09. *North River*—Marlborough, 24 13; Newburg Calvary, 19 42; Pine Plains, 5. *Otsego*—East Guilford, 7 05; Middlefield Centre, 1 64; Unadilla, 10. *Rochester*—Groveland, 6 88. *Troy*—Green Island, 5; Warrensburg, in part, 7 86. *Utica*—Holland Patent sab-sch., 10; Westernville, 12. *Westchester*—Darien, 25; Huguenot Memorial, 23 50. 2055 41

NORTH DAKOTA.—*Bismarck*—Mandan, 8. *Fargo*—La Moure, 5. *Pembina*—Dunseith, 2; Gilby, 8; Hamilton, 10. 33 00

OHIO.—*Athens*—Logan, 16. *Bellefontaine*—Dunkirk, 2 50; Washington, 2 50. *Cincinnati*—Cincinnati 4th, 10; — Walnut Hills 1st, 125; Venice, 21; Westwood, 8 35. *Columbus*—Westerville, 3. *Dayton*—Dayton 3d St., 1255; Troy, 45 03. *Huron*—Tiffin, 25. *Lima*—Sidney, 25; St. Mary's, 29. *Mahoning*—Canton 1st, 7; Ellsworth, J. F. Allen, 10; Newton, 5; Warren 1st, 65 50; Youngstown 1st, 419 37. *Marion*—Ostrander, Mrs. Sarah J. Flanagan, 50. *Maumee*—Bryan, 7; Toledo 1st, 276 27. *Steubenville*—Steubenville 2d, 27 56. *Wooster*—Canal Fulton, 2 46; Dalton, 6 15; Doylestown, 3 95; Fredericksburg, 10 79; Marshallville, 75 cts. *Zanesville*—Zanesville 2d, 51 09. 2510 27

PACIFIC.—*Benicia*—Healdsburg, 10; Mrs. C. A. Reeves, Willits, Cal., 2 50. *Los Angeles*—Alhambra, 5; Arlington, 75 75; Los Angeles 1st, 22 45; Orange, @, 50 cts. *Sacramento*—Chico, 30; Elk Grove, 9. *San Francisco*—Lebanon, 25; San Francisco Westminster, 27 50. *San José*—Centreville, 2 50; Livermore, 5. 215 20

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 25; Freedom, 4; Hilands, 9 50. *Blairsville*—Greensburg, 35 55; Latrobe, 25; New Alexandria (three members, 2, sab-sch., 6 85), 8 85; Parnassus (legacy of Thomas W. Stewart, 100), 152 55. *Butler*—Concord, 4 55; Plain Grove, 9; Portersville, 11 30; Scrub Grass, 17. *Carlisle*—Carlisle 2d, 67 67; Chambersburg Falling Spring, 60 15; Harrisburg Market Square, 251; — Pine St., 5; Lower Marsh Creek, 6; Lebanon 4th St., 36 96. *Chester*—West Chester 1st, 45 25. *Clarion*—Leatherwood (sab-sch., 10), 21 72; New Bethlehem, 19 39. *Erie*—Oil City 1st, 26 65. *Huntingdon*—Houtzdale, 5. *Kittanning*—Elder's Ridge, 8 23; Freeport, 20 50; West Glade Run, 4; Worthington, 4 65. *Lackawanna*—Carbondale, 106 02; Newton, 6; Scranton 2d, 117 30; — Washburn St. (Bible school, 14 78), 32 18; Towanda (sab-sch., 50), 150. *Lehigh*—Portland, 5; Upper Mt. Bethel, 5. *Philadelphia*—Philadelphia Walnut St., 182 70; — Woodland, 106 05. *Philadelphia Central*—Philadelphia Patterson Memorial, 10; — West Park, 25. *Philadelphia North*—Fox Chase, 10 25; Holmesburg, 13 52; Newtown, 50 50. *Pittsburgh*—Chartiers, 31 28; Pittsburgh 1st, 675 26; — 2d, 52 01; — Shady Side, 715. *Redstone*—Dawson, 4 12; Mt. Pleasant Reunion, 18; Tyrone, 5 50. *Shenango*—Hopewell, 15. *Washington*—Washington 1st, 72 29. 3292 45

SOUTH DAKOTA.—*Aberdeen*—Wilmot, 3 70. *Black Hills*—Whitewood, 5; Rev. W. H. Jennings, 5. *Central Dakota*—Artesian, 3; St. Lawrence, 5; Rev. C. Loudon, 12 50. *Southern Dakota*—Germantown Ger., 4; Turner Co. 1st Ger., 20. 58 20

TENNESSEE.—*Holston*—Jonesboro', 9 58. *Union*—Baker's Creek, 2; Eusebia, 3 75; New Providence, 9 25. 24 58

TEXAS.—*Austin*—Austin 1st, 75. *North Texas*—Jacksboro', 3. *Trinity*—Cisco, 3; Glen Rose, 1; Rev. J. M. McMurray, 5. 87 00

UTAH.—*Montana*—Corvallis, 9; Deer Lodge, 15; Great Falls, 20; Hamilton, 3 75; Salesville, 7; White Sulphur Springs, 5. *Utah*—Box Elder, 5; Corinne, 5; Logan Brick, 5; Manti sab-sch., 3. *Wood River*—Boise City, 11 50; Caldwell, 10. 99 25

WASHINGTON.—*Idaho*—Walla Walla, 5. *Olympia*—Chehalis, 4; Cowlitz Co. 1st, 10. *Puget Sound*—Noosack, 5; Noosack City, 3; Sedro, 2. 29 00

WISCONSIN.—*Chippewa*—Phillips (sab-sch., 6), 25; Rev. F. A. McGaw, 20 84. *La Crosse*—Hixton, 10. *Lake Superior*—Gatesville, 3 21; Iron Mountain, 10; Stalwart, 75 cts. *Madison*—Lodi, 8; Marion Ger., 5; Portage, 25. *Winnebago*—Depere, 43 50; Oconto French, 125. 276 30

Woman's Executive Committee of Home Missions 257 28

Less amount transferred to home mission account, $13,239 57

Louisville Presbytery, Olivet Chapel 16 00

Total received from churches, October, 1890 ..... $13,223 57

MISCELLANEOUS.

"O. P. M.," 10; Mrs. H. C. Scovel, Wooster, O., 5; "W. S. S.," 12; Rev. R. R. Proudfit, Hightstown, N. J., 25; "From one of the workers," 10; Rev. John S. Niles and sister, 10; Friend, 50; Miss Cornelia U. Halsey, Newark, N. J., 100; "Mrs. H.," 100; John Howell (25 cts.), Morgan Howell (25 cts.), Chalmers Hughes (50 cts.), New Cambria, Mo., 1; "Ithaca, N. Y.," 40; Mrs. E. W. B. Hildreth, Coldwater, Mich., 5; Mrs. and Miss Pierson, Warwick, N. Y., 75; Rev. W. W. Atterbury, D.D., 50; Mrs. B. G. Galloway, Peoria, Ill., 50; Mrs. M. M. Lanier, New York city, 200; M. Collins, Peotone, Ill., 100; "Elizabeth," 5; Wm. D. McCune, Middle Spring, Pa., 50; Mrs. E. E. Scovell, Lewistown, N. Y., 1; Rev. E. P. Robinson, Orchard Park, N. Y., 10; Mrs. R. S. Marsh, West Carlisle, Mich., 1; A minister's widow, 5; Rev. J. M. Whitlock, Las Vegas, N. Mex., 5; Two sisters of Albany Presbytery, 100; Rev. J. E. Beecher, Otisco, N. Y., 10; J. D. Cooper, Taylor, Texas, 25; Cash, 1 50; Mrs. H. N. La Rue, Marietta, O., 2 50; "H. E. S.," Wilkesbarre, Pa., 2 50; "Stewards," 14 25; A friend, Rochester, N. Y., 50; "A home missionary and wife," 25; Mr. and Mrs. J. O. Caldwell, Pueblo, Col., 12 50; "A thank-offering," 10 ..... 1,178 25

Total received for the home mission debt, October, 1890 ..... $14,396 82

Total received from June 1, 1890 ..... 42,409 71

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., N. Y.

NOTE.—In November number of THE CHURCH AT HOME AND ABROAD, August receipts home missions debt account, Trinity Presbytery, from Rev. B. F. Stone, $10, read Baird ch., $5; Windham, $5.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1890.

BALTIMORE. — *Baltimore* — Baltimore Brown Memorial, 142 73; — Central, add'l, 35 60; Deer Creek Harmony, 26 37; Emmittsburg, 26 22; Taneytown, 37 63. *New Castle*—Drawyer's, 5; Elkton, 30; Head of Christiana, 12; Lower Brandywine, 5 35; Pitt's Creek, 12. *Washington City*—Clifton, 4; Hyattsville, 10; Lewinsville, 5, Mt. Hermon, 5; Vienna, 4; Washington City 4th, 142. 562 90

CATAWBA.—*Yadkin*—Mocksville 2d, 1 00

COLORADO.—*Boulder*—Fort Morgan 1st, 6; Longmont Central, 9; Valmont, 36 cts. *Pueblo*—Pueblo 1st, 4 31. 19 67

COLUMBIA. — *Oregon* — Portland 1st, 209 67; — Calvary, 103 50. *Southern Oregon*—Ashland, 6. 319 17

ILLINOIS.—*Alton*—Carlinville, 10 65; Chester 1st (3 from sab-sch.), 19; Greenfield, 2; Greenville, 4 50; Lebanon, 9; Staunton, 5 50; Walnut Grove, 3 50. *Bloomington*—Bement, 36 35; Gibson City, 15 60; Rossville, 5 50; Wellington, 2 50. *Cairo*—Golconda, 5 75; Nashville, 9 18. *Chicago*—Braidwood, 3 80; Chicago 4th, 588 48; — 8th, 91 02; — Bethany, 2; — Emerald Ave., 9 23; Evanston 1st, 31 23; Itaska 1st, 5; Lakeview 1st, 43; Normal Park, 29 50; Riverside, 25. *Freeport*—Middle Creek, 20 25; Rockford 1st, 16 75; — Westminster (3 33 from sab-sch.), 12 05. *Mattoon*—Assumption, 10; Bethany, 1 60; Casey, 3 27; Prairie Bird, 5 25; Tower Hill, 4. *Ottawa*—Aurora, 4 65. *Peoria*—Canton, 9 15. *Rock River*—Alexis, 6; Centre, 16 90. *Schuyler*—Camp Creek, 9; Doddsville, 6; New Salem, 6 10. *Springfield*—Mason City, 8 12; North Sangamon, 10; Pisgah, 1 90; Unity, 65 cts. 1108 95

INDIANA.—*Crawfordsville*—Bethel, 6 01; Beulah, 4; Eugene, 1; Kirklin, 4 60; Newtown, 11; Pleasant Hill, 3; Rossville, 3; Sugar Creek, 3 10. *Fort Wayne*—Fort Wayne 1st, 47 62; Ossian, 10 50; Warsaw, 20. *Indianapolis*—Bethany, 5 40; Bloomington Walnut St., 11; Greenwood, 4 10; Indianapolis 4th, 15 25. *Logansport*—Rensselaer, 3 31; South Bend 2d, 2 65. *Muncie*—Muncie, 17 80. *New Albany*—Owen Creek, 2; Sharon Hill, 3 42. *Vincennes*—Princeton, 15; Terre Haute Moffat St., 5. *White Water*—Concord, 3; Connersville 1st (11 88 sp.), 68 63; New Castle, 6; Richmond 1st, 16. 292 39

IOWA.—*Cedar Rapids*—Lyons, 5; Wyoming, 4 95. *Council Bluffs*—Brooks, 2; Nodaway, 2. *Des Moines*—Charlton, 5; Colfax, 3 42; Des Moines Westminster, 7 05; Indianola, 10 15. *Dubuque*—Dubuque 1st, 21; — 2d, 35; Oelwein, 2 56. *Fort Dodge*—Burt, 2 45; Calliope, 3; Dana, 4; Grand Junction, 5; Liberty, 2 35; Meriden, 2 25; Sac City, 14 04. *Iowa*—Keokuk Westminster, 13 13; Medinapolis, 2 25; Ottumwa 1st, 10. *Iowa City*—Bethel, 3 09; Columbus Central (2 20 from sab-sch.), 8 36; Deep River, 5; Fairview, 7; Keota, 7 50; Princeton, 4 50. *Waterloo*—Grundy Centre (1 13 from sab-sch.), 9. 201 55

KANSAS.—*Emporia*—Argonia, 3; Ewell, 2; Mayfield, 3; New Salem, 2 49; Silver Creek, 2; Slate Valley, 2; Walnut Valley, 1 79; Wichita 1st, 13 10; Winfield, 15. *Highland*—Axtel, 7 65; Hiawatha 1st, 16 15. *Larned*—Burrton, 6 50. *Neosho*—Columbus, 5. *Solomon*—Abilene, 6; Mankato, 6 22; Minneapolis, 13 50. *Topeka*—Clay Centre, 3; Topeka Westminster, 4. 114 40

KENTUCKY.—*Ebenezer*—Sharpsburg, 5. *Louisville*—Hopkinsville 1st, 5 02. *Transylvania*—Paint Lick, 7 60. 17 62

MICHIGAN.—*Detroit*—Ann Arbor, Mrs. H. L. Sackett, 100; Detroit Memorial, 15; — Westminster, 29 09. *Flint*—Flint 1st, 31 58; Vassar, 4 35. *Kalamazoo*—Martin, 6 85; Schoolcraft, 5 64. *Lansing*—Eckford, 5 45; Lansing 1st, 10; Tekonsha, 6 40. *Monroe*—Tecumseh, 47 50. *Petoskey*—Mackinaw City 1st, 2 45. 264 31

MINNESOTA.—*Mankato*—Worthington Westminster, 16 90. *St. Paul*—Delano, 5; Empire, 2; Farmington, 4; Maple Plain, 5; Minneapolis Andrew, 71 28; — Franklin Ave. and sab-sch., 6; — Olivet, 6; Oak Grove, 3 75; Vermillion, 6. 125 93

MISSOURI.—*Kansas City*—Clinton, 10; Greenwood, 4 75; Kansas City 2d, 201 74; Knob Noster, 5 25; Montrose, 3 25; Raymore, 10 71. *Ozark*—Eureka Springs, 8; Neosho, 2 70; Springfield Calvary, 59 45. *Palmyra*—Brookfield 1st, 16 55. *Platte*—Avalon, 8 20; Hodge, 4 45. *St. Louis*—Salem 1st, 2; St. Louis 2d Ger., 2; — Glasgow Ave., 37 29; — Washington and Compton Aves., 380; Webster Grove (5 55 from sab-sch.), 56 85. 733 19

NEBRASKA.—*Hastings*—Nelson, 1 20. *Kearney*—North Loup, 2 43; Wilson Memorial, 2 26; Wood River, 3. *Nebraska City*—Adams, 3; Beatrice 1st, 27; Diller, 3 04; Hopewell, 6; Lincoln 2d, 11 81; Nebraska City, 1; Seward, 8 17; Sterling, 6; Tecumseh, 35; York 1st, 10 40. *Niobrara*—Wakefield, 6 54. *Omaha*—Fremont 1st, 31 91; Grandview, 4 55; Omaha 1st, 84 98; — Castellar St., 7 07; — Knox, 6. 261 36

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 13 04; — Westminster, add'l, 30; Perth Amboy, 22 35; Roselle, 11 99; Woodbridge, 10. *Monmouth*—Barnegat, 3; Calvary (Riverton), 17; Farmingdale, 10; Forked River, 6; Mansasquan, 21 75; Mt. Holly, 21; Plumstead, 3; Providence, 3 50. *Morris and Orange*—East Orange 1st, 146 50; Morris Plains, 16; Morristown South St., 20; Pleasant Grove, 5. *Newark*—Caldwell, 45; Newark 2d, 33 10; — Calvary, 7 58; — Park, 36 41; — South Park, 149 28; — Wickliffe, 17 09. *New Brunswick*—Amwell 2d, 5 25; Ewing, 10 93. *Newton*—Belvidere 2d, 10 75; Lafayette, 5; Oxford 1st, 7 79; Stillwater, 8. *West Jersey*—Bridgeton 2d, 26 03; Camden 1st, 50; Cape Island, 39; Greenwich, 10; Salem, 64 25. 885 59

NEW YORK.—*Albany*—Albany 6th, 2; — State St., 50 41; Esperance, 4; Kingsboro', 6 40. *Binghamton*—Binghamton 1st, 76 95; — West, 22; Waverly, 34 25. *Brooklyn*—Brooklyn Memorial, 47 11; — Mt. Olivet, 4. *Buffalo*—Buffalo North, 34 17; — Westminster, 24 63; Springville (1 50 from sab-sch.), 6 50. *Cayuga*—Dryden, 8 03; Ithaca 1st, 267 87; Port Byron, 10. *Chemung*—Burdett, 4 50. *Genesee*—Batavia 1st, 45 49. *Geneva*—Canoga, 3 50; Manchester, 13; Penn Yan, 29; Phelps, 21 15. *Hudson*—Chester, 32 32; Middletown 1st, 50; — 2d, 5 20; Otisville, 6; Unionville, 4. *Long Island*—Moriches, 10 82; Setauket, 21; Southampton, 60; West Hampton, 31 45. *Lyons*—Lyons, 25. *New York*—New York Knox, 10; — West, 1002 20. *Niagara*—Holley, 10 72; Lockport 1st sab-sch. Miss. Soc., 50; Medina, 17. *North River*—Amenia South, 16 24; Malden, 6; Newburg 1st, 45; Wappinger's Creek, 4. *Otsego*—Gilbertsville, 22 17; New Berlin, 6 25; Unadilla, 10; Worcester, add'l, 1. *Rochester*—Groveland, 7 09; Lima, 10 20; Ogden, 3 40; Pittsford 1st, 14 13; Rochester Emmanuel, 2 54. *St. Lawrence*—Brownville, 3. *Steuben*—Bath, 38 23; Campbell, 25. *Syracuse*—Baldwinsville, 14 66; Oswego 1st, 31; Syracuse Park Central, 68 64. *Troy*—Hoosick Falls, 20 27; Lansingburg Olivet, 14; Troy Woodside, Mrs. and Miss Allen, 5. *Utica*—Forest, 10 36; Rome 1st, 18 47; Utica 1st, 55 68; Westernville, 3. *Westchester*—Bridgeport 1st, 81 45; Darien, 20; Gilead, 44; Peekskill 2d, 13; Sing Sing, 77 50; Thompsonville, 56; Yonkers Westminster, 50; Yorktown, 20. 2867 89

NORTH DAKOTA.—*Fargo*—Elm River 1st, 6; Jamestown 1st, 11; La Moure, 9. 26 00

OHIO.—*Athens*—Athens, 50; Middleport 1st, 5. *Bellefontaine*—Bellefontaine, 9 77; Galion, 23. *Chillicothe*—Hillsboro', 168; Waverly, 25. *Cincinnati*—Avondale, 75 25; Clifton, 23 71; Monroe, 8; New Richmond, 5; Sharonville, 4; Springdale, 28 25. *Cleveland*—Cleveland 1st Cong'l Calvary, 26 85; — 2d, 5; — Euclid Ave., 41 87; East Cleveland 1st, 23; North Springfield, 1 37; Willoughby, 7. *Columbus*—Central College, 8; Westerville, 10. *Dayton*—Dayton 4th, 21; New Jersey, 10 53; Troy, 25 14; Xenia, 13 60. *Huron*—Fremont 1st, 37; Norwalk, 22 85. *Lima*—Van Wert, 11 65. *Mahoning*—Canton, 16 35; North Jackson, 11; Poland, 5 53. *Marion*—York, 1. *Portsmouth*—Decatur, 5; Hanging Rock, 7; Red Oak, 6. *St. Clairsville*—Antrim, 4; Buffalo, 13 20; Cambridge, 6; Mt. Pleasant, 21 63; Pleasant Valley, 2; Short Creek, 8. *Steubenville*—Annapolis, 3; Bakersville, 3; Bethel, 5 11; East Liverpool 2d, 3 81; East Springfield, 1 90; Linton, 2 50; Madison, 4; Nebo, 3 03; New Cumberland, 5; Two Ridges, 8; Unionport, 1; Wellsville, 55. *Wooster*—Belleville (1 from sab-sch.), 3 75; Dalton, 5 45; Doylestown, 4 66; Hopewell, 14; Marshallville, 1. *Zanesville*—Jefferson, 6; Keene, 9; Madison, 20 40; Newark 1st, 6 45; Zanesville 1st, 39 12. 996 73

PACIFIC.—*Benicia*—San Rafael (26 55 from sab-sch.), 78; Tomales, 4. *Los Angeles*—Redlands, 21; Santa Ana, 21 20. *San Francisco*—Oakland 1st, 66 15; San Francisco Calvary, 88; — Westminster (7 80 from sab-sch.), 43 35. *San Jose*—Milpitas, 2 50. 324 20

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 81 01; — 2d, 22; Freedom, 8; Pine Creek 2d, 4 50; Rochester, 4 13; Tarentum, 16. *Blairsville*—Braddock 1st, 60; Laird, 5; Ligonier, 7 78; Manor, 4; Murrysville, 9; Pleasant Grove, 4; Plum Creek, 10. *Butler*—Allegheny, 2; Harrisville, 3; Middlesex, 8; Summit, 6. *Carlisle*—Mechanicsburg, 8 05; Mercersburg, 26 71; Rocky Spring, 6; Saint Thomas, 6 25; Wells Valley, 63 cts. *Chester*—Bryn Mawr, 286 02; Middletown, 14 20; Wayne, add'l, 10. *Clarion*—Beech Woods, 41 01; Edenburg, 27; West Millville, 3. *Erie*—Bradford 1st, 58 56; Concord, 2; Fairview, 5; Fredonia, 2 66; Hadley, 1 50; Irvineton, 6; Meadville 1st, 8; — 2d, 12; Oil City 1st, 32; Sandy Lake, 4; Titusville, 24 67. *Huntingdon*—Altoona 2d sab-sch., 2; Houtzdale, 3 81; Lower Tuscarora, 11 05; Mifflintown Westminster, 33 75; Mt. Union, 17; Penfield, 5; Pine Grove, 4 31; Spring Mills, 2; Winterburn, 3. *Kittanning*—Bolling Spring, 5; Ebenezer, 10; Srader's Grove, 6 60; West Glade Run, 10; Worthington, 10. *Lackawanna*—Carbondale, 81 51; Great Bend, 6; Orwell, 2 50; Scranton Green Ridge Ave., 68; Towanda 1st, 66 13; Wyalusing 1st, 6; Wyoming, 16. *Lehigh*—Catasauqua Bridge St., 10; Easton Brainerd, 153 15; Shenandoah, 9 19; White Haven, 15. *Northumberland*—Derry, 4 75; New Columbia, 4 13; Washingtonville, 6 80. *Philadelphia*—Philadelphia 3d, 25; — Tabernacle, Miss H. M. O., 10; Woodland, 315 12. *Philadelphia Central*—Philadelphia Alexander, 92 38; — Gaston, 18 62; — Memorial, 104 50; — Olivet, 40 50; — Oxford, 126 60; — Princeton, 96 01. *Philadelphia North*—Conshohocken, 4; Hermon, 40; Newtown, 54 60; Port Kennedy, 4; Torresdale Macalester Memorial, 5. *Pittsburgh*—Bethany, 13 65; Hebron, 25; Mansfield, 23 70; Middletown 1st, 22; Mt. Olive, 5; Pittsburgh Covenant, 13; — East Liberty, 40; — Law-

renceville, 29 54; Raccoon, 26 53; Verona, 5 60; West Elizabeth, 8. *Redstone*—Jefferson, 2; McKeesport, 202 60; Pleasant Unity, 3; Sewickley, 6; Uniontown, 173 15. *Shenango*—New Brighton, 122 76; Petersburg, 3; Pulaski, 4. *Washington*—Claysville, 23 54; Forks of Wheeling, 19; Limestone, 4 65; Unity, 2; Washington 1st, 25 29; Waynesburg, 8; Wheeling 1st (10 from sab-sch.), 43 95; — 2d, 16 87. *Wellsboro'*—Allegany, 1; Coudersport, 7 28; Port Allegany, 93 cts. *Westminster*—Cedar Grove, 5; Chestnut Level, 15 33; New Harmony, 2; Union, 25; York 1st, 304 36. *West Virginia*—Clarksburg, 4. 3585 37

SOUTH DAKOTA.—*Central Dakota*—Blunt, 5 75; Brookings, 6 65; Huron 1st, 45 83; Onida, 1 35. *Southern Dakota*—Bridgewater, 6. 65 58

TENNESSEE.—*Holston*—Jeroldstown, 1; Jonesboro', 28 92; Timber Ridge, 2. *Union*—Hopewell, 1 25; Knoxville 4th, 26 30; Shannondale, 13. 67 47

TEXAS.—*North Texas*—Seymour, 65 cts.; Throckmorton, 75 cts. 1 40

UTAH.—*Montana*—Bozeman, 33 30; Hamilton, 2 50; Helena 1st, 106 20; Spring Hill, 1 50. 143 50

WASHINGTON.—*Idaho*—Walla Walla, 2. *Puget Sound*—Port Townsend 1st, 9 65. 11 65

WISCONSIN.—*Chippewa*—Hudson 1st, 11. *La Crosse*—La Crosse 1st (2 17 from sab-sch.), 4 36. *Milwaukee*—Ottawa, 91 cts.; Waukesha 1st, 29 45. *Winnebago*—Appleton Memorial, 11 50; Shawano, 9 25. 66 47

From the churches..... $13,002 29

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., 50; A friend, Larned, Kan., 2; Friend in Lancaster, Ohio, 10; Mrs. Helen D. Mills, Pa., 25; Donation for coal, Perth Amboy, 159 93; Miscellaneous, 125; Rev. S. H. Stevenson, Ill., 3; "J.," Neb., 10; "H. R. M.," Ill., 5; Rev. John C. Young, Pa., 200; Mrs. M. A. Hood, Minn., 80; "Thank-offering from O. P. H.," 2 50; Rev. L. J. Matthews, Mo., 2; Reuben Frame, Ill., 5; Mary B. Cratty, Ohio, 10; "E. N. D.," Minn., 2; Miss Harriet J. Rodgers, N. Y., 25; Rev. and Mrs. J. H. Blackford, Ohio, 4; "Hapland," Chicago, 100; "M. and M.," Santa Barbara, 5; Mrs. A. H. Kellogg, Wis., 5; Rev. J. M. Leonard, Osaka, Japan, 3; Rev. W. I. Tarbet and wife, 1 20; Mrs. C. A. Taylor, Ill., 3; William Schramm, Neb., 1 80; "C., Pa.," 6..... 845 43

Interest from permanent fund..... 501 81

Interest transferred from centenary fund..... 919 00

Interest from Latta fund (Synod of Ohio)..... 41 67

For current fund..... $15,310 20

PERMANENT FUND.

(*Interest only used.*)

Legacy of Andrew Martin, Centre Co., Pa. (less tax), 380; Legacy of William Grimes, Morgan Co., Ohio, 50; Donation Newtown church, Crawfordsville Presbytery, 1; Satisfaction of mortgage, 2000..... 2,431 00

Total for October..... $17,741 20

Total for current fund since April 1, 1890..... 71,175 61

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1890.

BALTIMORE.—*Baltimore*—Baltimore 12th sab-sch., 26 03; — Breckenridge Mission sab-sch., 10 25; Franklinville, 5. Zion sab-sch., 14 50. *Washington City*—Washington City Metropolitan, 12 37; — Western sab-sch., 75 66. 144 01

COLORADO.—*Boulder*—Cheyenne, 14; Valmont, 12 cts. *Denver*—Denver Westminster sab-sch., 35. *Gunnison*—Leadville, 15 15. *Pueblo*—Pueblo, 1 44. 65 71

COLUMBIA.—*Idaho*—Spokane Falls 1st, 16 55; Walla Walla, 2. *Oregon*—Albina (sab-sch., 12 16), 16 16. *Puget Sound*—Union Ridge, 5. 39 71

ILLINOIS.—*Bloomington*—Gibson City sab-sch., 9 13; Mansfield sab-sch., 2 96. *Chicago*—Chicago 1st, 21 03; Evanston, 21 51; Joliet Central (sab-sch., 64 51), 105. *Freeport*—Belvidere sab-sch., 20. *Mattoon*—Palestine sab-sch., 1 25. *Rock River*—Princeton, 17 66; Woodhull sab-sch., 5. *Springfield*—Piagah, 2 84; Unity, 97 cts. 207 35

INDIANA.—*Crawfordsville*—Bethel, 4 63; Waveland, 5 33. *Fort Wayne*—Ossian, 3 60. *Muncie*—Wabash sab-sch., 15. *New Albany*—Madison 2d, 7. 35 56

INDIAN TERRITORY.—*Choctaw*—Wheelock, 1 00

IOWA.—*Cedar Rapids*—Wyoming, 1 65. *Des Moines*—Des Moines Central (sab-sch., 28 77), 46 61. *Fort Dodge*—Alta, 3 77. *Iowa*—Keokuk Westminster, 4 37; Mediapolis, 75 cts.; Ottumwa, 10. 67 15

KANSAS.—*Emporia*—Argonia, 2; Brainerd, 7 10; Burlington sab-sch., 4 05; Clear Water sab-sch., 3; Ewell, 3; Indianola sab-sch., 1; Mayfield, 2; Silver Creek, 1; Slate Valley, 2; Walton, 1 45. *Larned*—Hugoton sab-sch., 3 35. *Neosho*—Garnett, 3; Scammon, 3 30; Weir City, 1 70. *Osborne*—Phillipsburg, 3. *Solomon*—Cheever, 2. 42 95

MICHIGAN.—*Detroit*—Detroit Westminster, 9 69. *Grand Rapids*—Grand Rapids 1st sab-sch., 20. *Kalamazoo*—Buchanan sab-sch., 11. *Petoskey*—East Jordan sab-sch., 2 30. *Saginaw*—Taymouth sab-sch., 3 59. 46 58

MINNESOTA.—*St. Paul*—St. Croix Falls sab-sch., 10 50; St. Paul House of Hope, 55 84; Stillwater sab-sch., 7 93. 74 27

MISSOURI.—*Kansas City*—Clinton, 10. *Ozark*—Springfield Calvary, 20 59. *Platte*—Oregon, 6 56; Rosendale, 1 54. *St. Louis*—St. Louis 2d Ger., 1; — Glasgow Ave., 3 45. *White River*—Harris Chapel, 4. 47 14

NEBRASKA.—*Hastings*—Nelson, 40 cts. *Nebraska City*—Lincoln 2d, 7 36. 7 76

NEW JERSEY.—*Elizabeth*—Elizabeth 1st sab-sch., 44 42; Roselle, 3 99; Woodbridge, 12. *Jersey City*—Rutherford, 31 15. *Monmouth*—Farmingdale, 10. *Morris and Orange*—Pleasant Grove, 15. *Newark*—Newark 2d, 12 49; — Calvary, 2 11; — High St., 27 13, sab-sch., 17 51; — Park, 13 33; — Roseville, 67 42; — Wickliffe, 10 25. *New Brunswick*—Princeton 1st, 16 66. *Newton*—Harmony, 10. *West Jersey*—Bridgeton 1st sab-sch., 12. 305 46

NEW YORK.—*Albany*—Albany State St., 16 80. *Binghamton*—Binghamton 1st, 51 90; Conklin sab-sch., 9 94. *Boston*—Houlton sab-sch., 10; Quincy, 4. *Brooklyn*—Brooklyn 1st, 137 34; — Memorial, 15 71. *Buffalo*—Buffalo Bethany, 9 16; — Westminster, 11 37; Lancaster, 5. *Champlain*—Essex sab-sch., 7; Plattsburg, 8 32. *Chemung*—Big Flats, 28. *Columbia*—Hillsdale sab-sch., 1 72. *Hudson*—Middletown 2d, 1 73; Nyack, 10. *Long Island*—Moriches, 3 61. *New York*—New York Harlem, 41 69; — University Place, 241 63; — West Farms, 35 cts. *North River*—Freedom Plains sab-sch., 16 40. *Rochester*—Ogden, 1 13; Rochester Emmanuel, 2 11; — Westminster sab-sch., 6 58. *St. Lawrence*—De Kalb, 2. *Syracuse*—Lenox sab-sch., 26. *Troy*—Hoosick Falls, 23 92; Lansingburg Olivet, 11 60. *Utica*—Lowville sab-sch., 15; Oneida, 8 71; Utica 1st, 20 88; Waterville sab-sch., 86 25. *Westchester*—Sing Sing, 22 50. 807 75

OHIO.—*Bellefontaine*—Bellefontaine, 3 25. *Chillicothe*—Waverly, 5. *Cincinnati*—Sharonville, 4; Springdale, 13 25. *Cleveland*—Ashtabula sab-sch., 10; Cleveland 1st, 8 95; — Euclid Ave., 13 96; Willoughby, 3 44. *Dayton*—Dayton 3d St., 318; Eaton sab-sch., 5. *Lima*—Wapakoneta, 5. *Marion*—Berlin, 2 50; Liberty, 2. *Portsmouth*—Hanging Rock, 7 08; Winchester sab-sch., 13. *St. Clairsville*—Beallsville sab-sch., 5; Bellaire 2d, 6; Wheeling Valley, 5. *Steubenville*—East Springfield (sab-sch., 3 50), 7 10. *Zanesville*—Granville, 17 87. 455 40

PACIFIC.—*Los Angeles*—Los Angeles 1st, 30 71; Montecito sab-sch., 6 14. *San Francisco*—San Francisco Calvary, 41 35. 78 20

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 5; New Salem, 8. *Blairsville*—Blairsville sab-sch., 21; Murrysville, 3; New Alexandria sab-sch., 3 50; Parnassus sab-sch., 33 75. *Butler*—New Hope, 3. *Carlisle*—Dickinson, 3; Millerstown sab-sch., 13 60; Wells Valley, 21 cts. *Chester*—Avondale sab-sch., 18 85. *Clarion*—Mt. Pleasant, 1. *Erie*—Hadley, 2; Irvington sab-sch., 2 98. *Huntingdon*—Altoona 2d sab-sch., 2; Gibson Memorial sab-sch., 16; Houtzdale, 1 27. *Kittanning*—Kittanning 1st sab-sch., 10. *Lackawanna*—Kingston sab-sch., 33 74; Orwell, 1 75; Scranton Washburn St. sab-sch., 75 04; Wilkesbarre 1st, 76 21; — Grant St. (sab-sch., 8 84), 14 13. *Lehigh*—Hazleton sab-sch., 50. *Philadelphia*—Philadelphia Mariner's, 5; — Woodland, 151 39. *Philadelphia North*—Springfield sab-sch., 9. *Pittsburgh*—Knoxville, 6; Pittsburgh East Liberty, 10. *Redstone*—Jefferson, 1; Rehoboth, 13 50. *Shenango*—New Brighton, 17. *Washington*—Mt. Olivet (sab-sch., 12 77), 16 77; Washington 1st, 12 65; Wellsburg sab-sch., 11 43. *Wellsboro'*—Knoxville (sab-sch., 4), 6. *Westminster*—Columbia, 6 90; New Harmony sab-sch., 5 34; Slate Ridge sab-sch., 11; York 1st sab-sch., 76 50. 758 51

SOUTH DAKOTA.—*Central Dakota*—Brookings, 4 80

TENNESSEE.—*Holston*—Jonesboro' (sab-sch., 7 36), 19 28; Mt. Bethel, 8; Timber Ridge, 1. *Union*—Knoxville 4th, 24 80. 53 08

TEXAS.—*North Texas*—Seymour, 1 00

UTAH.—*Montana*—Butte City sab-sch., 42 75

WISCONSIN.—*La Crosse*—Bangor sab-sch., 5. *Lake Superior*—Stalwart, 51 cts. *Madison*—Baraboo sab-sch., 2 37. *Milwaukee*—Cedar Grove sab-sch., 3; Ottawa, 31 cts. 11 19

Total from churches, October, 1890..... $2,185 11

Total from Sabbath-schools, October, 1890..... 1,112 22

Total from churches and Sabbath-schools, October, 1890..... $3,297 33

MISCELLANEOUS.

George B. Troub, Princeton, N. J., 270; Lakefield sab-sch., Minn., 4 10; Rev. S. H. Stevenson, McLean, Ill., 2; Daniel W. Hoyt, Sennett, N. Y., 50; T. M. Morrison, Princeton, N. J., 5 25; Delta sab-sch., Ontario, Canada, 4; Diamond sab-sch., Kan., 2; Wright sab-sch., Wichita, Kan., 5; Silver Ridge sab-sch., Neb., 3 45; Maitland sab-sch., Fla., 4 58; Rev. David Brown, Sanford, N. C., 50 cts.; Carbonate sab-sch., S. Dak., 2; Kimbral sab-sch., Minn., 2 37; Herman sab-sch., Minn., 50 cts.; Home sab-sch., Dancey, Wis., 4; G. T. Dillard, Columbia, S. C., 15 cts.; W. P. Wilson, Petoskey, Mich., 1; W. H. Long, Franklinton, N. C., 1 50; M. H. McLeod, Iowa, 3 28; Rev. J. H. Dulles, Princeton, N. J., 10; T. W. Synnott, Wenonah, N. J., 200; Mrs. H. Louise Sackett, Ann Arbor, Mich., 100; Jane Yates, Mesopotamia, Ohio, 5; Miss Caroline Willard, Auburn, N. Y., 600; A. M. Bodwell, Shetland, Mich., 2; Rev. J. M. Leonard, Osaka, Japan, 2; Mrs. R. A. W. Smith and Mrs. Mary E. De Voe, New Hartford, Conn., 30; Rev. W. L. Tarbet and wife, Ill., 1 80; Wm. Schramm, Kearney, Neb., 60 cts.; C., Pa., 1..... 1,050 78

Total receipts, October, 1890..... $4,348 11
Amount previously acknowledged..... 63,425 87

Total contributions since April 1, 1890..... $67,773 98

C. T. McMULLIN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

CHRISTIAN GIVING.—The difference between *worldly* giving and *Christian* giving is wholly one of motive; and motive, like many powerful forces, works often out of sight. A rich man is approached by a friend whom he holds in great esteem, with a request for a donation to some good work. He is quite indifferent to the cause, but to give pleasure to his friend he hands him a check for a hundred dollars. The same request is made to a Christian man. He examines into the matter, weighs its merits, considers his share of responsibility to God for the success of this undertaking, and praying for a blessing on his gift, adds a like sum to the fund. Wherein is this hundred dollars better than the first? In reply, let us picture two cannon balls lying side by side. They are of the same size, quality and weight. A soldier comes up, and seeing the enemy approaching, seizes one of these balls, and exerting all his strength, sends it rolling towards their ranks. It bounds along rapidly for a moment, possibly striking and maiming one man in its course, and then rolls aside harmlessly. A wiser comrade loads a cannon with the second ball. There is powder back of it; gravitation has no power over its course. Swiftly it speeds upon its deadly mission. May not these two balls typify the gift which is sent out by the strength of man, and that which has prayer at its back to speed its flight with the power of God? Oh for more consecrated gifts!

A consecrated gift implies a consecrated giver. If every Christian tithed his income upon his knees, our churches and missionary societies would no longer seek their revenues through teas and cantatas and bazaars. On the contrary, the command of Moses to the children of God would once more ring through the land, "Let neither man nor woman bring any more work for the offering of the sanctuary. So the people were restrained from bringing."—*Occident.*

When Andrew Fuller went into his native town to collect money for foreign missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I'll take nothing for this cause, seeing it's I," and handed the money back. The man was stung, but in a moment recovered himself and said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus."—*Presbyterian Record for the Dominion of Canada.*

THE CHURCH
AT HOME AND ABROAD.

FEBRUARY, 1891.

CONCERT OF PRAYER.—The Secretaries at the Mission House have sent us an unusual amount of interesting and important matter, bearing upon the subjects recommended by them for study and prayer in February: *The Indians of the United States; China*, the oldest and most populous of empires. Of the former there are left to our Christian care and conscience only a quarter of a million; the latter contains the homes of three or four hundred millions. May we despise the former, as subjects for missionary labor, because they are so few? But they are men, with immortal souls; they are *among us*, and will get the gospel of salvation from none unless from ourselves. We have the land of their ancestors; we have forced them from it; we lavish money and lives of brave men to subdue them; far less money and fewer lives will save the few that are left. How clearly and forcibly is this shown on pages 125–134!

And may we forget China because it is so far away? It fronts our western coast as Europe our eastern, and commerce and steam and electricity have set it practically much nearer to us than were New England and Virginia to old England and Holland when our fathers came thence. The Pacific ocean is not so obstructive a barrier between the grand old empire and the young great republic as their separating channel once was between France and England. There is no distant land now on this planet. There are no foreign countries. All men are our neighbors. The Chinese are our brothers. They have not a little of commercial value and of ethical and administrative ideas which we can gain by friendly intercourse with them; and we have what they most need, and what our Lord and theirs has given us in trust for them. It is his pierced hand that points across the great ocean, while his clear voice bids us lift up our eyes and look on those wide fields white for the harvest.

COLLEGES AND ACADEMIES.—The day of special prayer for these, and for all youth and children in schools of every grade and for their teachers (Wednesday, January 28), will come just when this number should have reached most of its subscribers in the United States. We may be quite sure that none of them will remember that day with more interest and earnestness than missionaries in other lands. No other workers for Christ look now with more prayerful longing to these educational institutions than missionaries who feel so painfully the need of reinforcements for their work, and who know how many youth in these institutions have chosen that for their life-work, or are prayerfully considering the question whether it is in that work that the Lord hath need of them.

And surely Christians at home will remember our colleges and schools in Syria,

in China, in Persia, in Siam, and in all other missions, on that day of prayer. One and the self-same divine Spirit will be present in them and in our home institutions, ready to do his own saving work in them all.

In view of these considerations our readers will take special interest in what the secretary of the Board of Aid for Colleges and Academies has sent us for publication in this number. See page 151.

For like reasons we ask special attention to what the secretary of the Board of Education has sent us. See page 153.

"Rice Christians."—A pleasant turn of that old taunt is made by one of our Foreign Mission secretaries, on page 135. And what a hopeful view is that which he illustrates from the rice-plant's way of growing! It is a parable much like that which Christ spoke of the mustard seed.

Fitly following that note is one equally suggestive concerning the 209 native Christian ministers in China. Only a handful? "A handful of corn in the top of the mountain—the fruit thereof shall shake like Lebanon."

But when you have read those two notes, you will keep on down that and the following pages, finding a gem or a nugget in every note. Then on and on you will read of *Model Missionary Babies; The Crown of the Conference; Two Gateways,* through which Dr. Mitchell's vivid pen shows us how civilization and Christian ideas are pouring into China; *Heathen Prayers*—so different from Christian prayers to Jehovah, as Dr. Atterbury shows; *Intellectual Wants of the Chinese,* shown by the distinguished scholar Dr. Martin; *Missionary Success in China,* by Rev. J. N. Smith; and Dr. Nevius' earnest seconding of the Missionary Conference's call—*Will the Church hear it?* Surely all who read what the secretaries have thus sent us to study in February will be moved thereby to earnest concert of prayer for the coming of Christ's kingdom in China.

Rev. George V. Reichel, of Brockport, N. Y., writes of a successful rousing of his church to interest in the freedmen. At an annual *praise-meeting* of their Ladies' Missionary Society, one of the elders gave a most practical and vigorous address on the needs of the freedmen. At the close he suggested a united effort of the people in that church "to support one or more colored students." The pastor and people heartily concurred in the suggestion, and "two scholarships are nearly provided for" in Scotia Seminary.

Dr. Ellinwood, in the foreign mission notes, gives excellent advice to Presbyterian Young People's Societies of Christian Endeavor, and their own Dr. Clark gives exactly the same advice on page 178. There can be no question about the propriety and wisdom of the course thus recommended.

Rev. Jeremiah Oldfather, missionary to Persia, now on a furlough in this country, is *resting* by doing vigorous and fruitful work. With the co-operation of his friend C. H. Little, an Illinois pastor, he has lately made addresses in about twenty places in that state, at two of which conventions were held. He has written, "I am quite sure this presbytery [Bloomington] is working well on foreign missions. Efforts were made to increase the circulation of The Church at Home and Abroad, and the different circulars of the Board were distributed. Mr. Little is quite enthusiastic, and I again assure you of much good done in a quiet way."

The latest letters from Syria announce that cholera has appeared in Tripoli, but the missionaries there were all in good health.

Rev. J. H. Bryson, D.D., of Huntsville, Ala., responds most kindly to our request for information to be given to our readers concerning the work of the Presbyterian Church in the United States. His article on the *Evangelistic Work* of that Church (page 113) will surely interest our readers, and move them to prayer for God's best blessing upon a work so wisely and generously planned and so vigorously begun.

A pastor in Illinois sends the names of twelve subscribers and a check for ten dollars, in a letter in which he says, "The Church magazine grows better each year. Will send for another dozen in a few days."

We print this not on account of its commendation, although that is very comforting and encouraging, but on account of its promise of "*another dozen in a few days.*" That is a capital idea: sending subscribers by the dozen. In smaller churches half dozens are good, and our Business Superintendent will gladly accept half dozens, or dozens and a half, from churches of any size.

That offer of six copies for five dollars does not mean eighty-eight cents a copy for all subscribers. It means that any minister or any man or woman or boy or girl who will take pains to get six subscribers, and send their names in one order with five dollars, shall have the six copies sent to those six people. This Illinois man understood it. Some have misunderstood.

This is a nice way for any person to do: find five people who will take the magazine at *one dollar*, and then think of some worthy person who, you are sure, would be glad to read it, but is not able to pay for it, and add that name to your list. Some like to do such things and let nobody but God know who does it. But if you think that the person thus favored would like to know who has been so kind, by all means tell him.

Some of the Home Mission letters in this number are of more than ordinary interest. What an encouraging showing is that on page 167, for the Indian churches in South Dakota! Those *Presbyterian Workers* in Wallace, Kansas, are evidently the kind of women whom Paul liked—such as "labored with him in the gospel." They ought to have a man to lead them and preach to them, as they so greatly desire. Shall not they be helped to get and to sustain one?

And is not that "*a plucky little church,*" as the secretary has designated it, who sent us that extract?

How well that Wisconsin letter puts "*the responsibility and privilege*" of giving to the cause of home missions!

Good News from Texas indeed that is which Dr. Little tells on page 168; and on the same page, what an opportunity in *Oregon* is shown! The *Washington* letter shows what it is to do mission work amid the deep snows of that remote new state, and how bravely the missionary is doing it. On page 169, conversions among Mormons in Utah are reported. Then coming across the continent to the old state of New York, see what work Mr. Hansman is doing among the people who have come from old countries of Europe to find the privileges and opportunities of happy America. We should not call such people *foreigners.* They are our sort of folks, and we ought to make them feel at home.

The letter from Alaska is one which mothers will love to read to their children,

and which any man, with a heart in him, need not be ashamed to read with wet eyes.

Finally, the two letters from California and Michigan show what can be done where "the people have a mind to work," and how a wise man can profit by a gentle, silent hint from a wise woman with whom he has the happiness to live.

If there is any better reading in this magazine than in these Home Mission letters—well, then it is a magazine to be proud of.

THE AMERICAN BOARD ALMANAC OF MISSIONS, FOR THE YEAR 1891, like its predecessors, besides the astronomical calculations and facts appropriate and convenient in an almanac, contains much statistical and other information concerning the work of missions.

This information is not limited to the work of the Board which issues this admirable annual. It is a very convenient manual for Christians of all denominations. It may be obtained from Charles E. Swett, 1 Somerset Street, Boston. Price, 10 cents a copy, post paid; $1 per dozen.

The *Baptist Missionary Magazine* asks:

Will it be presumption to inquire whether education has not been unduly exalted in Japan in connection with mission work, not perhaps in itself considered, but *in proportion* to evangelization and by the foreign missionaries, too? Look at the facts. There are now in Japan 203 male missionaries. Out of these seventy-five are engaged wholly in educational work; other seventy-eight are engaged partly in educational and partly in evangelizing work, giving to the former from two to four hours a day; eight are in miscellaneous work, thus leaving *only forty-two* for evangelization exclusively.

We have not understood that our missionaries do any "educational work" that is not "mission work." We have supposed that Christian mission schools are the very best places for the most effective evangelizing. They are just Sabbath-schools lasting all the week.

A circular of the Indian Rights Association, lately issued, says:

Under the present administration of the Indian Bureau the Indian schools have been brought to a degree of efficiency never before reached. Old buildings have been repaired and enlarged and new ones have been constructed, a course of study has been devised and put into successful operation, a uniform series of text-books has been selected, the attendance has been largely increased, the morale of the teaching force greatly elevated. The testimony of General Morgan, Commissioner of Indian Affairs, who has just returned from a ninety-days tour of observation, of Hon. Daniel Dorchester, Superintendent of Indian Schools, who has been almost continuously in the field for more than a year and a half, of General Whittlesey, Secretary of the Board of Indian Commissioners, and of Professor C. C. Painter, of the Indian Rights Association, both of whom have recently returned from a visit of inspection, and of others who have personal knowledge of the subject, is explicit and emphatic as to the great improvement that has been wrought in the government schools, their present satisfactory condition and the hopeful outlook for the future.

In some cases, as in that of the Osages, Kaws, Poncas, Otoes, Pawnees and some other smaller tribes, almost every available child of suitable age is now in school, and within a comparatively short period there will be in these tribes a new generation of English-speaking people with scarcely a vestige of the Indian tongue or Indian customs remaining. But in many other instances, notably among the Navajos, Pimas, Apaches and others, the great mass of the children are yet unprovided with any proper school facilities and are growing up in ig-

norance, superstition and barbarism, making little progress and with little hope of improvement. What has already been accomplished for other tribes should be done for these. There can be no good reason given for delaying the work.

All this good work of the United States government in giving secular education to Indians does not supersede the work of the Church for them, but gives better opportunity for it and does not diminish the need of it.

Rev. F. B. Perry of Monrovia, Liberia, writes of the recent organization of a small church at Johnsonville or Peckpeh. One of its members was a Pessy boy from the jungles. He also mentions five native girls whom Mrs. Jennie E. Sharp, principal of the female department of Liberia College, has obtained. They are from five to eight years old, and are learning the English language rapidly. He says:

They are quite curiosities, as we do not see native girls among us, especially so many as five all together. They seem to be apt and bid fair for the future. The father of two of these little girls is from the far interior. His father was king, and he, instead of reigning there, took his people, having denounced the heathenish customs, cut his way through the war-paths and has come down to Mr. Jesse Sharp's farm on the St. Paul's river, about twenty miles from Monrovia. He declares that he is tired of "country-man's side," and that he wants to know "Macan-man's side," as he terms the change. He is now building a half town for his people just in the rear of Mr. Sharp's farm. I have been cordially invited up to see them by Mr. Sharp. I hope in the future to let you know more of them and this strange movement. Strange indeed, for who ever saw a native chief exchange his home for that of the Liberian! Mrs. Sharp says: "Some of the children (girls) I now have are direct descendants of the Wohumas described in Stanley's 'Dark Continent.' The father of two of the girls, Nahmah, has much influence in the Pessy and Barline countries. I now have five and am promised more."

BEAUTIFUL FEET AND HANDS.

The feet are pre-eminently the instruments of going. In the human figure, or in figures of animals, there may be much beauty in the forms, and more in the graceful movements, of the limbs; but doubtless the prophet's exclamation has the highly poetic thought of the beauty which vivid imagination adds to whatever is associated with happy experiences, particularly with the reception of joyful intelligence. We say, there is *music* in the *sound* of the footsteps of one whose coming is, for any reason, a joy. In like manner, if he be *seen* coming, at a distance, springing and leaping over the ground, his motion, his steps, his swift-stepping feet, would be the most beautiful of visible objects. This natural notion of a messenger fetching joyful tidings, and thereby clothed in superlative beauty to the eyes of those made happy by his coming, is easily transferred to those whose privilege it is to bear and proclaim God's messages of love and peace to mankind. The Christian Church accepts the poetic sentiment, and evermore sings it in one of her sweetest and most rapturous songs:

> How beauteous are their feet
> Who stand on Zion's hill,
> Who bring salvation on their tongues,
> And words of peace reveal!

What an idea of the preciousness of the gospel itself does it give, to see that such interest attaches to the messenger who brings it, the simple bearer of its joyful tidings!

Most affecting to the heart of such messengers are the innumerable illustrations and proofs of this which their experience gives, making it an unspeakable privilege to be a bearer of such heavenly tidings, even although it do involve a weight of responsibility to which no human powers, unaided by divine upholding, would be at all adequate. It is an unspeakable privilege to have one's voice, one's person, one's very footsteps, associated in the thoughts of many whom Jesus saves, with the words of that gospel wherewith he saves them.

The sacred interest which attaches to the heralds of the gospel is distributed upon the persons of all who co-operate with them, and all who in any manner, according to their several opportunities, propagate the gospel.

The warrior David, of old, established it for "a statute and an ordinance for Israel," that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." We recognize the equity of this rule. We deem the work of the sentry, the work of the commissary, the work of the surgeon, if well and faithfully done, no less honorable, as they are no less necessary, than the work of the soldier in the ranks, in the line of battle.

So is it in all co-operative enterprises, enterprises in which the activities and energies of large numbers are combined to effect a result in which they have a common interest. He whose action is last in the series, close to the finished product, may not monopolize either the honor or the joy. "He that soweth and he that reapeth" should "rejoice together."

Beautiful are the feet of the herald bringing joyful tidings, as we see him swiftly coming along the way. Beautiful also are the hands that carefully fastened the latchets of his sandals; that drew tight the girdle about his loins; that meet him weary at doors near which he runs, with needful refreshment; that are cheeringly waved to him as he swiftly passes; or that are reverently lifted up in prayer for God's blessing to prosper him and speed him on his way.

Paul never forgot, and he fervently often mentioned, the helpers of his ministry; "those women who labored with him in the gospel," "Clement and other his fellow-laborers, whose names are in the Book of Life," "Onesiphorus," who "oft refreshed him, and was not shamed of his chain," and many more whom in his epistles he commends by name to the grateful affection of the churches.

So also, now and always, do all share the blessedness, and shall share the ultimate rewards of labor for propagating the gospel, who take their parts, whether near or remote, whether obscure or conspicuous, according to God's providential determining—cheerfully accepting the positions and faithfully doing the work which he assigns.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

THE FIELD SECRETARY.

The Board of Foreign Missions has responded to a recommendation of the last General Assembly by appointing a field secretary to promote certain objects which cannot well be accomplished from the office in New York. One does not realize at how great a disadvantage the work of foreign missions is placed, till he remembers the vast service which is rendered to the general cause of home missions by the large corps of synodical superintendents scattered through all the synods from ocean to ocean.

By the general superintendence and stimulus rendered by these worthy men, the cause of home missions is kept in constant and vital contact with the churches. Their knowledge of the work is increased, their gifts are stimulated, the collections of the vacant churches are looked after, Sabbath-schools are interested and woman's work is promoted.

Not so with foreign missions. There is no one to look after all these general interests nearer than the eastern seaboard. And even if it were possible for the secretaries to leave their administrative work for tours in the West, it were the worst possible economy to spend a day in expensive travel for every hour of actual service.

In selecting Rev. Thomas Marshall as a field secretary, with special reference to the western field, the Board has had respect to his many qualifications for the peculiar work to which he is called. He has been a pastor, and has a warm sympathy with pastors. He has been a synodical missionary, and has proved himself an organizer. He has visited many of the foreign mission fields, and been filled with intelligent enthusiasm by the white and bending harvests and the awful lack of laborers. He has shown his power to communicate to churches, presbyteries and synods something of his own deep sense.

The most serious objection that has been raised has appeared in the question "What is one among so many?" The inadequacy is, alas! too true; but that is the poorest of reasons for not attempting at least the work that one can do.

Two circumstances are greatly in the field secretary's favor. First, that not the Board, but the presbyteries and the Assembly, took the initiative. However deeply the Board may have felt the need of such help, it preferred that the movement should come from the churches; it affords an assurance of their hearty co-operation. The second happy circumstance is that the salary of the secretary is to be met by contributions outside of the Board. This new agency has long been needed as a vinculum to bind together in vigorous co-operation the foreign missionary committees of the presbyteries. We bespeak the hearty support of these committees and of the churches.

Mr. Marshall has already entered upon his work, making Chicago his headquarters. Fortunately he has secured a desk in the headquarters of the Woman's Board of the Northwest, at 48 McCormick's Block. No other one spot in all the West has been the centre and source of so much inspiration to the cause of foreign missions.

Never have the reports from the Shantung mission been more encouraging than those which are coming to hand with every mail. The meeting of presbytery held at Wei Hien, in connection with the annual missionary meeting about the 1st of November, was one of unusual interest. An old missionary who had been absent ten or twelve years from the field, but who had just returned in time to attend this meeting, expresses the astonishment and the joy which filled her mind and heart when she saw the strong force of nearly forty missionaries full of enthusiasm and of hope; with them, also, a goodly number of

earnest native preachers. Several little boys whom she had taught in a school in other years had now grown to be Christian young men, and two of the number were included in the five who were ordained by the laying on of hands of the presbytery. Two men had graduated at the Tungchow College, whose president, Dr. Mateer, gave the charge and offered the ordaining prayer. It was a touching scene, filling the hearts of all the missionaries with unspeakable hope and gratitude. The presbytery has entered upon a new and improved plan of support for its native pastors. It has now twenty organized churches upon its roll, and at this late meeting four or five more applications were made for organization of churches. Four hundred and fifty-eight additions to the churches were reported for the last year. Meanwhile, it is estimated that there are 15,000 inquirers in the different districts. Great good has been accomplished within the bounds of the presbytery by Christian schools, and the mission are more than ever impressed with the importance of pushing forward this work. The people welcome the little primary school under the care of a native teacher, and in repeated instances the school has proved the nucleus of a blessed work.

While speaking of schools in the Shantung province, we wish to remind our readers that it is in school work that retrenchments are most apt to be made. When, at the beginning of each year, the Board is called upon to cut down its work to the measure of its receipts, the salaries of missionaries, expenses for rent, the allowance to native helpers, etc., cannot be reduced, but a school can be closed or an application to open a school can be declined. Such work suffers, not because it is less important, but because it can possibly be curtailed. May we not hope that the gifts of the churches and of young people's societies, given through the Board's treasury, and without too many conditions, will enable the Board to avoid retrenchment in this hopeful and economical form of work?

The noble work of Miss Alice Fletcher among the Nez Perces discloses great variety and a comprehensive spirit. Not only is she conferring a lasting benefit upon the Indians by securing for individuals definite and inalienable claims of land and by striving to promote the social, industrial and domestic welfare of the Indians, but she is endeavoring also to secure for them permanent religious privileges with perfect impartiality as between Christian denominations and between Protestant and Catholic. She is securing land grants for church purposes according to the choice of the people.

The Presbyterian Board of Foreign Missions is indebted to her for securing such allotments for the Indian congregations at Kamiah and Meadow Creek, and for efforts in the same line now in progress for still another station.

During some months residence among these Indians she has shown deep and appreciative sympathy with the noble missionary work of Miss S. L. and Miss Kate McBeth at Mount Idaho and Lapwai.

There is need of being thoroughly prepared to meet all forms of error, both on the foreign mission field and at home. The nations are flowing together in closer and ever closer intercourse, and the stock objections to Christianity and the plausible apologies for heathen systems are becoming current in all lands alike. Some months ago, while Rev. Mr. Berger was preaching in Bangkok in the presence of an intelligent prince of the royal line, he was interrupted by the question, "But how about Colonel Ingersoll's mistakes of Moses?" This question was asked in good English.

On a recent occasion a young pastor in a western state was one of a large company at a dinner. When conversation turned upon missions a lawyer who was regarded as something of an oracle asked with a sneer, "Why send missionaries to China, where they already have a better religion than we?" The young man had given special attention to the religions of the East, and he used well his opportunity. The lawyer

was not only silenced on that occasion, but he became a regular attendant upon the ministry of the man whose ability he had learned to respect.

"We hope that we shall not need many more missionaries from abroad to preach the gospel to the people of Japan," said some intelligent Japanese ministers not long ago. "Our own native preachers are coming to meet that want, but what we greatly need is more leaders. If you have men who can teach us how to meet the burning questions of the day, and especially how to deal with the assailments which are constantly made upon our faith, send them on, and the more the better."

Word reaches us from Syria that the Rev. and Mrs. William Jessup reached Beirut on November 30. We learn also that by permission of the government the publication of the *Neshra*, the Arabic newspaper, which had been suspended for seven months, was to be resumed.

Dr. Cust, in an able article in *Church Work* on "East Africa Missions," gives this succinct account of missionary fields contiguous to the Red Sea:

At Suakin there is a Roman Catholis mission, and a missionary of the Church Missionary Society from Cairo is temporarily located there. Much has not yet been done, but if the road be opened to Berber on the Nile, this may become an important position. Further down the Red Sea is the so-called Christian kingdom of Abyssinia, now under the protection of Italy, with entire toleration. The Swedish mission has long occupied a station at Mkullo among the Bogos or Bilin, and now will expand. The London Society for Promoting Christianity among the Jews have commenced their operations among the Falasha Jews. The Roman Catholics have long had an active mission among the Christians of the Abyssinian church. The British and Foreign Bible Society supplies translations of the Scriptures in Amharic, Bogos, Tigre and Falasha, in addition to the old liturgical Ethiopian. At the mouth of the Red Sea, but on the Arabian side, is Aden. Here there is a medical mission of the Free Church of Scotland, and there is an unoccupied station of the Church Missionary Society. It is impossible to limit the capacities of this place as a missionary post, for on one side is Arabia, in Asia, and on the opposite of the narrow sea the great Eastern Horn of Africa, known as the Somali land, occupied by Roman Catholics, but not by any Protestant mission, nor is the language represented by a Bible translation. Here is an opening for a new mission.

What a blessing that free Italy and not the old papal regime is now in power at this interesting period, when the Italian government is awakening to a spirit of conquest or diplomatic acquisition! The practical benefit of the great political change at home is the spirit of complete toleration which is extended to all mission fields under the Italian flag.

The editor of the *Medical Missionary Record*, 1182 46th Street, New York, desires to inform our readers that in his November number a portrait of Dr. Heron, late of Korea, appears, with a sketch; and in the December issue one of Dr. Van Dyck, of Syria, the oldest medical missionary in service. He will send copies of these pictures and sketches—the two for 15 cents.

The Shantung mission occupies one of the noblest mission fields of the Presbyterian Board. The stations are well distributed, an able corps of missionaries are on the ground, of whom both the veteran and the younger members of the mission are willing to "endure hardness as good soldiers." The country work has always been one of great promise and fruitfulness. On a recent tour among the country churches, Dr. Corbett received forty persons into the church on profession of faith, making ninety-two during the year. Sixty children have been baptized. "Wherever we have a school," says Dr. Corbett's letter of November 10, "there are inquirers and persons interested in the truth." He adds that "within the bounds of the presbytery about five hundred have been added to the church since the last annual meeting," and that "there are about twelve hundred hopeful inquirers, some of whom are soon to be baptized." "When I

"contrast the present with twenty-five years ago," says Dr. Corbett, "when we had no churches and long journeys were made without meeting any one interested in the truth, I cannot but feel thankful that my life has been spared to see the goodness and mercy of God in this land. Surely the prayers of his people have been heard and answered."

Rev. A. A. Fulton, of the Canton mission, has succeeded in creating a widespread and practical interest among the societies of Christian Endeavor in our own churches, and the influence of the movement which he has set on foot has extended to other denominations. His plan is that of a subscription of two cents a week. It is a very popular idea, as it is found entirely practicable by even those of the smallest means. Many hundreds of dollars have already been pledged, and we hope that the experiment may become universal.

While all have rejoiced at the enthusiasm and success of these organizations, there has been a feeling that they ought to be fruit-bearing institutions to a greater extent, and that their fruit should be devoted to the various branches of the Church to which they belong.

When all the great Christian denominations are undertaking such vast enterprises for the evangelization of the nations, they cannot afford to lose the help of the young.

It is valuable in itself, and it contains the destiny of the future.

Perhaps it is from a desire to save this vital force from being scattered that the Methodist as well as the Episcopal churches are organizing their young people into denominational bands.

But such practical methods as those proposed by Mr. Fulton may secure the same essential purposes and yet preserve the unity of the movement and its benefits to Christian union. Let that unity be preserved; and yet it were a fatal mistake to *educate the young away from that benevolent work of their own denominations which must soon fall to their care.*

We hope that all the Christian Endeavor societies in the Presbyterian Church will send to Rev. A. A. Fulton, Ashland, Ohio, for his little pledge books for foreign missions.

Dr. Clark, of the American Board, penned recently a timely editorial note on the privileges of wealth. It was inspired by two liberal givers who had sent checks of a thousand dollars each, after reading the reports of the annual meeting of the Board at Minneapolis. It is indeed a privilege to be able to write a thousand-dollar check for a great and noble object, the greatest in this world, and yet not feel the loss in the slightest degree. Nay, it is a great privilege to be able to give a generous sum which one does feel in some degree, and yet is not at all embarrassed. And how many thousands there are of such persons in the Christian Church at the present time!

When the wants of a great Board are reported, and the public is informed that contributions have steadily declined for months and even years, general solicitude is expressed, sympathizing pastors who have tried to do their duty are perplexed and wonder what more can be done. Faithful little bands of Christian women are anxiously praying over the subject, and are sad at the outlook, and perhaps have a feeling of helplessness. But meanwhile there is a class who need have no perplexity and no anxiety,—who may even answer their own prayers at once, and feel much happier in having accomplished one of the very best objects for which money is given.

How very unequal are the allotments of human life! Why is it that some are born to poverty and others to wealth? Why is it that some are prospered apparently by what men call luck, while others, though with equal foresight, are unfortunate in every venture? Why these differences in the providential ordering of human lives, unless it be that the world may be made better by the sympathy of the strong toward the weak, by making the world the theatre in which the Christ-like virtues shall find illustration? It ought not to be difficult to discover the

destined working of this great law in a matter where we have not only a suggestion but a positive command—the command to go forth and make all nations sharers of that which we have so freely received.

The mockery of hoarded wealth is constantly illustrated when the probate of some great bequest becomes the signal for entering upon long and expensive litigation, in which heirs at law are led to engage perhaps by their own impulse, but sometimes by the instigation of others, and that which might have accomplished much good becomes a bone of contention, and sometimes of scandal.

The following, copied from the *Young Men of India*, published in Madras as an organ of the Young Men's Christian Associations which have been established in India within the last two or three years, is full of inspiration. What a blessing is this establishment of branch associations in a country like India! It reaches out toward native young Christians not only, but also toward young men who go out from Christian lands to engage in business. These it saves from probable decline in spiritual life, until, finding very little of conventional Christian sentiment to support them, they become dissolute, immoral and a disgrace to the Christian name. It points out to these young men from the start a more excellent way. It provides that some Christian friend shall meet them with a hand of fellowship, and say, "Come with us and we will do you good." It enlists them in high and worthy Christian endeavor from the beginning. All this is simply practical Christian wisdom; it is getting the start of the devil, and at the same time making a Christian ambassador who shall proclaim the truth.

Then, as to the native Christians. The association gives them a strong tie; it enables them to feel the force of a fellowship which belts the globe; it holds up to them the idea that in Christian lands far away are those whose hearts beat in unison with their own; it stimulates them to their best effort.

God bless the Young Men's Christian Association work of India, and those in our own land who have inaugurated it and are praying for its advancement!

The number of members on the roll of the Madras Young Men's Christian Association has increased from 85 at the end of April last to 165, showing an increase of 80 members during the last quarter. Out of the 165 no fewer than 50 are active members. The analysis of members is as follows: Indians 106, Eurasians 36, Europeans 19, Karens 3. Students of course predominate, numbering 67, the rest being made up of bankers 2, secretaries 3, barristers-at-law 2, physicians 2, soldiers 4, teachers 21, clergy 5, merchants 6, clerks 16, engineers 4, catechists 2, and others. The analysis is interesting as showing the representative character of the organization. The European and Eurasian element will, we feel confident, be strengthened still further, as the association is fortunate in having several enthusiastic members representing these classes.

MISSIONARY CALENDAR.

DEPARTURES.

From New York, for Brazil Mission, December 13, Miss Clara E. Hough; for Kolhapur Mission, December 13, Rev. G. H. Ferris and wife and child (returning).

From San Francisco, for Korea Mission, December 18, Rev. and Mrs. W. E. Baird.

ARRIVALS.

From Tripoli, Syria, November 11, Rev. F. W. March.

From Osaka, Japan, December 8, Rev. C. M. Fisher and family.

From Kyoto, Japan, December 8, Mrs. J. P. Porter and child.

From Kanazawa, Japan, December 8, Miss F. E. Porter.

HOME MISSION NOTES.

BY THE SECRETARIES.

THE SERMON BEFORE THE COLLECTION ILLUSTRATED.—The following card is a specimen of thousands we send to pastors, when they desire them, to aid them in taking up collections.

$800 supports a Missionary for a Year.

"How shall they hear without a preacher?" "And how shall they preach except they be sent?"—Rom. 10:14, 15.

THE BOARD OF HOME MISSIONS
OF THE
Presbyterian Church in the U. S. A.
OFFICE: 53 FIFTH AVENUE, NEW YORK.

Name,.....
Address,.....
Amount, $~~100~~ ~~$250~~ $500
When Payable,.....

"To do good and to communicate (Greek, CONTRIBUTE) forget not, for with such sacrifices God is well pleased."—Heb. 13:16.

The payment of $100 at one time constitutes an Honorary Member, and $30 a Life

We sent this one for such a purpose a few weeks ago. It fell into the hands of one of the elders. The figures are presumed to show how the subject grew upon him in the progress of the discourse, and led him along from $100 to $500. Several others who first subscribed $100 were led afterwards to double their subscriptions; and one lad who went to church with fifty cents in his pocket whispered to his father before the sermon was done to borrow a dollar to treble his intended contribution.

We believe in the sermon before the contribution. There are several hundreds of our churches that have not made any contribution to the Board of Home Missions during the year. There are but two months more before our fiscal year closes. If all the pastors of such churches will prepare the best sermons possible and see that such cards as the above are placed in all the pews, there will doubtless be found many instances of contributions that have grown five-fold, whether the initial marks were $100 or $1000.

We are sorry to see that the United States Commissioners have been unable to complete a bargain with the Indians in the Indian Territory for the sale of their lands. We can readily see how hard it is for the Indians to break up old relations, tribal and otherwise, but we are sure it must come, and the sooner it comes the better for our land and for all concerned. Their only salvation is adopting the white man's ways and being mingled with the white men as citizens of the United States.

When we consider the difficulties which necessarily attend any missionary efforts among papists, the following from the report of Rev. J. J. Gilchrist, of New Mexico, certainly shows remarkable results:

I just closed my first year of work, and you may be interested in the figures: 133 sermons, 42 baptisms (20 babies and 22 adults), 44 received into the church, 17 by letter and 27 on profession, dismissed 40, mostly young people who joined this (Mora) church while in school.

SUGGESTIVE FACTS.—1. It is said by those who are supposed to know that there was never more money in the country than at the present time.

2. Notwithstanding the failure of crops in various parts of the country from drought or other causes, or failures of banks and business houses in other parts, it is affirmed by wise observers that the rich and the poor were never more lavish in their expenditures than during the holiday season just closed.

3. A riper field for a home mission harvest has perhaps never been opened in this country before.

4. And yet we have received during the nine months of the fiscal year only $393,486.07, while during the whole fiscal year last year we received $831,170.40. "Brethren, help." Help cannot come too soon.

We have sent out somewhat widely a leaflet entitled "City Evangelization," in which there are two slight mistakes which we are asked to correct.

1. The First church in Omaha did not receive aid from the Board during two years of its earlier history, namely, in 1869 and 1870.

2. The Grandview Presbyterian church of Los Angeles, being the fifth organization in that city, has never received any aid from the Board of Home Missions nor from the Board of Church Erection. We understand it was erected by a beloved brother as a memorial of his deceased wife.

Below is a sample of the urgent way in which the good western brethren besiege the Board. Who shall say that they are not right? The opportunities for church growth are not only present and pressing, but vital to the future work of our Church.

I regret exceedingly that there should be any hesitation about granting the application from S—— B——. The field is exceedingly important and growing rapidly. We shall lose much in the way of very promising church extension if we fail to hold that place *now*. Since we planted our banner there—or rather since Rev. —— planted it for us last summer—he has had no help from any source, and is living with his family in a miserable shanty, holding the fort. For the sake of sweet charity and the honor of our Church send him some money or he will have to abandon the field, and we shall lose interests of great value to our Church. Do the best you can for us. Our population has multiplied threefold during the last decade. We must occupy the land now or our opportunity will pass away forever. But we presume you cannot "make bricks without straw;" still it is too bad and makes us all sad. This is the time to strike effective blows. Blow the horn, sound the alarm through all the land, and wake the slumbering wealth and prowess of the grand Presbyterian Church ere it be forever too late!

It is said "The Messiah" craze that has entered so largely into the recent threatening attitude of the Indians seems to have had no effect on the Christian Indians. The Sioux in the Northwest, connected with our churches, have been entirely undisturbed, and have gone quietly forward in the ordinary modes of life. Nothing could be more quieting to them than an unshaken faith in the doctrines of the Bible. If Sitting Bull was to fall at this time, we are very glad he fell by the hands of one of his own race. He was an able, crafty, bloodthirsty chieftain, and he could not be reconciled to white men, and was only kept in peace by careful guarding. Now he is disposed of, and we think his removal one of the best guarantees of future peace. He has ever been ready to foment disturbance and join in or lead in war upon the whites whenever he saw an opportunity. We are glad the disturbances, if they were to spring up, should have come on in the fall, with the long winter before them to cool their ardor and give them time for reflection, and also to give the United States time to prepare a force against them.

The following extract from a letter from one of our synodical missionaries is a clear statement of the problem which several Assemblies have tried to solve. The problem is not "how to bring unemployed ministers and vacant churches together," but, how to make them *stick* after they get together.

Much of my time has to be occupied in my office, in finding places for unemployed ministers and finding ministers for vacant churches. I have been called upon to wrestle with the problem how to make the minister, the church and the salary come to a harmonious agreement, so that all will agree to live together. It is wonderful what high aspirations the little churches have, so far as the minister is concerned, and how ready they are to call upon the Board to supplement the salary merely to secure a man to meet their highly-critical taste. To my mind much would be done toward settling the vexed question of vacant churches, and, as some one remarks, "vacant ministers," when the spirit of the Master more completely takes possession of ministers and churches. Without wishing to cast any reflections, I am disposed to say the spirit of self-sacrifice does not predominate as it should.

This is the way a live and loyal pastor in Pennsylvania did it. The following circular was presented personally to each mem-

ber of the church by a committee of thirteen, of which the pastor was chairman:

ALL AT IT!—WE CAN IF WE WILL.—The Board of Home Missions of the Presbyterian Church closed the last year with a debt of $80,000, the result of—1, the General Assembly of 1889 authorizing a larger expenditure than in the previous year; 2, the churches contributing less liberally than before. The Presbyterian Church has 775,903 members, who contributed to this Board last year (including legacies) the sum of $831,170, an average of $1.07 per member; exclusive of legacies, $609,437, an average of 78 cents per member. The ——— Presbyterian Church, including the accumulations of its Women's and Children's Missionary Societies, contributed a total last year to this Board of $118 on a membership of 125, which averages about 22 cents less than the above $1.07 average. The last Sabbath collection taken for this object (including Sabbath-school offering) was $14.91, an average of *twelve cents* per member. It is estimated that about two thirds of our membership contributed *nothing*. As the interest of the debt is wasting the Board's funds at the rate of several hundred dollars per month, and as many of the missionaries have not received their even small salaries for months, the matter is very urgent.

Although the debt of the Board of Foreign Missions is not quite so large, its condition and the Church in reference thereto is very much like the above. A special collection to make up this deficit, in addition to the regular yearly offering to these boards, has been requested from all the churches. It has been decided to present this matter to each and every one of our members personally. To this end a special committee has been duly appointed. If every member contributes as their circumstances permit, we can easily do it.

M. E. P. writes from Brooklyn, N. Y.:

I wish to assist in reducing the debt of which you speak in the New York *Evangelist*, November 20. I send the enclosed five dollars to you, hoping the debt will be entirely removed at the close of the year.

AN INDIAN ENCAMPMENT.

CONTRIBUTED ARTICLES.

EVANGELISTIC WORK.

J. H. BRYSON, D.D., HUNTSVILLE, ALA.

This particular part of our church work is being pushed with much vigor and success. The reports of the different synods this fall show that special and earnest consideration was given to this work, and such action was taken as gives promise of most important results.

Some eight years ago the Synod of Kentucky entered upon this work vigorously, and up to the present time has spent $108,000 in prosecuting it. The success has been most gratifying. For the present year this synod proposes to raise $20,000 for this cause.

The Synod of Missouri has raised $10,000 in a few weeks for this work, and put four ministers and one elder into the field, and will likely place others.

The Synod of Virginia has raised some $10,000, and will likely raise $15,000 or more for this cause. At the late meeting of the synod four of the most efficient ministers of that body were called to this work, and they have signified their acceptance. And the committee was instructed to call others as the work advanced. It is expected that the synod will soon have six evangelists in the field. The zeal and energy put into this good work will show wonderful results by the close of the year.

The Synod of North Carolina is prosecuting this work with great energy and success, having several of her most efficient ministers in the field, and is making every effort to widen the work.

The Synods of Georgia, Nashville, Memphis and Mississippi have all taken vigorous steps in this work, and some of them have already put evangelists in the field.

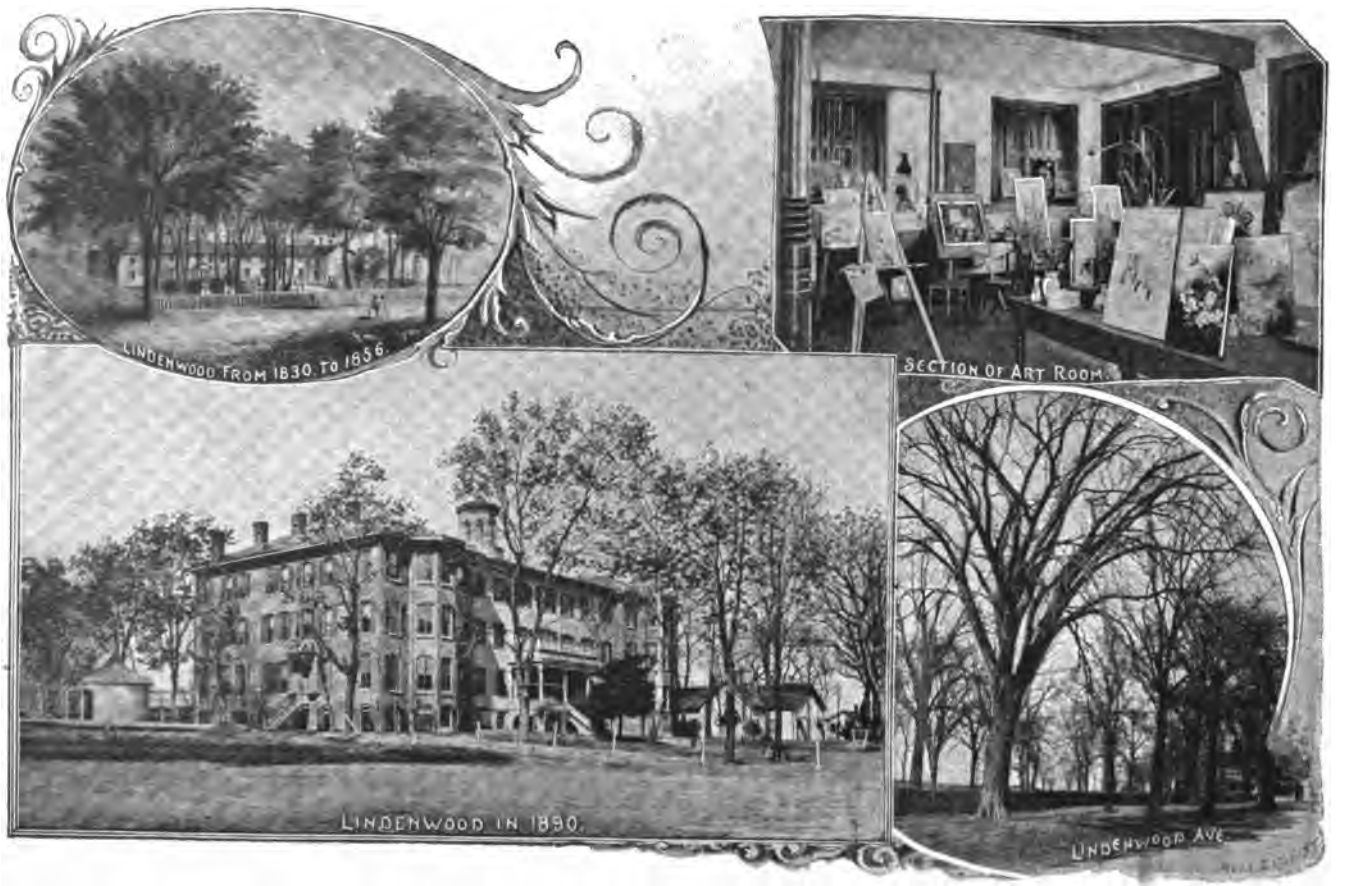
The Synods of Alabama, South Carolina, Arkansas, Texas and Florida are all doing efficient work in this cause, but the work is done by the presbyteries. The Presbytery of North Alabama last year had six evangelists for a large part of the year, and reported 800 members received, 18 churches organized and 20 applications for organization. The other presbyteries of the synod also did a very successful work. All the synods where this evangelistic work is done by the presbyteries report the work as progressing favorably.

Where the work is carried on by presbyteries, it is generally done in whole or in part through the General Assembly's Committee of Home Missions. Where the synods do the work, the amounts needed are raised in their own bounds, and no funds are asked from the Assembly's committee.

This evangelistic work as carried on by the synods and presbyteries is not strictly confined to new fields or localities, but small and weak churches are supplied with the ministrations of the word as the committees controlling the work may think best.

It will thus be seen that the southern Presbyterian Church is greatly aroused to the importance of this aggressive work of evangelization. Never before has this work been taken hold of with such vigor and earnestness. There is some difference of opinion as to whether this evangelistic work should be done by the synod or the presbytery. Both methods are successful. Ministers who have special qualifications or gifts in this kind of service are called to this work, and this has much to do with the efficiency of the work.

It is sometimes said that Presbyterianism is not adapted to the masses, but the success of this evangelistic work disproves the statement. In the mountains of Kentucky, Alabama and other places, where the habits of the people are plainest and simplest, these evangelists are cordially welcomed and their ministrations are heartily enjoyed.


LINDENWOOD FROM 1830 TO 1856
SECTION OF ART ROOM.
LINDENWOOD IN 1890.
LINDENWOOD AVE.

LINDENWOOD COLLEGE, ST. CHARLES, MO.

REV. ROBERT IRWIN, D.D., PRESIDENT.

The hand of Providence is clearly seen in the events which led to the establishment of this college for young ladies. Back in the twenties Major George C. Sibley, then in government service, generously gave his name as security to two young friends who had contracted to furnish the army with certain supplies at a given date. The contractors failed, and the government claims had to be satisfied. One of the young men turned over to Major Sibley all that he had, which was one hundred and twenty acres of land adjacent to St. Charles. In the fall of 1829, Major Sibley and his wife (Mary C. Easton) visited this land, the only saving out of what to them was a large fortune. They felt the inspiration of the beautiful landscape, as from the hill-top they looked down upon the valley and the town. Under the shade of the linden trees they resolved to begin a female seminary. A log cabin was soon after erected, and in the summer of 1830 the school was opened, and from the stately trees that towered above it, it was called Lindenwood. The institution was organized on what is now popularly known as the Mt. Holyoke system, and that six years before Mary Lyon had inaugurated her school at South Hadley. It was not until two years after the commencement of the school that Major and Mrs. Sibley became Christians. They then gave heart, life and property to the Lord. It then became their highest ambition and constant prayer to place the school upon a broader and more permanent basis. They found in Judge S. S. Watson and his wife enthusiastic and liberal helpers. Some one has said that "God had left both these beloved brethren without children in order that they might adopt the children of the church—of ministers and of widows—and provide for their education." With the tenderest solicitude and the noblest generosity these Christian couples planned for the uplifting of future womanhood.

In 1853 a liberal charter was obtained from the legislature, and Lindenwood Female College was incorporated. Among its trustees were such men as Governor Gamble, Judge Charles D. Drake, Joseph Charless, Rev. Dr. Samuel J. P. Anderson and Rev. Dr. Samuel B. McPheeters. Thus in prayer and upon the word of God was the first college for women in the West established.

Major Sibley and his wife gave the entire estate to the Presbytery of St. Louis. In their bequests they use this language expressing their desires: "To make it an institution in which the daughters of the Church and all others who may choose to enjoy its privileges may be qualified to fulfill the important duties of their future positions with honor and usefulness. To make it a lasting fountain of learning, intelligence, practical wisdom and piety, from which streams shall proceed in all future time to bless the Church and the world. That the holy Bible should be introduced into the institution as a school book, should be studied daily, and that an unwearied effort be made by pious teachers to bring their pupils under its hallowed influence." In dark days when tempted by offers of help from those who would make it a secular school, Mrs. Sibley wrote, "I would have nothing to do with a school from which religion was excluded. I am not anxious to receive any assistance from any who are not willing that it shall be managed for the good of souls and to promote the truth as it is in Jesus Christ."

These requests and conditions have been sacredly regarded by those having the institution in charge. The Bible is made a text-book, which all must study. In 1856 the log cabin and its several additions were abandoned for a large and substantial building, secured through Mrs. Sibley's untiring energy and Judge Watson's liberality.

The following have been presidents of the college: Rev. A. V. C. Schenck, D.D., from 1857 to 1862; Rev. Thomas B. Barbour, from 1862 to 1864; Rev. F. Strother, from 1864 to 1869; Rev. J. Howard Nixon, D.D., from 1871 to 1876; Miss Mary E. Jewell

(now Mrs. A. S. Mermod), from 1876 to 1880; Rev. Robert Irwin, D.D., from 1880 to the present time. From 1868 to 1870 serious litigations occurred, growing out of the war, contesting the title to the property. In 1870 the Supreme Court decided that the Assembly North had the legal right of control, and the dispute was settled forever. Under the unfaltering leadership of Judge Watson the friends of the college rallied to its support. They determined with God's help to carry out the original designs of the founders. It was at once placed under the care of the Synod of Missouri, its trustees to be elected by the synod and not as heretofore by the Presbytery of St. Louis.

Judge Watson, for twenty-five years the efficient president of the board of trustees, entered into rest June 5, 1878, and Rev. S. J. Niccolls, D.D., was elected to fill the vacancy. To his personal influence and wise judgment is largely due the prosperity of the college in the past decade. Since 1880 two wings have been added at a cost of $30,000, and many other valuable improvements have been made. The curriculum has been enlarged to suit the demands of the times. The music, art and gymnastic departments are conducted in the most thorough manner. The teachers employed are graduates of the best colleges in the East, and are all active Christians. The institution is no longer local, as its students come from about fifteen different states. Since the reorganization in 1870, one hundred and fifty-five young ladies have been graduated, many of whom have entered mission fields at home and abroad. Judge Watson left a fund of $10,000 to aid in the education of the daughters of needy ministers. Many a home missionary has been made happy by this fund. Ten times the amount could be used annually in helping struggling ministers in the education of their daughters, for many are turned away because our means of help are so limited. The signal blessing of God has been upon this school of the Church. Many have been converted and gone out to bless homes and churches. The president of our state university recently wrote of Lindenwood: "It is a school where pure Christianity, an exalted, intellectual culture and a happy home are most beautifully blended." It maintains a high standard of scholarship, and seeks to do thorough not cheap work. With a valuable property, and with a history spanning more than a half century full of prayers, self-denials and successes, Lindenwood has special claims upon the liberality of its friends. It is the property of the Church, and is doing the work of the Church. Its founders are all gone to their reward, save Mrs. Watson, who lives to see the fruit of their early toil. Lindenwood stands as a monument to the wisdom, forethought and consecration of its pious founders. It awaits the generous aid of wealthy Christians to make it what the times and place demand—a Wellesley for the West.

Within the last decade scores of schools have sprung up in Missouri and adjacent states; yet Lindenwood has been constantly filled with students. In the boarding department only eighty young ladies can be accommodated, while twice that number would eagerly enjoy the home if room could be provided. Our schools are all needed, for there are girls without number scattered all over the West who aspire to an education higher and more refined than can be obtained in public schools. This is woman's age, and she is coming to the front. For the expanding and conquering church work of the future, woman should be thoroughly educated. If the world were mine and I could educate but one sex, it should be the girls. It is not half so important that our legislators should be wise as that our mothers be so. Cultivate the woman mind and you cultivate the race. Millions of money are spent on colleges for our young men, and why should so little be given in the Presbyterian Church for our daughters? Why should not the West have equal educational advantages with the East?

Lindenwood is but one of the many church schools that need the prayers, the fostering care and the generous aid of Christians to whom the Lord has entrusted wealth. Its past record and success inspire its friends with confidence in its future prosperity.

"CONCERNING THE COLLECTION."

REV. SAMUEL M'LANAHAN, BALTIMORE.

FIRST PRINCIPLE.—Underlying the whole teaching of Scripture on the subject of giving is the idea that all property belongs to God. "The earth is the Lord's and the fullness thereof." Gold, silver, cattle, souls of men, power to get wealth, all are his. Man is a steward, manager, trustee, accountable and soon to be called to an accounting. Every dollar he receives, or has, or uses, is God's dollar, to be employed in accordance with his will. By the very terms of his discipleship, the Christian recognizes and acknowledges this. He consecrates not only himself but all that he has to the service of the Lord. Whether he spends or saves or gives, he is to do all in the name of Christ and with a single eye to his glory.

SECOND PRINCIPLE.—It is the revealed will of God that, in ordinary circumstances, a part of that which each receives should be given for religious and charitable uses. Christ's direction to the young ruler to sell all and give to the poor; his commendation of the poor widow, who cast in all her living; the implied approval of Barnabas and others, who sold their property and laid the whole price at the apostles' feet,—teach that extraordinary circumstances may require or warrant the giving away of all property; but the general and permanent principle, as embodied in the Mosaic system and the apostolic teaching, is that a part only should be given away, while another part is to be employed for the support of the recipient and those dependent on him, and still another part may be retained for future increase where this course will best promote God's glory. The widow of Sarepta feeding the prophet with a part of her last meal and oil, the liberality of the Macedonian Christians, which abounded in deep poverty, teach that scantiness of means does not exclude from the application of this principle. Poorer as well as richer should give.

THIRD PRINCIPLE. — The part given should be a proportioned part; proportioned, not to what others give, not to the frequency and urgency of appeals, not even to our conception of the needs, but proportioned to the amount received. This is the teaching of the tithe rule and of the apostolic direction "*as God hath prospered.*" No particular arithmetical percentage is called for in the New Testament. The tithes of the Old Testament were enjoined under essentially different conditions, and one tenth does not adequately represent what the Israelite was called upon to give. While therefore tithing cannot be regarded as a universal and perpetual rule, it illustrates and enforces a principle everywhere and always applicable. The Christian ought conscientiously to fix some definite proportion for himself, and it ought to be a larger proportion where there are larger blessings. The man of small family with an income of fifty thousand dollars, if he gives as he is prospered, ought to give a much *larger percentage* than the man of large family with an income of five hundred dollars.

FOURTH PRINCIPLE.—What is given should be deliberately and cheerfully bestowed. "Every man according as he purposeth in his heart." "God loveth a cheerful giver." God measures the gift not by the amount but by the motive. He is not a beggar dependent upon our poor dole; the great Giver of all graciously accepts the return of a part of that which he has bestowed, that thereby we may express our gratitude, love and worship. Without these the gift is worthless, may even be offensive, in his eyes. No proportion can remedy this. "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing." God does not desire gifts which, like the water from common wells, must be pumped out in small amounts, spasmodically and with effort; the giving which he accepts is that which flows forth freely, steadily, abundantly, from the depths of a heart saturated with love, like water from a perfect artesian well. In the secret chambers of his own heart temple, with calm, full and earnest consideration, in view of Jesus sitting over against the treasury, each should first de-

vote that which he purposes to give to God; the distribution with the hand is but the last step in true giving.

FIFTH PRINCIPLE.—What is consecrated to God should be set aside in a separate fund or account. The tithe was taken out from the heap. "Let every one of you *lay by him in store*, that there be no gatherings when I come." These words, so commonly quoted to support weekly offerings, only teach in their primary application weekly storing up against the calls for actual giving. This principle is of the greatest practical importance; ease and pleasure in giving lie largely in it; the cordial adoption of it makes systematic giving a fact.

SIXTH PRINCIPLE.—God recognizes and rewards faithful, liberal giving. Both temporal and spiritual blessings are promised. The temporal are conditioned, as always, by the higher spiritual benefits, the good things of this life *so far* as they shall be for God's glory and our good. "My God shall supply *all your need*." The spiritual promises are absolute. "It is more blessed to give than to receive." They begin here, they do not end in eternity. "If ye know these things, happy are ye if ye do them."

WHAT OUR NEGRO COUNTRYMEN NEED.

REV. H. N. PAYNE.

The Negroes in this country are not a strong, self-reliant race. An enforced submission to the will of others, extending through two and a half centuries of servitude, undermined the very foundations of self-reliant strength.

Since emancipation the Negro is, for the first time, regarded by the law and by his fellow citizens as *a man*. He is permitted to cherish, and encouraged to realize, all the aspirations of a noble manhood. As a consequence a fire is kindling in many hearts, and is spreading. An ambition has been awakened that has become a strong purpose to prove to the world that the Negro is equal to the other races of men.

It is not surprising that the freedmen made mistakes at first, nor that they were more eager to enjoy the blessings of liberty than to assume its responsibilities. No doubt some of them thought the essence of freedom was to wear good clothes, to have an education if desired, and not to be obliged to work. These were the particulars in which, in their former condition, they had seemed to differ most widely from their masters. Nor is it strange that many of the emancipated ones thought that the government that had already done so much for them would supply all their future wants. Such mistakes, sometimes amusing, sometimes serious in their consequences, were inevitable in connection with the tremendous change through which they passed. But they soon discovered that liberty brought to them no immunity from the ordinary duties of life, and that there had come with it new responsibilities to the family, to society and to the state. These people had to begin back of the beginning of life. One of the copies in the old school writing books was this sentence, "Learn to unlearn what you have learned amiss." Oh how much these freedmen had to unlearn! Habits of thought and life needed to be revolutionized to bring them into harmony with their new relations to society. Patiently, uncomplainingly, they addressed themselves to the task. Sometimes groping their way in the dark, sometimes walking in a plain path, they have gone on for twenty-five years, seeing with ever-increasing clearness the duty and the reward before them, and ever becoming better fitted for the great boon of civil liberty that had been almost thrust upon them. As a child grows in strength and in stature by the vigorous exercise of his muscles, as an apprentice learns the use of tools by using them, so these freed people have gained new strength by the use of what they had; have learned to meet the responsibilities of life by having them placed upon them; have learned the value of industry, economy, virtue, sobriety and forethought by enjoying the bless-

ings that their practice brings, or experiencing the sorrow occasioned by their neglect. In these things experience has been their best teacher and helper. Life has been a struggle with them all, and they are the better for that fact. Poverty, self-denial and toil, that have been the making of so many white men, have hardened the intellectual and moral, as well as the physical, fibre of these black men, so that to-day many of them are winning splendid victories in the battle of life. These need to have nothing more done for them. All they now require or desire is opportunity. They want a fair chance, unhindered by prejudice, to show what they can do in this world of workers. If they can have this—simply the opportunity that white men have—they will do work that will make the world better, and of which their people will be justly proud.

May these men be taken as representatives of their race, and the degree of their advancement be regarded as evidence that nothing more needs to be done by Christian philanthropy for the elevation and salvation of the Negro?

I answer, No; and for several reasons.

1. It should not be forgotten that these successful ones are the strongest of their race, those who, if any, could have done without help. In the old days a slave now and then escaped. Did that fact lessen the compassion of the world for the weaker or less fortunate ones who remained in bondage? A ship is wrecked near the shore. A few strong swimmers make their way to land. Does this fact lessen the sympathy of those on shore for the weak and helpless ones in the ship, who will inevitably perish unless help is sent them? Weakness and helplessness in themselves make an appeal that no noble heart can disregard.

2. Though these men have done remarkably well, they have had much assistance through the agencies maintained for their benefit by the Christian Church. Without these helps their attainments and success would have been impossible. Unless these agencies are continued, those who are now struggling upward, and are reaching out for a helping hand, must sink back, defeated and despairing.

3. The great mass of the Negroes are yet unreached. At our General Assemblies the colored men representing our southern work are seen and heard with great interest. They are the fruit of years of labor, and the Church is glad to believe that it sees in them not only the possibilities of their race, but the evidence that it has done its duty by this people. We have indeed reason to be grateful to God for the success that has attended our work; but when we compare what has been accomplished with what there is yet to do, it is seen that we have only made a beginning. Look, for example, at Georgia. In that state, with a colored population of 900,000, we have twelve ministers, and eighteen churches with twelve hundred members. Our Church there is in better condition than ever before, and will probably grow more rapidly in the future; but "there remaineth yet much land to be possessed." In Alabama, Mississippi, Louisiana and Texas, with a denser and more needy colored population than any other states, we have absolutely not one organized church.

Taking these two facts, the blessed results of past efforts, and the immense work still to be done (the colored population of the country having doubled since the war), how ought the Church to arise and gird herself for the task before her?

No new methods or machinery are required. The Church has called the Freedmen's Board into existence to do this work, and seems to be honoring it, as never before, with its confidence. The work of the Board has been thoroughly systematized and is being vigorously prosecuted. Its parochial and higher schools are scattering the light. Over 10,000 pupils were instructed in them last year in the grand essentials of Christian truth, as well as in literature, science and the industrial arts. The Board is compelled to refuse many applications for such schools, because it has not the money to pay ready and qualified teachers. This is sad enough, but not so sad as it is not to respond to urgent invitations to extend our church

work. This we are compelled to do because we have neither ministers to serve new fields nor money to support them if they were ready. We look to the Lord to raise up men for the ministry, and he is doing it. Over sixty colored men are now studying for the ministry. Some of them will be ready for work in the spring. Will the Church, by its gifts this winter, say to the Board, "Send these young men into the waiting harvest"?

A divine hand has opened this door of opportunity, a divine voice bids us enter. Let us not fail to follow the blessed leading.

THE FIRST MISSIONARY OF OUR CHURCH.

ROBERT AIKMAN, D.D.

At the meeting of the General Assembly held at Madison, Wis., in 1880, Secretary J. C. Lowrie said, "I was looking back a few weeks ago to the early history of the work of our Church, and found that its first missionary was a man by the name of Horton, sent by means of funds from Scotland to the Indians of Long Island." It may be of interest to rescue from oblivion the name of this first foreign missionary of the Presbyterian Church.

In Jonathan Edwards' Memoir of David Brainerd, in an advertisement by the editor, appears the statement that about the year 1740 several distinguished ministers, among whom were Rev. Aaron Burr and Rev. Jonathan Dickinson, communicated to the Society in Scotland for Propagating Christian Knowledge "the deplorable and perishing state of the Indians in the provinces of New York, New Jersey and Pennsylvania." As the result of these representations, these gentlemen, with some others, were appointed commissioners to act in providing for and directing such missions. They began at once to look out for "candidates for the ministry whose zeal for the interests of the Redeemer's kingdom and whose compassion for perishing souls would prompt them to such an exceedingly difficult and self-denying undertaking."

Their choice for the Indians in New York fell upon Azariah Horton, a graduate from Yale College, in his twenty-sixth year, and who had recently been licensed to preach the gospel.

He had received a call to a promising parish in New Jersey, but was persuaded to relinquish the call and to devote himself to the service of the Indian mission, and entered upon his work with great zeal. Mr. Horton's parents were New England people and removed in his childhood to New Jersey. He was ordained to the ministry by the Suffolk Presbytery of Long Island.

At that time there were on the east end of Long Island two villages of Indians, and there were smaller settlements a few miles apart, reaching for a distance of more than a hundred miles. He was well received, his labors from the outset were greatly blessed and a general reformation of manners was soon observed. A number of the Indians came under deep conviction of sin, and Mr. Horton baptized 35 adults and 44 children. He took much pains to teach them to read, and made earnest efforts to raise money for the establishment of schools among them, but with what success is not known. In the year 1742 he visited the valley of the Wyoming and the forks of the Delaware to prepare the way for David Brainerd, who had just been set apart for his work among the Indians.

Mr. Horton's labors in this field continued for ten years, but almost no details have come down to us; his success was much hindered by a sect called the Separites, and as we learn by a letter of President Edwards to Dr. Erskine, the Indians had greatly dwindled in numbers by death and dispersion. However, the fruits of his labors long remained in two Indian churches, one at Poosepatuk, three miles southwest of Moriches, and a larger one at Shinnecock, two miles west of Southampton. These churches had a succession of pastors in the Rev. Samuel Occam (the author of the hymn, Awaked by Sinai's

awful sound) and Peter, John and Paul Cuffee, of the Shinnecock tribe.

In the latter part of the year 1751 Azariah Horton was installed pastor of the Presbyterian Church of South Hanover, more familiarly known then as the church at Bottle Hill,* and now known as the Presbyterian Church of Madison, N. J. He was the first pastor of the church, over which he watched and prayed for twenty-five years.

He was a devoted and able pastor, and his people were faithful to him unto the end. But the extreme poverty of the church is shown by some curious minutes in the old Parish Record Book. Thus in 1772, when Mr. Horton was in the twenty-second year of his pastorate, it was voted "that Josiah Broadwell and Paul Day shall go to Mr. Horton and tell him that we will do our utmost to raise your sallery for this year, but see no prospect of raising a sallery for another year." The salary was about $175. The next year Mr. Horton was asked "if he would stay for another year for what salary could be raised." The same year the "meeting house was used for a lottery to secure funds and pay up arrearages due Mr. Horton."

He had the great blessing of a well-educated and very energetic wife, who in their great needs put up a small building about fifteen feet square, where she carried on so good a trade as not only to make out a fair support for her large family, but also to purchase a valuable farm. Fifty years ago there were living old persons who remembered trading at the store with Mrs. Horton or one of her children behind the counter.

Mr. Horton was a man of marked influence among his ministerial brethren. His name continuously appears upon the records of the Synod of New York, and subsequently of the Synod of New York and Philadelphia, as a prominent and active member up to the time of his death. He was a fearless opponent of tyranny, whether civil or ecclesiastical, his lot being cast in a day when there were both. His name appears with nine others in a protest against the excision of the Presbytery of New Brunswick by the Synod of Philadelphia, and he was active in the formation of the Synod of New York. He was also much interested and engaged in founding the College of New Jersey.

Mr. Horton resigned his pastorate in November, 1776, when he was about sixty years of age. It had covered all the stormy period which preceded the war of the Revolution, and closed when the war itself began to throw churches and society into dire confusion. About four months after his resignation he was seized with small-pox and died. The American army at that time was encamped along the full length of the Lowantica valley between Morristown and Bottle Hill, under the immediate command of Washington, and was suffering terribly under the ravages of that dreadful plague. Many of the officers were quartered in private houses in the village, and thus the malady was spread through the whole region, carrying off large numbers of the inhabitants, and among them this honored servant of God. Of his personal appearance we have only this account, that "he was a plain, short, stout and very benignant man." One of his sons gave his life for his country, being killed in the Revolutionary war.

The grave of Mr. and Mrs. Horton is in the older part of the cemetery in Madison, beneath a wide slab of sandstone upheld by six stone pillars, and but a few feet from the spot where stood the old pulpit from which the pastor preached; upon it is the simple inscription, "In memory of the Rev. Azariah Horton, for 25 years pastor of this church, who died March 27, 1777, aged 62 years; also of Eunice his wife, who died August 14, 1778, aged 56 years; also of Mary their daughter, wife of Jacob Morrell, died February 16, 1783, aged 31 years. These all died in faith."

I am impressed with the thought, how little do we, who enjoy the fruits of their labors, know of the hard struggles of the pioneers of our successful churches!

* The sign of a bottle swinging from a tree branch on a prominent hill before an Indian liquor saloon gave the earliest name to this place. The name clung to it for many years. The name Madison was given in honor of President Madison.

WAYSIDE LESSONS.

REV. W. P. CHALFANT.

The stars were twinkling in the chill night air when my companion and I mounted our cart at I Chou Fu and set our faces toward Wei Hien, forty miles away. Mile after mile the sleepy mules followed the servant who trudged ahead with the lantern into the darkness. There was something peculiarly desolate in the crunching sound of the cart wheels as they echoed in the silent streets of some village whose people were wrapped in slumber, and the eastern horizon was scanned anxiously for the first signs of day.

By and by there appeared a faint, almost imperceptible line of pale light pointing like a finger toward the zenith. There it was, unmistakably, but it did not seem to brighten. It simply *persisted.* Ten, twenty, thirty minutes passed before it became evident that the light was really increasing. My attention was called for a moment in another direction, and when I looked eastward again there had appeared, as if by magic, a bar of dull red light lying low on the horizon.

With a rapidity which was almost startling in contrast to the slow brightening of the first dawn, there was forthwith unfolded the splendid miracle of the sunrise. Even as we looked, red turned to crimson, crimson lightened to gold, gold melted into pale emerald. Then followed a pause as of expectancy, and with a warm rush of light, "upward rolled the glorious orb of day, scattering the misty mountains in his way."

We were recalled from the familiar but ever awe-inspiring spectacle by the gruff voice of the carter, "Blow out the lantern; it is daylight." But the spell of the scene was long in passing away. The thrilling words of the prophet, spoken centuries ago, kept repeating themselves in a solemn chant: "Arise, shine, for the Light is come and the glory of the Lord is risen upon thee." It came to mind that the sacred writers delight to use the sun as the symbol of spiritual enlightenment, and the aptness and beauty of the figure presented themselves with striking force.

For is it not just thus that the light of God's truth always spreads? During long years or even centuries there is but a feeble ray of light battling with overwhelming gloom. Earnest souls grow weary with long waiting; men live and die, but the faint radiance is still scarcely traceable. Vague yearnings for spiritual freedom, silent enlightenment of the heart of this individual and that individual, doubtless long preceded the outburst of light at the Reformation. The words of Luther and Wickliffe did not give the first impulses of the movements which they represent. Hundreds of individuals were already prepared to welcome the bold words which answered to the sentiments of their own hearts, but which they had not the courage or ability to speak.

Here is cheer for those engaged in work among the benighted millions of heathen lands. In the immediate prospect all seems dark. Ignorance, superstition, prejudice, wicked customs, debased morals, are everywhere. But the observant eye can see already the indications of the coming dawn. Here in China the immediate outlook is often discouraging; but even now the pale first light is brightening. It is only eighty-three years since Morrison, the first Protestant missionary, landed in China. To-day there are nearly forty thousand Christians in the empire. Then the missionary was like a prisoner in his own house; now missionaries are penetrating to every part of the eighteen provinces. Twenty-five years ago there were only twenty-five missionaries under the Presbyterian Board in China; now we have twice that number in Shantung province alone. Twenty-five years ago there were about thirty Christians in Shantung all told; now there are between five and six thousand communicants in connection with the several denominations at work in the province. Especially in the past year have the signs of progress been apparent. In connection with the English Baptist work west of here there has been a great revival of interest, and over a thousand inquirers

are reported. The same is true of our station at Wei Hien, where twelve hundred inquirers are reported, and over four hundred persons have been received into the church during the year. The work of Dr. Corbett in the eastern and southeastern part of the province is similarly encouraging. The dawn is coming on apace, but we need the *lanterns* a while longer and more of them! We may be poor lamps, and our light too painfully feeble as compared with the great sun yet below the horizon; but at present we represent nearly all the light which poor China has. Let us have, then, plenty of bright lanterns and plenty of oil to keep them burning till some day the light of the Sun of righteousness shall burst in glory over the hills and plains of awakening China, and there shall be no longer use for flickering "lower lights" such as we.

A SYRIAN PRESBYTERY.

REV. F. W. MARCH, TRIPOLI.

The first meeting of the Presbytery of Tripoli was held at 'Amâr, September 24 and 25. 'Amâr is a little village, upon a rocky mountain side, about one day's journey north of Tripoli, and nearly the centre of the Tripoli field. [See map in December number.] The people are poor, and their houses and mode of life wretched in the extreme, even judged by the standard of this country; but they are rich in faith and full of zeal, and their little church, built on the upper edge of the town, is the one thing to which they look up with most of love and pride. The members of the presbytery come from all points of the compass, over steep and stony roads, on horses and mules, bringing with them their bedding for the night. The church is their camp. Two benches, side by side, make a bedstead. The table which serves as a pulpit becomes a dining-table three times a day. After supper they ring the na'kûs, or steel bar, which takes the place of a bell, and, struck with little hammers in the hands of a skillful player, gives out quite a tune. The church is speedily filled to overflowing, and a sermon is preached upon the text "Grow up into him in all things, which is the head, even Christ."

The presbytery is composed of fourteen men from seven churches.

Reports from the churches indicate *a rapid increase of membership.* The churches comprise 314 members, of whom 58 have been received within a year—an increase of over 22 per cent. Almost all complain of buildings too small to hold the congregations. *A general ambition to become self-supporting.* This is something new. The most discouraging thing hitherto has been the feeling that self-support was neither practicable nor desirable. *Increased activity in church work.* We have reports of Sabbath-schools, of young men's Christian associations, of women's meetings, and of efforts to evangelize those who are without. The Hums brethren have been especially interested at Feirûzi, a Syriac village about three miles from Hums. They visit and hold meetings with the Feirûzi people, and a dozen or more of these, men and women, walk to Hums Sunday morning to attend service. *Absence of persecution.* This is in marked contrast to former times. The Tripoli elder, the oldest member of the presbytery, said that in Tripoli almost the whole of the nominal Christian population receive Protestant doctrine without dispute, and if one ventures to oppose he is speedily silenced by those of his own sect. Hard work has been done by missionaries and their native helpers in years past. The ground has been broken, obstacles cleared away, and the seed sown. Other men labored and we are entered into their labors. Our need now is of simple, earnest gospel preaching and the outpouring of the Spirit, and great harvests may be confidently hoped for.

The Hums church has called a pastor. The call met the approval of the presbytery, and will no doubt be accepted.

Seven papers, prepared by the seven preachers, were read, each followed by a

brief discussion, upon the following subjects: Union, The Pastor, The Elder, The Treasury, The Lord's Supper, Church Work and Prayer.

One evening session was given to Rev. S. Zwemer, about to go as missionary to Arabia. He made an earnest appeal for foreign missions. The last evening was set apart for the celebration of the Lord's Supper. The church was filled to overflowing, and all listened attentively as the minister in charge urged them to join once more in prayer for the Spirit to go with them. All rose, and a number of brief and earnest prayers were offered, asking this the greatest of gifts. It was a bright moonlight night, and after the audience had gone out of the church into the yard, our venerable Tripoli elder mounted the steps and made a solemn, earnest address to the unconverted. "Come to Christ," was a fitting close to the series of meetings.

The next morning, before daylight, the presbyters were mounted on their horses and mules, and, bidding one another good-by, were off in various directions, to meet again a year hence in Tripoli. The Lord grant us harvests of souls more and more abundant!

TRUE GOLD.—Rev. W. S. Nelson writing from Tripoli, November 18, spoke of the testing of character by the dread of cholera then prevalent further north and threatening Tripoli. Some were "almost helpless in their terror;" some "affected a reckless indifference;" some showed an admirable "manly courage." Of this last he gives a specimen from a letter written by "one of our most trusted native preachers," which he translates as follows:

The number daily affected by the disease is between 100 and 125. Yesterday Dr. Jurjius told me that 100 had sickened and 30 had died, and to-day he reports that the sick are more than 125 and the deaths over 30 up to about 2 P.M. The city is in great distress. About 20 have sickened among the brethren, and there were two or three cases in a single house, but, praise the Lord, not one of them is missing. Some have passed the crisis and we have hope that the rest will safely pass it. One person has died, but he was not affected with cholera but with lung disease. . . . Most of those who have died were among the Moslems, and from every sect some have passed away, except only from the Protestants, of whom not one has been taken, and we hope that no one of them will die from the cholera. Great fatigue and danger encompass us on every side. I spend most of the time by night and day visiting the sick. We need the prayers of Christians. We are using such means as are known and are relying on the Lord. We have committed our affairs, first and last, to his hand. Death is gain if we witness to the Lord, and life is necessary to help the weak, so we know not which to choose. We leave the choice to the will of the Lord, then if we live he is our God, and if we are taken he is our God, so we say with Abraham, "The Lord will provide." . . . Finally, we need in all circumstances your prayers and your help and your care, asking him that he will do more than we ask or desire. We desire from the Lord that the cholera may not visit Tripoli, but that he will preserve you and preserve us from it, and that he will cause all events to turn out for the good of the Church and the glory of his name and our energy in his service.

Mr. Nelson adds:

Long before this letter reaches America I trust that the present special danger will be past, but I hope our Christian friends in America will pray that the life of this servant of the Lord may be long spared, that he may fulfill the definition he gives, that "life is necessary to help the weak."

CONCERT OF PRAYER.

I. INDIANS IN THE UNITED STATES—II. CHINA.

I. INDIANS.

The Board of Home Missions has three separate classes or kinds of work among the Indians:

1. The day school;
2. The boarding or industrial school; and
3. The church and ministerial work.

These are closely related to each other, and co-operate when possible in order to reach the best results.

1. THE DAY SCHOOLS.—These are among the following tribes and nations:

Isleta, Jemez, Laguna and Zuni, in New Mexico.

Choctaw, Cherokee, Creek, Kiowa and Chickasaw, in the Indian Territory.

Hydah and Hoonah, in Alaska.

Stockbridge and Chippewas, in Wisconsin.

Sac and Fox, in Iowa.

Winnebago, in Nebraska.

There are 21 of these schools, taught by 38 teachers. The scholars number 1207. Immediate good results in the day school work are not so apparent as in either of the other forms of our work. This is because the pupils are under the direct influence of the teachers for only a short part of each day; their attendance is very irregular, and the home influence is nearly always of such a nature as to modify the good work of the day by the night at home.

The above statement does not apply to all our day schools, notably those in the Indian Territory, where civilized homes, many of them Christian, are the rule. There the work is not only successful to a degree, but is an almost unspeakable power for good.

These schools are quite inexpensive as compared with the others; ten or twelve of them can be maintained at about the same cost as an ordinary boarding school. They act as feeders. It is the rule of the Board to send the brightest and the best of the day school pupils to complete their studies and training in the boarding schools. There are pupils who have had their desire for better things begin in the day schools, then have passed up and through boarding school, and after a few years of training in some eastern institution have returned to their people and are teaching in the same school where once they were learners.

The teachers of the day schools are chosen for their work because of their missionary zeal, and are enabled to do great good among the parents of the children by example, by visiting them in their homes, and by teaching them the art of housekeeping, sewing and the sacredness of the family relations. Their influence is often very great, and we have seen the Indians manifest toward them great appreciation and even gratitude.

2. THE BOARDING SCHOOLS.—There are fourteen of these under the care of the Home Board—at Tahlequah and at Dwight, among the Cherokees; Nuyaka, Muskogee and Wewoka, among the Creeks and Seminoles; Wheelock and Spencer, among the Choctaws—all these in the Indian Territory; Good Will, among the Sioux, at Sisseton, South Dakota; Omaha Agency, Nebraska; Albuquerque, New Mexico, among the Pueblos; Tucson, Arizona, among the Pimas and Pagagoes; and at Sitka, Alaska, for the benefit of all the natives of that territory; and the two girls' homes in Alaska, one at Hydah, the other at Juneau.

In each of these schools there is more or less industrial training in addition to the regular school duties. In some of them quite a number of industries are well taught, and the pupils making rapid progress. Take the Sitka school as an example. Here we find classes under competent instruction in shoemaking, carpentry, cooperage, gardening, blacksmithing, dress-

making, laundry work, cooking and the various household duties; a hospital with boys' and girls' wards, with a regular physician and two nurses in charge; and lastly, and probably not least in some respects, a brass band of natives to give its "charms to soothe the savage breast." From the several departments of the school a number have graduated, intermarried and set up homes for themselves, which we are told by all visitors are as neat and orderly as homes anywhere. For the means to build these homes we are indebted to the efficient women of the Women's National Indian Association.

In carrying on these industries it is necessary to erect suitable buildings, procure needed furniture, tools, etc., and keep each supplied with necessary material. These things cost money, and a great deal of it, but in the end pay well.

It will be seen from the location of these schools that the policy of the Board is to educate and train these people at or near their homes. Gen. S. C. Armstrong, in a recent letter, which was written after an extended tour of observation among the Indians on their various reservations, says:

> Education has done much to direct their youth, and not a little influence has reached them through eastern schools. Teachers and missionaries at the agencies have done the most of all; the latter have been the real and best leaven, for they alone have given their lives to the red race.

From such an experienced Indian educator it is gratifying to get such an unqualified endorsement of the Board's policy. We fear that harm has been done in many instances by taking these young boys and girls from their parents and their homes and separating them, not only by thousands of miles, but by a wider separation of sympathy and love. We believe that the gradual uplifting which is accomplished by the agency school, being near the Indian homes and accessible to Indian parents, is more sure and lasting, and in some degree lifts up the parent also, and elevates the community, and retains the mutual affection, which in most Indians is very strong.

In order the better to understand this work, let us first look at the character of the workers. These are chosen from the very best of those who apply to the Board for such positions. They must be members of the Presbyterian Church, known to be interested and efficient missionary workers, and so recommended by competent judges. They must furnish certificates of fitness for the positions they seek, as well as a medical certificate of good health.

They are instructed before entering the work that their main efforts are to be directed to the Christianizing of the pupils; that all other instruction is secondary to the accomplishment of this great end. Our experience, and the testimony of those who know most about our Indian schools, assures us that the work of our teachers is unsurpassed, and probably unequalled, by any other work done for the Indians.

Let us look for a moment at the character of the Indian pupils in the homes from which most of them come. There is neither restraint nor teaching, neither cleanliness nor system in anything, but instead of these there is generally ignorance, immorality, filth and heathenism. In many cases their homes are little better than tents or hovels.

As a rule, when the children first appear at the school they require complete renovation. Their clothing and persons are filthy in the extreme; soap and water, and often chemicals, are needed to fit them for association with the other pupils. No one who has not seen them, as they appear thus for admission, can have an adequate idea of their condition.

But look at these same pupils after a week or two spent in the school; note the improved appearance. Look again after a few months, and hear them recite, and wonder, as you must, at their proficiency. Look again and again, during the years of teaching and training, and you will be prepared finally to find these same unpromising children transformed into good servants, housekeepers, blacksmiths, carpenters, teachers and Christian ministers, and all of them useful members of society, who, going among the neighbors and friends, are the good leaven which will eventually elevate the whole tribe.

3. CHURCH AND MINISTERIAL WORK.—The organizing of churches among the Indians has ever been a slow process. Much preparation is necessary before these people are ready for church membership, and wisdom directs to great prudence in the forming of church organizations; nevertheless, the advanced condition of the Indians in the Indian territory, at the time of the breaking out of the civil war, was such as to induce the American Board of Commissioners for Foreign Missions to withdraw their missionaries, and give the churches to other agencies, or over to self-support. But the evils growing out of the war were such as partially to break up the missions and scatter the churches; some of them afterward joined the Southern General Assembly.

The minutes of our Assembly of 1870, 1880 and 1890 show the progress made in the Indian church work since the reunion.

	Ministers.	Churches.	Members.
1870, ...	17	12	871
1880, ...	38	29	2153
1890, ...	89	107	4770

Twelve of the ministers, seven of the churches, and 628 of the members reported in 1870 among the Sioux of Dakota, were under the care of the American Board of Commissioners for Foreign Missions, though connected with the Presbyterian Church. Most of them have since been transferred to our Church boards. Included in the statistics of 1890 are such white people as are members of the Indian territory churches. The above figures include the church work among the Indians of the Boards of Home and Foreign Missions. We learn by this table that notwithstanding the difficulties attending the missions among them, the Indians are yet accessible and responsive to gospel influences, and thousands have been reached by the preaching of the word and brought by the Spirit of God into the church.

The foundations of much of this work were laid many years before it came into official connection with the boards of our Church. The missions to the Cherokees, and among some of the Indians of New York state, were begun in the early part of the present century. That among the Sioux is the outgrowth of the work begun more than fifty years ago by Drs. Riggs, Williamson and others. The others have been undertaken at various dates down to the present time.

Many interesting facts and incidents could be given about each of these missions, relating to the faithful and devoted service and experience of the missionaries, and also of the gradual elevation of the Indians from heathen darkness into the light and liberty of the sons of God. But time and space will not admit. We take it for granted that our readers are acquainted with many of these facts.

We might also tell a long story of Indian wrongs and wars, of broken treaties and the removal of tribes to the unhealthy localities where many have suffered and died, and of other forms of oppression. But these are told by others whose statements are open to all.

Or we might look forward into the future and foretell either the final extinction of these people or possibly their absorption into our race. Rather shall we not claim that fruit from the good seed sown shall surely grow into perfection? May we not expect the promise that some will bring forth thirty, some sixty, and some an hundredfold? Do not the results, as given below, confirm us in our faith, and give assurance of ultimate success?

	Missionaries.	Schools.	Scholars.
Day schools, . .	38	21	1207
Boarding schools,	102	14	1084
	Ministers.	**Churches.**	**Communicants.**
Church work, . .	89	107	4770

ECHOES FROM MOHONK.

GENERAL WHITTLESEY.—It was very difficult twelve or fifteen years ago to get any attention paid to measures whose tendency it was to elevate and educate the Indian. It is not now difficult. Members of Congress of both houses are interested in this work, and they show their interest by improvement in legislation all along the line. Under that wise act of Congress the

Dawes Bill, the work is now going on of allotting land to the Indian, and giving him a home, that blessed word which means more to us than any other word, except one, in the English language. Indians are now receiving land. Houses have been provided for them, where they can gather around them those things which make home pleasant and attractive. Their children can grow up under far different conditions from those under which their fathers grew up.

But perhaps the most important mark of this progress is in the increased appropriations for education. Taken all together, I think it is not an over-statement to say that for the support of Indian schools during the fiscal year just commenced there is an appropriation of not less than two millions of dollars.

Rev. James McCosh, D.D.—The Indian has those tendencies which are in all mankind; in other words, the common properties of humanity. These make him a man, and distinguish him from the lower animals.

We can form an idea of the ancient Britons from the account which has been given of them by historians. They painted their bodies cerulean, often with the figures of animals; they wore long and shaggy hair, and were clothed with skins. They believed in gods many, and practiced the mystic rites of the Druids, in which there was nothing to give them moral and spiritual ideas. They offered human sacrifices, which were supposed to be pleasing to the gods. A community of women, including mothers and daughters, fathers and sons, was the rule of the family. They offered prisoners of war as sacrifices pleasing to the gods, and in times of danger their best men submitted to death to appease their deities. There were frequent wars between the different tribes; and their armies were at times led or rallied by their women, as they were by Boadicea for instance.

From this race, or a like race, the great body of the people of that country have sprung, and the most of those present at this convention. We know how these barbarians were elevated. First, the missionaries of the cross proclaimed Jesus and the blessing of salvation to them, and they were led by the power of God to listen and believe and to propagate the faith. I am sure that by the grace of God and the same means the Indians may be raised to a like belief and civilization.

Philip C. Garrett.—It would not come amiss if one half of the money now expended upon the literary education of the Indians were bestowed upon their training in agricultural and mechanical pursuits, with the full purpose of making them adepts in these, and enabling them to be self-supporting, even though they know little else for half a century but the three Rs.

In the choice of industries: that we should especially develop those in which the Indians have already shown some skill of their own evolution,—not to the exclusion of others, many of which may prove useful according to the environment of the tribe, but in the reasonable expectation that in them would be found the best opportunity for profitable occupation, and therefore for elevation in material prosperity.

T. K. Blackburn.—The national Indian school system comprises training schools, reservation boarding schools, and reservation day schools. Each class has its pecular merits, and all are working harmoniously upon well-defined lines and in pursuance of a suitable course of study.

The training schools are conceded the highest place in the Indian school system; and more noticeable progress is made in them than at the reservation schools, for obvious reasons. At the seven training schools 2122 pupils were enrolled last year, and the average attendance for the twelve months ending June 30 was 1819. The reservation day schools are the least effective.

The reservation boarding schools are the genuine leaven which will leaven the whole lump of barbarism. They are the common schools of the Indian country, bearing the same relation to the training schools that the primary grades sustain to the grammar and high schools of our cities. They are the inspiration of the Indian child for something better, and lie at the very foundation of the general plan of elevating the race by educating its children.

Rev. T. L. Riggs.—Law on the reservation is embodied in the agent. He has almost entire control, subject to public opinion. He is a little king. If you have a good agent you have a good administration of law. The native courts have been productive of good. They have made a great many failures. The courts appointed to try cases on the reservation make most curious decisions, and they assume most wonderful power; yet, after all, the growth has been upward. It has been an advantage to make failures, and have the cases brought up and talked over and quarrelled over; and, on the whole, these courts are advantageous, in spite of some most abominable failures.

Rev. J. M. King, D.D.—If the churches, in matters of Indian education, accept sectarian

appropriations from the national government, while using the moiety of money they get undoubtedly for worthy purposes, they do great damage to the entire cause of public education by sanctioning a step in the direction of the unity of the Church and state, by imperilling the integrity and indivisibility of the school fund in the several states. In several of the states the question has already reached a dangerous and critical stage. The enemies of the school system are watching with great solicitude the movement made by the churches for appropriations from the national treasury; and some of them openly rejoice in what they believe to be the solution of the entire problem of the support of denominational schools in states, by a division of the school funds on denominational lines.

Again, the churches accepting appropriations to aid them in their efforts to educate the Indians are putting a premium on the use of ecclesiastical power for political purposes, in the shaping of legislation. And that power in these very lines has been used most relentlessly in high places. It would seem that the Church of Christ ought not to be a party to this kind of work in a republic.

Again, the churches ought not to consent to such a relationship to the national government that workers in the field dare not tell the facts coming under their observation, lest their own work be imperilled and their path of usefulness hedged up.

GEN. S. C. ARMSTRONG.—It all seems to turn on the principle that it is wrong to divert the use of funds raised by popular taxation for the support of sectarian schools. That is a broad and accepted principle, and ought to be established throughout our land. It would be wrong for churches to ask for money from government or for funds from Congress to help educate Indians, when they are no longer wards of the nation, but like other people. But is this what they are doing? What are those funds? Are they raised by popular taxation and given as charity to the Indians, as they would be given to our citizens generally? I say no. There is a broad, vital difference. That which it is right to do in the case of the Indian is not right to do in the case of the people at large. I agree with the last speaker, that it is necessary to separate Church and state; but I do not agree with his implication that the support of contract schools is a blow to the integrity of our institutions. That is what he means. But in educating the Indian we are paying him a debt recognized by many treaties. He once owned this whole country. Even to-day, he has about two hundred thousand square miles. The value of the land that we have taken from him is not put to his credit in any bank account. It is in the hands of the government, as his proper trustee. Is not the government, like any other trustee, bound to do the best it can? The obligation of trustee or guardian is the same in all cases. Government has no such relation [of guardianship or trusteeship] with the whites.

The only permanent Christian force in Indian education is that of the churches through contract schools. If the churches choose to abandon that system, and do all their work through charity, it is their matter.

The real trouble is the unfair and undue advantage held by the Roman Catholics, which they have gained largely by united and persistent effort. Protestants have not worked together. For at the bottom of all this is the Roman Catholic question.

BISHOP WHIPPLE.—My thought in listening to the very stirring words of the first speaker was, Make haste slowly. He enunciated great truths, very near to the heart of any Christian man who is in the very fibre of his being an American.

While I admit that under our American system—and I thank God than I am an American—you have no right to teach the things that have separated men into rival sects and parties, you have the right to protect the existence of the nation. It is not sectarian to teach the children of the state that there is a God and reverence for God's eternal law. It is not sectarian to teach truths that underlie every relation of man to man and man to God. There I take my stand with regard to the Indian.

DR. STRIEBY.—I feel very much as Bishop Whipple does. The contract system has worked well. It will come to its end by limitation, because by and by the Indians will be civilized and this system will be out of the way. What has moved me of late has been the action of Congress, which seemed to be sectarian. This contract system is special. It is adapted to this kind of people. I believe fully that these Indians are the wards of the nation. They are not like the Negro, the Chinese, the Swedes. They sustain a peculiar relation to the government, and the money it pays to the contract schools is demanded by that relation.

You must have religious influence in your school, and you must have religious teachers to give that influence. The present system works so well, do not let us disturb it now. Let the

government mark out the course of study, and let the missionary societies employ men who will teach that course, and who shall care for the moral elevation of the Indians.

O. E. BOYD.—The policy of the government is changeable in its relations to the denominational or contract schools, not because of any inefficiency of the officials, but of necessity because of the constant change of those officials. Each one when appointed brings in a new theory and policy, which must be tried. We cannot but think that the present attitude of the Indian Bureau will either drive all the denominations out of their present efforts for the Indians, as now conducted, or to Congress for special grants, as the Catholics have already done.

Under this system, the agent is the friend of the government schools by virtue of his official relations, and he must see them filled first. The present contract forbids us to receive into our schools any former pupil of the government school except by special permission, while at the same time the government can take any or all of ours. Our schools are seriously embarrassed by this rule.

Education is good, but without religion it may only prove harmful. We all believe that it is the duty of the government to educate and the duty of the Church to Christianize these people. Heretofore we have worked hand in hand. Now shall we crush a good work for the sake of a good idea? If religious bodies are forced to give up their schools by the withdrawal of the pupils into government schools, can or will the government give them religious instruction? or will it—can it—permit these religious bodies to give any religious instruction in the government schools? Is such a thing possible?

REV. ARTHUR MITCHELL, D.D.—The real question is not whether the churches of the country need and ought to have in this work the help of the government, but whether the government does not need, in such a peculiar undertaking, the help of the churches, whether the government can afford to deny itself such help. I believe that a partnership between the government and missionary bodies of the country, after the fashion of the contract schools, supplies both elements needed to produce the qualities for good citizenship in the now degraded Indians. It secures both general and religious education.

The churches might possibly do all this work alone, although with difficulty considering the many other calls upon them. But, certainly, nothing in the past history of purely government schools gives proof that such schools, swayed by political influence as they are, and not pervaded always, by any means, with a strong religious spirit, can lift up the Indians. The body of missionary teachers in the contract schools is just what has given to these schools their peculiar character and value. These teachers are religious persons, many of them enthusiastically so.

DR. WM. HAYES WARD.—It is not a theory, but a condition, that confronts us. The theory which has been presented so strongly is that the United States government shall give nothing and no state shall give anything for a special religious purpose or for the advantage of a religious body. I believe in principles, and I do not believe in any conduct which contradicts principles. And yet we have gone against that theory or principle in this whole Indian history from the time that General Grant first asked religious bodies to nominate agents. Have we really gone back on our principles? Is it a principle that government should have nothing to do with religion? Is there not a principle that goes far back of that, to the effect that the religious instincts and necessities of every man shall have free scope, and shall be provided for, and that children shall have their religious instincts provided for? And do we not allow them to be provided for in our civilization independently of the state, by our churches and other institutions? This is true of a free community. But now take a community that is not free. Take, for instance, a prison, an orphan asylum, a regiment of soldiers. That is not self-governing; that is under control; that is a ward of the people. What does the government do? Does it say, we have nothing to do with religion? No: it provides those institutions with chaplains. That is precisely the position which we are in with reference to the Indians. They are under control. They are our wards. They are not free, not self-governing. What do we do? We say it is the business of the Commissioner of Indian Education to provide religious education, by a right which goes back of any principle that has been laid down here this morning. The government has a right to protect religious instruction among the Indians—I think that is understood by General Morgan—whether in the government schools or whether in the schools controlled by religious bodies.

DR. LYMAN ABBOTT.—The Roman Catholic Church is right in its protest against having its schools under federal control. The Church

ought never to be under any form of control by a political government. The Church should be emancipated from its present partnership relations with the government, not that its work may be lessened, but that it may do a larger, nobler, diviner and more spiritual work. It is for this reason that I wish that every Church represented in the Indian work would say, "We will not take your money from this day."

PROF. ANSON D. MORSE.—We are making far too much of this fear of union between church and state. There is no satisfactory solution of the Indian question except through the hearty co-operation of the Christian people of this country. And is there any more effective way to bring about this co-operation than through the contract schools? These schools are the agencies by which the great religious bodies of the country work for the good of the Indian. To discountenance them would be to discourage the churches whose organs they are. Many complain, and with strong feeling, that the Roman Catholics have had undue privileges in this matter. But is this not the fault of the Protestant bodies? Is it not due to the fewness of their mission schools and to their lack of union? Let them extend their work, let them form an alliance for the more effective cultivation of this on other mission fields, and they will secure easily all that is just.

WILLIAM H. LYON.—Since my appointment as a member of the Board of Indian Commissioners in 1877, the government has furnished the Indians with over 400,000,000 pounds of beef and nearly 100,000,000 pounds of flour, also large quantities of other kinds of meat and grain, a large part of which should have been produced by the Indians if they had been properly instructed in agricultural pursuits. I have been expecting for several years past that the requisitions for meat and flour would decrease, but they seem to be increasing annually. The following quantities are required for the coming year: 86,000,000 pounds of beef, 8,456,000 pounds of flour, 900,000 pounds of bacon, 368,400 pounds of beans, also corn, barley, oats, meal and other agricultural products in large quantities. No tobacco has been furnished recently. Among the luxuries to be furnished this year are 952,000 pounds of best granulated sugar, 487,000 pounds of coffee and 9000 pounds of tea. I think if white people were put on reservations and furnished rations the same as are furnished to the Indians, they would soon become greater paupers than the Indians are now.

THE NEGROES IN INDIAN TERRITORY.

R. W. HILL, D.D.

[In our November number (page 401) Rev. Dr. Hill discussed "Some Aspects of the Indian Question." The following article was sent to us at the same time, as a continuation of that discussion; but at the request of the secretaries of the Board of Home Missions we postponed it until this number, in which they present the Indians for the concert of prayer. —ED.]

Formerly the Indians of the five civilized tribes were slave-owners, but the slaves were all emancipated during the war; in fact, the Cherokee National Council passed an act of emancipation which anticipated President Lincoln's proclamation by a year, and the slaves of the Cherokees were made free without conditions. These freedmen were subsequently adopted as citizens of the nations. In some they were invested with all the rights and privileges of full-blood Indians, while in others a restriction as to the common property was attached to the act of adoption. Besides these and their descendants, a great number of Negroes have entered the territory from the South. These have intermarried with the freedmen of the territory and both with the Indians to such an extent as to make the Negroes nearly as numerous as the Indians, if not more so.

The exact number of Negroes in the territory is not known, as no census of the territory was ever taken prior to 1890. The different tribes have taken a partial census of their people at various times, but no provision for a systematic enumeration of the population of the territory was ever made by the general government; and the figures which have been published in the reports of the Indian Office have been the guesses of the agents in charge of reservations. Some years ago the Cherokees made a complete census of their people, and the facts thus obtained are of great value, and it is unfortunate that the government has failed to make suitable arrangements to embrace the Indians in the general census prior to the present year. Had this been done we would know the number of Negroes among the Indians, and be able to

make a closer calculation of their progress and their effect on the Indians. That, however, there is rapid increase among the Negroes who are entitled to the privileges of citizenship is shown by the two facts recently developed. The United States sent an agent to enroll the lawful claimants of a sum appropriated by Congress for distribution per capita among the Negro citizens of the Cherokee Nation, and that roll showed, at first, as many Negroes in the nation as Indians. Negroes from Kansas, Texas, Missouri and Arkansas insisted on being enrolled. The Creek Nation is about to distribute $400,000, and an enrollment taken to show the names of those entitled to share in the distribution reveals the fact that the Negroes now number one third of that nation, while twenty years ago the Negroes only constituted one eighth of the nation. The Indians have not increased, while the Negroes have much more than doubled in number since the last distribution of money. The present United States census will doubtless soon be published, and an approximation to the facts will then be known; but it has been exceedingly difficult to number the people, and the census can only at best be an approximation.

One thing can be said about them, and that is that the conditions of life in the territory are such that the Negroes do not feel the necessity of hard work. They can make a living with but slight exertion, and in consequence spend much of their time in idleness. The Negro blood is in control in one of the nations, and as the Negro has become a political power, the marked traits of his race have impressed themselves on the Indians. In one of the nations almost two thirds of the leading men have Negro blood in their veins; and yet so great is the social distinction between the Negro and the Indian or white, that although a man's hair may be as kinky as possible, and he have all the peculiarities of a black man, if there be a single drop of Indian blood in his veins he will call himself a full-blood Indian.

Many of the Negroes are careless about the education of their children, and in consequence there are more illiterate Negroes in the tribes than there are illiterate Indians. As the young of both races grow up side by side there is a breaking down of the former prejudice against the Negro, and the future of the Negro is more promising in the Indian country than elsewhere. He has all the land he needs, and is secure in personal and property rights, so that if he fails it will be his own fault.

INTRUDERS.

It was officially reported to the Interior Department last fall that 35,000 persons who had fled from justice were living in the territory. Of these about one fourth are Negroes. That is to say, that among the population of the territory there are to-day 10,000 Negroes who are criminals. As these live on intimate terms with the others, and intermarry with them, the effect of such a large criminal element is at once apparent. The white man who has fled there for refuge has usually been guilty of such a crime as murder, while with the Negro the usual crime is some form of larceny. If the white men have made the Indians reckless of human life, the Negroes have made them regardless to a degree of the rights of property, although among the Indians there is less petty stealing than among the Negroes. The intruder class in the territory are those who by the terms of the treaties were to be removed by the United States on the complaint of the Indians; but although complaint has been made against many thousands, no steps have been taken to comply with the stipulations of the treaties. Had the United States carried out its agreement, much of the crime committed of late years in the territory would not be chargeable to it. It is well to say while on this point that the United States has been compelled to spend over $1,500,000 to maintain the court at Fort Smith, Ark., during the last six years. As the principal business of that court is from the territory, it will be understood that the criminal intruders have not been idle while resident among the Indians. The same thing has been the case with the other courts having jurisdiction in the territory. The principal business has been dealing with the criminals—white, black and Indian—who have been taken from the Indian Territory.

One thing has been demonstrated since the establishment of the United States Court in

the Indian Territory, and that is, one judge is not enough to preside over the whole territory. It will take all the time of three judges to keep up with the business, and there should be three courts with full civil and criminal jurisdiction. It is absurd to send criminals to Texas or Arkansas for trial when there is a court in the Indian Territory, and full criminal jurisdiction vested in that court will go a long way toward checking crime. Criminals have learned to respect the new court, and it has done much good since it was established in 1889. There is less crime, and arrest for minor offences is more certain and speedy, and especially among the Negroes there is a wholesome fear of the law. Over this whole section, which a few years ago was a refuge for the lawless, the power of the court has made itself felt, and there has been a remarkable change for the better.

If the churches are at work for the evangelization of the Indians, and if the government has devised plans for their education, we must also remember that this mighty influence for evil is constantly engaged in the work of demoralization. It is easier to tear down than to build up, and the work of the Church is so opposed by the organized agencies of evil that great mischief is wrought every year. Until such time as the Indians are fully qualified to care for themselves in every particular we must be doubly vigilant to oppose all the elements which are detrimental to their true welfare.

The efforts to open up large tracts of the Indian land in the territory, and add the same to Oklahoma, will doubtless prove successful. The negotiations with the Iowas—Sac and Fox tribe—and the Pottawatomies have been completed, while at the present time the commission is endeavoring to secure the Cherokee strip. One thing should not be lost sight of in all these negotiations—the principle of right. Popular clamor is powerful with Congress, but the American people, as a whole, desire that no advantage be taken of the Indian, and that he have everything which the government has agreed to give him. It was unfortunate for the Cherokee Commission a year ago that it undertook its mission in the wrong spirit. The United States cannot afford to act the part of the bully when it wishes to purchase land. The threat which is now made that the government will permit boomers to overrun the strip and thus force the Cherokees to sell the land for a small price is ungenerous and unjust to a people who are helpless. The honor of the nation is pledged to fair and just dealing with the Indian, and we cannot afford to act otherwise than in accordance with that pledge. The plea of expediency is not good enough to warrant the nation in dishonorable and ungenerous dealing. The nation cannot do less than right under all circumstances, and the man who would advise dishonorable actions toward the wards of the nation because they are helpless is no safe guide to follow, nor is he the proper man to send as a legislator to Congress. There we need men of broad views and clean hands.

THE MISSIONARY WORK AMONG THE INDIANS.

As stated before, the first organized missionary effort in behalf of the Indians who now compose the five tribes was made in the year 1802 by the Moravians. They were followed shortly after by Presbyterians, and these by Baptists, and these in time by the Methodists. At the time of the removal the missionaries accompanied the people on their journey, and located with them in the Indian Territory. Since that time they have been an aggressive force for civilization, and have done more than all other agencies combined to make the Indians move along the lines of civilized life. At first with schools and with the preached "word," though with apparently little result, they labored for the Indians' welfare, and later, when they had achieved a measure of success, they began the training of the Indians as teachers and missionary helpers. Through all the years they have been cheered by the visible signs of progress, and now those of the earlier band who entered the territory shortly after the removal rejoice at the wonderful changes which the years have wrought. Barbarism has given way to advanced civilization, and the old superstitions to a pervading belief in Christianity. Well-tilled farms and comfortable homes have taken the place of the moving camp and

the lodge. On every side are the marks of happiness and prosperity. Among the wild tribes also the missionaries have been at work; but, especially among those on the western reservations, until within a very few years the way for missionary work was not open. It has been since the close of the last Kiowa war, and the final settlement of the Cheyennes on their present location, that work has been undertaken in their behalf. We were not the first to take the field among the wild tribes, but doubtless our work will not be less effective than it has been among the other Indians. Now that a beginning has been made, if we are to do what ought to be done the work should be prosecuted with vigor. The political complications which beset these tribes are such that the time for work will be much shorter than was fortunately granted for the other tribes. It does not do to say that we will have fifty years to Christianize the wild tribes; for, as matters look to-day, unless the work be done within the next ten years and all the arrangements for effectively undertaking it be completed within five, there will be few left to work for. If ever there was a critical time when a year meant much for the Indians, that time is the present. At a meeting of one of the committees of Congress not long since a speaker said, "It will not do to let these Indians select the best lands along the water-courses, for they would then be in the way of the white people, and would prevent the rapid development of the country. The whites are determined to have that country, and the sooner the Indians understand it the better. We cannot afford to have them take land and let us pay all the taxes and make the improvements. We must remove them whether they are willing to go or not, and the sooner the better." With a sentiment like this at work influencing the actions of Congress, and with a people holding it the nearest neighbors to these Indians, the Church has no time to waste before getting down to the work committed to it.

I cannot conclude better than to quote from the last report of the Commissioner of Indian Affairs on the subject of Indian education. He says, "This great nation, strong, wealthy, aggressive, can signalize its spirit of fairness, justice and philanthropy in no better way than by making ample provision for the complete education and absorption into the national life of those who for more than one hundred years have been among us but not of us." Let this education be a complete Christian education such as is contemplated, and such as has been attempted by the Church, and the Indian problem is solved.

THE INDIAN TROUBLES.—Bishop Hare, of the Protestant Episcopal Church, is well known to our readers as one of the best friends of the Indians. In a leaflet lately issued from the office of the Indian Rights Association, he says:

Nine Sioux Indians nobly working in the sacred ministry! About forty Sioux Indians helping them as licensed catechists! Forty branches of the Woman's Auxiliary among the Sioux Indian women! Seventeen hundred Sioux Indian communicants! Sioux Indians contributing nearly $3000 annually for religious purposes! But what impression have all these solemn but cheering facts made upon the public mind as compared with the wild antics of the heathen Sioux Indians which have excited the attention and stirred the feelings of the country and daily occupied column after column of the newspapers for two weeks past? Alas! alas! as we have written elsewhere, "wickedness presents more vivid contrasts than virtue does; its history is more picturesque, and has more of the element of the unexpected, which adds pepper and salt to life." But let it not be forgotten that he has not learned how to live who esteems the salt cellar and the pepper cruet the most important things on the table.

II. CHINA.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. B. C. Henry, D.D., H. V. Noyes, A. A. Fulton, O. F. Wisner, W. H. Lingle, and their wives, and Andrew Beattie; John G. Kerr, M.D., J. M. Swan, M.D., and E. C. Machle, M.D., and their wives; Miss E. M. Butler, Miss M. W. Niles, M.D., Miss Hattie Noyes, Miss M. H. Fulton, M.D., and Miss Louise Johnston; Lay Assistant, Mr. C. A. Coleman. *Rev. Quon Loy, Rev. E. Sik-kau* and *Rev Lai Po Tsun;* 17 unordained evangelists, 24 native assistants, 37 teachers and 11 Bible-women.

MACAO: Rev. W. J. White and wife, and Miss Hattie Lewis.

HAINAN: Rev. F. P. Gilman and J. C. Melrose, and their wives, H. M. McCandliss, M.D., and wife, and Mr. C. C. Jerimiassen.

YEUNG KONG: Rev. J. C. Thomson, M.D., and wife.

PEKING MISSION.

PEKING: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, Daniel McCoy, John Wherry, J. M. Cunningham, and their wives; Rev. Messrs. J. Walter Lowrie and William Langdon, B. C. Atterbury, M.D., and his wife, and G. Y. Taylor, M.D., Mrs. Reuben Lowrie, Miss Grace Newton, Miss Marion E. Sinclair, M.D., and Miss Jennie McKillican; *Rev. Hsu;* 2 licentiates, 13 helpers.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D D., Charles R. Mills, D.D., and George S. Hays, and their wives; Rev. W. M. Hayes; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin;* 6 licentiates, 6 teachers, 2 Bible-women.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., Hunter Corbett, D.D., William Lane, J. A. Fitch and W. O. Elterich, and their wives; Miss Fannie Wight; 3 licentiates, 32 helpers, 4 Bible-women.

CHENANFOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. John Murray and Paul D. Bergen, and their wives; Rev. Messrs. Gilbert Reid and W. P. Hamilton, Robert Coltman, Jr., M.D., and wife; 2 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger and Robert Mateer, Rev. Messrs. J. H. Laughlin and F. H. Chalfant, and their wives, and W. R. Faries, M.D., and his wife; Miss Emma Anderson, Miss Emma F. Boughton, Miss Mary Brown, M.D., and Miss Madge Dickson, M.D.; 5 licentiates, 15 teachers, 3 Bible-women.

CHINING CHOW: Rev. Messrs. S. A. Hunter, M.D., and William Lane, and their wives; J. L. Van Schoick, M.D., and his wife.

I CHOW FU: Rev. Messrs. William P. Chalfant and C. A. Killie, and their wives; C. F. Johnson, M.D., and his wife.

In this country: Mrs. J. A. Leyenberger and Mrs. W. M. Hayes.

CENTRAL MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Partch, and their wives; Mrs. John Butler and Miss Annie Morton; *Rev. Messrs. Buo-kwong-hyi, Uoh-Cong-eng, Zi-Kyuo-jing, Lu-Cing-veng, Yiang-Ling-tsiao, Ye Yin-coh, Leo Ping-fong* and *Loh-dong-no;* 4 licentiates, 8 native teachers and 7 Bible-women.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch, Rev. John A. Silsby, and their wives; Miss Mary Posey, Miss Mary E. Cogdal; *Rev. Messrs. Tsu-Tsk-San, Wong Vung-lan, Bau Tsih-dzae* and *Tang Toh-tsong;* 1 licentiate, 1 Bible-reader, 11 male and 10 female teachers.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. Messrs. J. H. Judson, F. V. Mills, and their wives; Rev. J. C. Garritt; *Rev. Messrs. Tsiang-Nying Kwe* and *Yi Zong-foh;* 1 Bible-woman and 7 male teachers.

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. and Mrs. J. N. Hayes, Rev. D. N. Lyon, Rev. Joseph Bailie and 2 Bible-women.

NANKING: on the Yang-tse Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. and Mrs. Charles Leaman, Rev. W. J. Drummond, Mrs. R. E. Abbey, Miss Mary Lattimore and Miss Emma F. Lane; *Rev. Zia;* 4 male teachers and 1 female.

The last summer was one of unusual sickness in all parts of China. Our own missionaries mourn the loss of Mr. Abbey at Nanking and of Mr. Ritchie at Tungchow, while every station reported dysentery or cholera or weakening fevers; but the bracing winter, it may be confidently hoped, will restore many of the sick.

At Peking the missionaries did not escape the debilitating summer, notwithstanding their northern location. Extraordinary rains nearly destroyed some of their dwellings, and now the famine-stricken thousands and hundreds of thousands, from districts inundated by the Peiho, are filling the province of Chih-li with their cry for bread, and are clamoring at the gates of Peking. It is estimated by the missionaries that three millions of people are homeless.

MONGOLIA
PEKING
CHIHLI
Gulf of Peh-chi-li
SHANTUNG
YELLOW SEA
HONAN
SHANSI
SHENSI
KANSU
NANKING
SHANGHAI
SU-CHAU
NING-PO
CHE-KIANG
KIANGSI
HUPEH
HUNAN
SZECHUEN
KWEI-CHAU
YUN-NAN
KWANG-SI
KWANG-TUNG
FUH-KIEN
AMOY
FORMOSA
CANTON
TONG-KING
HAI-NAN
SIAM
ENGLAND
WALES
Scale of English Miles
China Inland

RICE CHRISTIANS.—Yes. There are said to be, or lately to have been, thirty-seven thousand two hundred and eighty-seven native communicants in the churches of China. But, pause and reflect. How widely and how wisely have they been scattered by the divine Husbandman! Some hundreds are up in the provinces that abut upon Siberia. Thousands dwell in the maritime districts and the open ports. A *diaspora* sprinkle the inlands. They are set in groups and clusters for mutual support and cheer—an order which the Lord has decreed. They are the precious seed whose increase is yet to fill the land. "He that soweth the good seed is the Son of man. The good seed are the children of the kingdom." The Chinaman will interpret the Saviour's parable by the grain of his own country. He sows his rice thickly in a nursery, and when it has started transplants it over broad acres. He sets the tender rootlets far asunder. The rice plant is apt to *tiller*, that is, it spreads at the root so that one seed may send up many stalks. It radiates again at the head, so that one stalk bears many grains. Were the crop of the East suddenly obliterated, a small amount of seed-rice imported and used with native frugality would soon restore the harvests. Cannot God work in the gospel field as he has arranged to do on the face of the ground? Then these twoscore thousand regenerate souls of to-day may easily be the precursors of millions, filling the land at no distant day. May the riches of divine grace make them to be *rice Christians* indeed!

NATIVE MINISTERS.—The number of natives ordained to the ministry in China now stands at two hundred and nine. "But," says Faintheart, "what are these among so many?" They are two hundred and nine more than a little while ago when there were none. Why should we estimate the ratio and complain that there is only one minister for two millions of souls? A long time ago when there were but five loaves for five thousand, a disciple asked this same question: What are these among so many? only the thousandth part of a little cake for a man! The Lord was by and multiplied the provision. We do not understand the method of his miracle by which the bread was increased; but we are perfectly familiar with the process—vocation, education, ordination—by which the ranks of the ministry are replenished. The Lord is by and assures the doing of it. The present two hundred and nine are harbingers of an adequate corps of men who will yet minister in spiritual things unto Christianized China.

SIGNS OF CHRISTIAN UNION.—Even if the hour has not yet struck for the comprehension of all the Christians in China into one visible church, still there are lesser combinations which may be steps toward the goal. There was an instance of this at Shanghai.

An enthusiastic meeting of all the Presbyterian delegates at the conference was held, and a basis of union closely resembling the one recently submitted to the Presbyterian churches of India was drawn up for consideration by the different presbyteries and committees in the field, and for transmission to the home churches. There are eight Presbyterian societies at work in China, namely, *three American, one Canadian, two Scotch, one English* and *one Irish*. . . . Our aim for the present is to form seven or eight presbyteries, meeting once a year, and a general synod once every five years, and we hope eventually to have three synods, north, south and mid-China, and a General Assembly.

UNION IN AMOY.—The Reformed Dutch Church of America rejoices in its vigorous mission at Amoy. It is a Christian community clustering about eight local churches, each served by its native pastor. The lowest numbers 59 and the highest 178 members. The whole amount to 856 communicants. It has a look of solidity and permanence, and seems well adapted to push into the interior in due time. In the same field the English Presbyterians have about the same strength, that is to say, 888 members. The two communities are in deep and cordial sympathy, and co-operate in one presbytery. One of its members writes recently to another:

I remember that when you and I landed in Amoy, nearly twenty-nine years ago, there was no presbytery, no native pastors, very few congregations. Now I see a presbytery with twelve native pastors and as many elders, representing scores of native congregations. And these are scattered over a wide region, along the seaboard and far inland, and year by year the work grows and spreads. The vine has struck its roots deep and is surely filling the land.

UNION AMONG METHODISTS.—Dr. Williamson, of Shanghai, writes:

All the Methodist divisions, both English and American, have formed themselves into a China Methodist Union, and sent forth a circular agreeing to (*a*) co-operation; (*b*) common rules for membership; (*c*) a common course of study for native preachers; (*d*) a common hymn-book; (*e*) a united Methodist periodical, and (*f*) one common name for the Methodist Church in China.

UNION IN MANCHURIA.—Far away to the north in bleak Manchuria the United Presbyterians of Scotland have concentrated their forces and already have 956 communicants, showing the vitality and energy of the work. The Irish Presbyterians have gone to their assistance. The pair, well-matched and well-fitted to the field, agree to work hand in hand in a presbytery. It is an encouraging report which they give of the towns and villages of Manchuria.

Multitudes in these places have heard of the new doctrine, and many have even become more or less acquainted with it by means of "portions" of Scriptures and by occasional visits they have made to the mission centres. They are eager to learn the doctrine more fully, and many of them are ready to make profession of their faith.

Rev. J. C. Garritt, of Hangchow, has made unusual progress in acquiring the Chinese language. He has already begun to preach, although at the time of his first sermon not having been a year in China.

In Mr. Judson's school at Hangchow every desk and bed is filled, and scholars are being refused admittance for lack of room. The present number is fifty-one.

One of our missionaries at Shanghai, Mr. Silsby, says, "We have closed three day-schools, and I am living in cramped quarters with Chinese fellow-tenants to help meet the 'cut'" [the retrenchment ordered by the Board]. Such sacrifices by our missionaries are spontaneous, the result of their unselfish determination to allow the smallest possible injury to their work.

HIGHLANDERS OF CHINA.—The Hak-kas dwell inland, northward from Hong-Kong, westward from Swatow and Amoy. They are styled the "Highlanders of southeastern China." They are said to show the traits of mountaineers, are hardy, independent, migratory and withal quickwitted and hearty. They are at home in the vales and glens, and love the overhanging heights. An observer guesses that they may number ten or twelve millions. The English Presbyterians reach them from Swatow. The Presbytery of Amoy adopt the Hak-ka country as their field of "foreign missions." But more active than any others are the Basel men advancing from Hong-Kong. The other day one of their number celebrated the quarter century of his permanent residence there; and the far larger share of the 3432 souls adhering to the Basel teachers are in the region which, with fond recollection of their Swiss homes, they call the "Oberland."

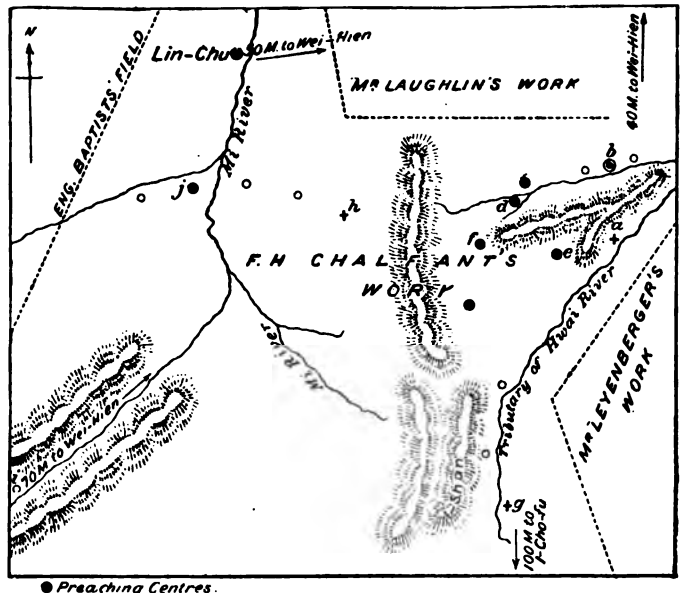
In the year 1881 several times there came people out of the great city of Hinnen to our station, lying about twelve hours to the southwest, to inform themselves about the Christian teaching. A catechist was sent there in order to test by the reception which he should have the sincerity and earnestness of the inquirers. The man soon sent back a very hopeful report. The people were very happy over his visit, and sought to detain him. On Sunday the divine service which he held in the house of one of these friends was well attended, and on week days many came to ask about the Christian teaching. A few months later the place of meeting in the city of Hinnen was found too

small, and the people obtained a house in the village of Sup Yung, which lies an hour and a half to the southwest. After a year, perhaps, two other little congregations had branched off to the northeast of the city, and at the end of 1884 there were forty Christians belonging to Sap Yung itself. Three years later a regular mission station was fixed near the city, and in 1890 there were found in and around Hinnen six congregations with two hundred and twenty-five Christians.—*Basel Heidenbote.*

"ONE THOUSAND INQUIRERS."

Our brethren in Shantung gave these encouraging figures to Rev. Dr. Mitchell when he visited them a year ago; but they spoke with a reserve and caution which showed that they felt that they were dealing with very sacred facts, to be mentioned with care and with much humble thankfulness to God. The question at once suggested itself, Are not these hunger-driven men and women, who repair thus to the missionaries, in hope of physical relief? Some instances of this there undoubtedly are, but it would be a mistake to suppose that this is generally the case. Many of these new seekers for the truth are from districts not disturbed by the floods nor reached by the recent famines, and, as Mr. Chalfant in the letter given below says, they come from no one region; they are widely scattered over that vast province of Shantung. They are beyond question largely the reward of that wide sowing of the good seed in country districts carried on in previous years by such laborious evangelists as Messrs. Nevius and Corbett and Mateer and Leyenberger, and still continued by the hardy group of younger men who now succeed them or share in their labors. All honor to the resolute men, and their not less courageous wives, who are carrying on this work of inland itineration!

A few lines upon my parish in Lin-Chu (chew). You will see from the accompanying diagram how Lin-Chu county is located with reference to Wei Hien. It lies southwest of Wei Hien among hills and mountains, the most prominent peaks being those of I Shan (ee shan) (which being interpreted means "I Mountain"), rising about 2000 feet above the plain. This county, containing at present eleven out-stations, was allotted to me by the presbytery last winter as a parish. I have made two trips over the district, one in the spring, with Mr. Laughlin, and one this autumn, in September, in company with Mrs. Chalfant, Dr. Dickson and Mr.



Hamilton. Dr. Dickson had her hands full professionally, seeing women patients as a rule, but not refusing the men when it was convenient to treat them. Mrs. Chalfant talked to the women, who are always delighted to see the foreign ladies. A glance at the little map which I have given will show our line of march. Going first to Pei Ta (Bay Taw), at the extreme east, we travelled south and west, winding up our tour at Lin-Chu city, in the northwestern part of the map. This western part of the county adjoins the territory of our English

Baptist brethren of Ch'ing-Chow-Fu. North of my field is that of Mr. Laughlin, and east lies Mr. Leyenberger's district, while south a gap of some fifty miles occurs till you reach the northern confines of Dr. Corbett's work in I-Chow-Fu. My most southerly out-station lies 100 miles north of I-Chow-Fu, which is just being opened as a new centre for foreign residents.

The country about Pei Ta is sandy and poor, raising even in good years a very meagre crop. But the Mi (Mee) River valley is very fertile, and presents a wonderful contrast to the barren land among the hills just east of it.

Silkworm culture is the main industry in this valley. The mulberry orchards are so numerous that, from an eminence, the whole plain seems one vast forest. The broad expanse of brilliant verdure, with the blue rocky ranges of mountains on the northwest as a background, form a landscape where "every prospect pleases," but alas! we are reminded very often that "only man is vile."

I was quite encouraged with the prosperous and aggressive look of our work,—thanks to the faithful labor of others in the past, notably of Dr. Nevius and Mr. Laughlin. I can speak without reserve of any successes in this region, since I am merely reaping where others have strewn. I was permitted to baptize sixteen adults, one child, and to receive back to membership three backsliders who now come out to renew their vows. We examined *one hundred and twenty inquirers* who are regularly studying with a view to receiving baptism as soon as their knowledge of the great truths of Scripture warrants their making a profession. Besides those actually examined, I know of about *eighty* who will be ready to present themselves next spring. It may be safely said that we have *two hundred regular inquirers* in Lin-Chu county, where we have now a total membership of only 100 Christians. Surely this is the Lord's doing, and "it is marvellous in our eyes!"

No doubt many of these inquirers are coming from wrong motives. This cannot be avoided. The hope is that we may be able to distinguish between the true and false when the times for decision as to baptism come. I cannot speak accurately of the other districts under our Wei Hien missionaries, but from all reports I think Lin-Chu is no exception. Probably no less than *one thousand inquirers*, and certainly not less than eight hundred, are connected with our Wei Hien work. There seems to be no centering of interest in particular places, but a general, quiet revival throughout the entire field. Besides the one hundred and twenty inquirers above mentioned as examined, we inspected three schools, numbering forty-five boys and girls, who are making good progress both in religious knowledge and in the native classics. I have applications from three villages for schools. In one place they put into my hands a list of twenty-one boys whose parents desire that they constitute a school. One half of them are of heathen families. I could only give them a conditional answer. One hundred dollars a year would maintain the school and pay the teacher's salary. Most of the boys would board at home.

"A RED-LETTER DAY."

HOW CONVERTS ARE WON IN CANTON.

Rev. B. C. Henry, D.D., describes a glad day in his church in Canton. It was the quarterly communion. The attendance was large, and *eight converts confessed Christ*—four men and four women—while two children were baptized, and two women were received by letter. Read what Dr. Henry says of these new converts:

Of these women who were baptized one had walked nearly six miles, from a village to the east of the city. She has small feet, but is a regular attendant on Sabbath. Another was one whose husband had received the truth in the hospital five years ago. This couple went to a distant town in the interior to live, and returned early this year to Canton, but the man died before he had an opportunity of being baptized. On his death-bed he charged his wife to give up the idols and become a Christian. She found her way, through a friend, to Dr. Fulton's dispensary, and is now a bright and happy Christian. Another is the wife of a scissors-grinder, who on his rounds passed a girls' school recently opened near the north gate. Its neat and orderly appearance attracted his attention, and he inquired who lived there. He was told that it was not a dwelling-house, but a school where girls were taught and women instructed in the gospel. He said he would send his wife. She came, and was deeply interested at once. Her heart was opened, and she became an earnest Christian. One of the proofs of her conversion was that her disposition was entirely changed; instead of being harsh, fretful and quarrelsome, she was now gentle and kind. She brought her two little boys on this communion Sabbath to be bap-

tized. Her husband was there too, and is a believer, and will no doubt publicly profess Christ before long.

One of the men received was a young man of twenty-four; a tall, fine-looking fellow, belonging to one of the Tartar brigades of the city. His father was formerly a member of Dr. Happer's church, and had his three boys baptized. But the father soon went astray, and his children were left to grow up like the heathen around them, with no instruction in Christian duties. One of them became a Buddhist priest, and the brother, of whom I am writing, had it in his mind to follow his example. About eight months ago he was led providentially to our church. What he heard awoke the memory of his early baptism and led him to inquire into its meaning. As he listened he became filled with a longing desire to fulfill the obligations which his father had assumed for him, and to become a true Christian. He attended our services regularly, and a complete change came over him. He seemed to have more intense desires after the truth and after holiness than we usually find among our converts. He has now come out bright and clear on the right side, and hopes to lead his younger brother and his mother to follow his example.

HOSPITALS PREACHING CHRIST.

Dr. Henry's letter illustrates the religious value of hospitals and dispensaries. Besides his allusion to the man who received the truth in the Canton hospital, and to the woman who found her way to Dr. Fulton's dispensary, he says:

Since Dr. Fulton opened the dispensary there has been a greatly-increased interest among the women. She not only works hard for them on Saturdays and Wednesdays—when the attendance has reached as many as an hundred and forty-five patients, with their servants and friends—but teaches the women on Sabbaths, forming them into classes. This systematic work is now yielding good fruit.

PUSHING OUT FROM CANTON—OTHER CONVERTS.

Only those who have travelled in China will fully appreciate what our busy missionary writes, October 6:—"Since the first of June I have made seven journeys into the interior on mission work, and start on my eighth to-day. In September I baptized three converts at Tai-Kat, and *nine* at the out-stations to the east. The Second Church, Rev. Kwan Loy, received *nine* in September, also."

At the time of writing Dr. Henry was about to leave for Lien-chow, a populous city, distant about a hundred and fifty miles up the North River, a boat journey which must occupy a month. Here the truth is already planted, but in a city where the gentry are fiercely opposed to all missionaries. Those disposed to sell or rent property to the missionaries have been browbeaten and persecuted and forced to break every contract. Now, however, Dr. Henry writes, he has secured a Chinese house, goes up to prepare it for occupancy, and expects to be followed in a month by Dr. Machle, our medical missionary, and Rev. Mr. Beattie, who will try to stem the opposition and spend the winter there.

MODEL MISSIONARY BABIES.

We hardly know which to admire most, the brave and cheery mother who in the following letter tells of her mission journeys or the little children who have begun their missionary labors so early, "itinerating" amidst the rugged mountains of Shantung. After all, the spirit and courage of both do not surprise us in the daughter and the grandchildren of Hunter Corbett, that indefatigable evangelist of the north.

Last Monday we arrived home safe and sound from a five-weeks itinerating trip among our country churches.

You would have enjoyed seeing our conveyances. First a *shentza* with the nurse and children; then the donkey, with the Chinese preacher riding him; then came "Poky Cautious," the old black mule, with our bundles and bedding and baskets of dishes, etc., piled high on his back; and last came Mr. Hays' and my *shentza*. One carries us both quite well, as Mr. Hays usually puts his superfluous three feet of legs over the poles in front of the conveyance, while I sat well in the rear, being frequently reminded however by a thump in my back that there was a lively and festive mule behind me. I nearly forgot to mention our cow, "the missionary," who followed us in our wanderings and supplied milk for the babies' millet porridge.

We had a grand trip, working hard and visiting about thirty places where there were churches, schools and Christians. Two years ago my father and husband joined in building a little two-roomed house at Yuen Tswong, just in the centre of our work in Chemeh. At this point we left the children with their nurse and "the missionary" for about three weeks, while we branched off to the neighboring towns and villages. We could visit many places from Yuen Tswong by leaving in the early morning and coming back to the children at night. Twice, however, we thought it best to leave them for three days at a time and visit distant stations. This was my hardest trial; but it would have been much more expensive to take the extra animals needed for them, and the rides and constant crowds made them tired and nervous, so we thought best to leave them with their faithful nurse where they could be quiet and happy.

As I was in this region last fall a year ago, I received a warm welcome from the Christian women, and could enter at once into their home life in a way which I could not last year. Wherever we went I always had a women's meeting, while Mr. Hays preached to the men after our general meeting and service in common. In preaching in heathen communities Mr. Hays tried to get all the men together outside the house, while I preached to the women inside. As soon as they saw that my husband stayed outside and only women were gathered together with me, they were convinced that we were decent and respectable, so that I had great crowds of women gather wherever I went. They have a very kindly spirit toward us, and assent willingly to our preaching as good; but God alone can give the increase. We were with my father four days of our trip, and it seemed good indeed to have near relatives with us in this heathen land.

Our schools are flourishing wonderfully, and I know they would rejoice your heart. Not only are those scores of boys and girls being educated for a life of future usefulness and, we hope, of work for our Master, but the present good is apparent. Time and again we were told that the mothers and fathers and neighbors of our school children were first interested in the truth by the children's reports of what they had learned in school. Many of our Christians are so wretchedly poor and have to work so hard to get the mere necessaries of life, and the women especially are so ignorant and unable to get the help to Christlike living which we find in our Bibles and books, that there is a great deal that is saddening as well as cheering in our visits to the Christians. But our Lord does not break a bruised reed nor quench the smoking flax, and we have no right to dwell on the dark side when there is so very much to cheer and encourage us.

Mr. Hays brought me and the children home on Monday, and on Tuesday at daybreak started off again on his two-hundred-mile ride for the annual mission meeting at Wei Hien, which opens to-day.

THE CROWN OF THE CONFERENCE.

The course of missionary affairs in China is likely to pursue for many years lines indicated by the late grand conference at Shanghai. All reports agree that the most significant measure projected was the revision of the Scriptures. Is there a complete Chinese Bible? Yes, and no. Concerning the affirmative side, as terse and satisfactory a statement as one could wish is given by Dr. Nevius, on page 502 of the last volume of THE CHURCH AT HOME AND ABROAD. Still it is possible, and even necessary, to say that there is not yet a Bible for all China that can be employed as a standard of ordinary appeal. It was definitely decided at Shanghai to bring out a union version of the Holy Scriptures in three forms, viz., one in what is known in China as High Wen-li, one in easy Wen-li, and one in Mandarin. Missionaries writing from China often throw their readers at this distance into confusion by using different terms for one meaning. Where one correspondent says "Wen-li," others say "Classical." The terms are synonymous. A separate committee is appointed to carry forward each of these three versions, a circumstance which at once shows how large a number of missionaries of the very highest scholarship is to be found in China, for two of these committees number twelve each, and the third ten. Thirty-four men could be immediately named in whose Bible erudition and mastery of the thrice-difficult Chinese tongue their brethren have such confidence that they commit to them the sacred and momentous task of creating a

version of the Holy Scriptures for an empire. Of these translators twelve are Englishmen, twelve Americans, ten Germans.

Still the scope of translation is not covered when three general, or, so to speak, ecumenical, versions are planned. There remain the local dialects. Dr. Nevius says that there are now complete or partial renderings in the Shanghai, the Ningpo, the Fuchow, the Canton, the Hakka, the Amoy, and the Kin-hwa. And are these all distinct? Surely Babel contributed a liberal quota of linguistic confusion to the "land of Sinim." The conference appointed a committee to consult upon the best method of bringing out renderings of Scriptures in these various vernaculars. The labors must be great, but the prize is commensurate. Millions are to be addressed.

It might well be a subject of special prayer over all the world for the next few years that the translation committees in China may be guided by the Holy Spirit, as were the authors who wrote the Scriptures.

HEATHEN PRAYERS.

B. C. ATTERBURY, M.D., PEKING.

The Chinese are strong believers in the power of their idols to answer prayer. The emperor especially, being "Heaven's son," is supposed to have great influence with the various divinities, so that when his prayers are not responded to it is supposed that he himself is at fault and not the gods. It is often very perplexing to our native Christians to notice how prayers to an idol frequently appear to receive an answer when their own requests to the true God are at times apparently unnoticed. Such seeming contradictions it is not always easy for the missionary to explain. One of our native helpers, however, in a talk at the chapel one day hit upon a very good illustration of the reason why prayers at the altars of idols seem at times to bring down answers. He said, "A blind beggar is standing before an unoccupied shop begging for *cash*. He cannot see that there is no one in the store to answer his appeal, but continues his cries. Soon a neighboring shopkeeper, taking pity on him, places a *cash* in his hands. Off goes the beggar thinking it was some one in the vacant shop who had heard his prayer and giving thanks accordingly." Blind beggars and empty shops are common sights in Peking, so that by this homely picture our Christians easily understood that benefits which follow their idol-prayers really come from our Father in heaven, who in his abundant compassion takes pity on the poor suppliants in their distresses.

Some months ago, when the weather was very dry, the emperor went, according to custom, to several of the large temples in the neighborhood of Peking to pray for rain. It was not long before rain came, and in tremendous showers. Walls and houses everywhere tumbled down, crops were destroyed and roads washed away. But worse than all, the rivers burst their banks and covered the country far and near. Where once were fertile fields, now nothing but a waste of waters can be seen. It is estimated that three millions of people are without food and homes. Of course these sufferers look forward to the coming winter with great dread. They have, alas! too good reason for their dread, since unless help shall come many of them must die from exposure and starvation. Loud now are their complaints against their emperor. They blame him for having gone to too many temples, instead of to one only, when he prayed for rain. His zeal was excessive, they say, and when all the deities whom he invoked combined in their response to his supplications, naturally the answer was overwhelming.

INTELLECTUAL WANTS OF THE CHINESE—A PLEA FOR EDUCATION IN CHINA.

W. A. P. MARTIN, D.D., LL.D., PEKING.

About three centuries before the Christian era, Mencius, a fearless preacher of righteousness, travelled from state to state in the empire of China, everywhere striving to lead princes and people into the ways of virtue. When the prince of Lieng received him at court, he said, "Venerable man, you have not deemed a thousand *li* too far to come to my country: may I ask what you have brought to benefit my people?" With a spirit akin to that of the

Hebrew prophets, Mencius replied, "All I have to offer is comprehended in the two words 'benevolence' and 'justice'."

When a missionary from our western world, after learning the language of China, begins to put himself in communication with its people, high or low, he hears this same question repeated a thousand times, and in order to win their confidence he is bound to answer it both by word and deed. He says, in the first place, "I bring you a faith that reaches to heaven, in lieu of motives bounded by this earthly horizon—a faith which has as much power over the virtues native to the human heart as sunshine has over the grass of the field." They listen to him with politeness not unmingled with incredulity, and ask for tangible evidence of the importance of his mission. Their minds have been tossed like a shuttlecock back and forth between the religion of Tao and of Buddha for so long a time that they have lost their interest in spiritual things, and heaven, hell and eternal life are terms which to them have only a shadowy signification.

If, however, he can show them some of the appliances of our modern science, and offers to instruct them in the mysteries of steam and electricity, medicine, mathematics and astronomy, they admit that his mission is justified. Giving him a welcome and granting him a hearing for the sake of these temporal benefits, they learn in time to appreciate the higher blessings which he has to confer.

This is not intended to define the order to be followed in the communication of gospel truths; neither does it imply that divine truth may not be effectual without the aid of science. The sublime doctrines of the fatherhood of God and of salvation through Christ will of themselves sometimes command attention and produce their effect, especially among the illiterate and simple-hearted; but in all cases the missionary *must* first convince his hearers that he knows more than they do about the structure of the universe and the laws and powers, visible and invisible, by which it is governed. Herein lies the secret of the failure of the Nestorians and of the success of the early Catholic missions.

Coming from Persia to China in the seventh century, the former encountered a civilization higher than their own. Every educated man whom they approached was a person at whose feet they might have sat as learners. Nor did they possess that clear, strong view of the one thing needful which qualifies the unlearned to teach, though it may not dispose the cultured to listen. Adopting the style and habit of ignorant bonzes, they were eventually lost among the sects of Buddhism, much as a feeble stream disappears in the sands of a desert.

The Roman Catholic missionaries proceeded from Europe in an age of great intellectual activity. Confronted by the mathematicians of China, as Moses was by the magicians of Egypt and as Daniel was by the wise men of Babylon, their superiority was manifest, and they were accepted by the emperor himself in the quality of teachers. It was then they laid for their Church those broad foundations which a century of persecution was not able to overthrow.

The lesson is obvious. Our Protestant missions in China are still in their infancy. Their work belongs to the nineteenth century, and chiefly to its last quarter. It behooves them therefore, in order to ensure success, to bring to bear all those forces which make our age remarkable in the annals of the world. With such equipment, the odds in their favor are, as compared with the native mind, greater than they were in favor of Matteo Ricci and his associates,—for has not Europe been progressing while China has been standing still? If they do not find a Kanghi ready to bestow his powerful patronage, they find what is better—a great people profoundly affected by the political, commercial and scientific influence of the western world. They find a government conscious of its weakness, and exerting itself, by reconstructing its armies and navies, by extending its telegraphs and railways, to fit itself for holding its own in the new world to which it has been introduced. They find the mind of the country gradually waking up—its thinking men no longer satisfied with the scanty stock of knowledge bequeathed them by their fathers, and eager to possess the mines of intellectual wealth which they know to exist in other lands.

Two facts may serve to indicate this change in the mental attitude of the Chinese people. In the course of the last year Mr. John Fryer of Shanghai, a gentleman who has done much in many ways for the enlightenment of the East, succeeded through his agents in selling no fewer than eighty-three thousand volumes of scientific works. The other fact is that a new law has been promulgated by imperial decree introducing a science competition into all examinations for the civil service. It prescribes that—1, "the provincial chancellors shall at each annual examination for the first degree admit candidates to a competition in mathematics"; 2, that those who succeed in this competition shall be called to Peking "to undergo a special examination in physics, applied mathematics, practical mechanics, naval and military tactics, or, instead of these, in international law, treaty relations, political history, etc."; 3, that "those who thus obtain the third degree shall be eligible to office in the capital, to fellowships in the imperial Tungwen college,* or for appointments on the Mission of Inquiry or to places in connection with legations in foreign countries."

By an excess of caution, the prizes for this science competition are few in comparison with those in letters; yet we see in it the thin end of a wedge which is slowly shifting the entire educational fabric from its old basis. To appreciate its significance, we must reflect that while with us the civil service examinations are only for clerkships in a few bureaus, those of China dominate the intellectual movement of the whole empire. The students, numbered by millions, are all aspirants for government employ. They may not win it, but they all strive for it, and any straw that offers them a chance is eagerly grasped. This explains the largely-increased demand for books of science and the effect of the new law in promoting such studies.

Now, how are missionaries to take advantage of this movement? In three ways:—

1. They ought to be able to answer the questions and direct the studies of such students as may from time to time resort to them for instruction. This they must do or renounce the hope of acquiring influence over that powerful class—a class which for good or evil sways the destinies of the empire.

2. By the preparation of scientific books. This they have already done to no small extent; and a list of the more than a hundred text-books from missionary pens shows how deeply they are sensible of the necessity of employing science to prepare the way for religion. Both of their great conferences took measures to bring about organized effort in this direction.

3. Through the establishment of schools. The absence of any official system of common schools and the paucity of institutions for higher education leave open a grand opportunity for the educational enterprise of the Church of Christ.

There are few missions that have remained blind to this opportunity, and most of them have surrounded themselves with day-schools and high-schools of various grades. Colleges have begun to spring up to meet the growing wants of Christian communities. One of the oldest under Protestant auspices is St. John's, of the Episcopal mission in Shanghai. The Methodist Church South has a flourishing college at the same port; and the Methodist Church North has, with characteristic enterprise, established three colleges in such great centres as Peking, Nanking and Fuhchau, with the resolve to raise each of them to the grade of a well-equipped university.

Our Church is not so forward in this line of effort. She has in Shantung a college founded and conducted by Dr. Mateer, with very little aid or encouragement from without; a college which has achieved a high degree of success, and is recognized as the lighthouse of the Northeast. She has, too, the endowment for a college at Canton, to the collection of which the venerable Dr. Happer devoted the closing years of his missionary life. The task of organization he leaves to others; and I trust our Church will give that young and promising institution a warm place in her maternal heart. She has a boarding-school in Hangchow, which has sent forth many efficient pastors. That school ought to be equipped as a

* Rev. Dr. Martin is President of this institution. It is maintained by the Chinese government.

college; and these three institutions ought to meet with ardent sympathy and generous support. Among these the first place in the Church's benefactions is justly due to the Shantung college, in which, as I can testify from personal inspection, greater results have been achieved at a small outlay than in any college, east or west, with which I am acquainted.

THE MISSIONARY SUCCESS IN CHINA.

REV. J. N. B. SMITH, SHANGHAI, CHINA.

In travelling across America, on my return from China, I have many times met Christian people—and they were by no means enemies or half-hearted supporters of missions—who evidently had the feeling that mission work in China has not been very successful. Even missionaries in China themselves are sometimes found dwelling too exclusively on the smallness of the results.

I for one think that the 50,000 Chinese who have been brought to Christ are an abundant evidence of God's blessing on a most successful work. It is safe to estimate that there are at present 40,000 communicants in the mission churches, while at least 10,000 more are in heaven. Bear in mind that the 40,000 Christians in connection with the various Protestant mission societies are full communicants, and that if we include the children of believers, inquirers and friendly adherents, there is a Christian community of nearly or quite 100,000 souls. We must remember also that in such statistics no record is made of the great numbers, actually amounting to hundreds of thousands, who have heard the gospel. Who can tell how many of these have been led to saving faith? Our colporteurs and missionaries have met men who had given up idolatry and were worshipping the true God because of truth heard in some distant chapel or far-off mission station. Much has been said and written concerning the success of Roman Catholic missions; but at the present rate of increase the Protestants will number more converts at the end of one and a half centuries than the Roman Catholics now number at the end of six.

We all feel, however, that the full harvest time has not yet come in China, and that the largest element in the success of missionary work has been that of breaking down opposition, preparing the soil and sowing the seed.

To begin with the people. It is impossible for any one unacquainted with the Chinese to understand the immense barrier of conceit and prejudice that separated the people from the missionaries and the gospel. There was at first nothing that the outside barbarians could give to the followers of Confucius that was worth the having. They gloried in their shame and despised that which we esteem. They doubted our humanity, and hated us with a perfect hatred. There was nothing in our religion or civilization that they desired. All their ideas of education, civilization and propriety were different from our own. I emphasize *propriety*, for that is the end of the Chinaman's life, when he has once risen above the mere struggle for existence. Over large parts of China this picture of affairs is still a true picture. But there are places, there are many instances, in which a change has come. We have succeeded in convincing the people that we are really human beings. We have taught them that there are in our possession treasures of knowledge. We have thus shaken the citadel of their pride and broken their armor of prejudice, so that we have really brought about a revolution in their attitude toward Christianity.

Much has been said about the difficulty of the language, and it would require a separate article to fully explain the whole matter. But nearly every missionary succeeds to a greater or less extent in acquiring such a knowledge of the language as enables him to talk, teach or preach in one or more of the various dialects, while others have become authorities on the written language, respected as such by the Chinese themselves. Of the literary work of our missionaries in giving the Bible to China so much has been lately published in THE CHURCH AT HOME AND ABROAD that I need not enter upon any details. School books, books on every department of science, on medicine and law, devotional works, the entire Scriptures in the dominant languages of the empire, as well as in local dialects—who shall measure the immense leverage given to missions for the next decade and for all future time by the pro-

duction of such treasures as these in the Chinese tongue? It is like the rising of the sun on a land of winter and night.

WILL THE CHURCH HEAR THIS CALL?

REV. J. L. NEVIUS, D.D., CHEFOO, CHINA.

The Protestant Missionary Conference which met in Shanghai in May last has made an earnest appeal for one thousand new missionaries to be sent to China during the next five years. Of this number the Presbyterian Church ought to furnish at least one hundred.

A thousand more missionaries with those now on the ground would really no more than suffice to man a few important centres. There are in China about seventeen hundred cities—by which I mean large places surrounded by massive walls from twenty to fifty feet high and ten to fifteen thick, faced with solid masonry of brick or hewn stone. These cities are of three classes: provincial capitals, of which there are eighteen, containing populations varying from fifty thousand to a million; Fu cities, or cities of the second class, of which there are about ten in each province, or one hundred and eighty in the empire; and Hien cities, or cities of the third class, of which there are on an average about eight in each Fu. There are now in China not far from twelve hundred missionaries, about eight hundred of whom have already acquired the language and are prepared for work. Suppose that we had one thousand new recruits; we could even then only supply each of the provincial capitals and the one hundred and eighty Fu cities with four missionaries and their wives and two single missionaries, leaving fifteen hundred walled cities of the third class, and almost innumerable market towns and villages, unoccupied. To make the matter plainer, each of these central stations, having five men and five women for all the departments of mission work (itinerating, superintendence of out-stations, literary work, chapel preaching and schools), would have as its field of operations the city where it is located with a population of from fifty thousand to one million of inhabitants; and in connection with this city from seven to ten Hien cities, containing populations varying from ten thousand to several hundreds of thousands; and in connection with each of these Hien cities a score of market towns with populations varying from a few thousands to a few tens of thousands, and connected with each market town an indefinite number of smaller villages and hamlets. The mind is staggered by the vastness of these numbers. We can never fully supply the wants of China by foreign laborers, nor is it desirable to do so. The principal work of evangelizing the masses must be done by native agents, and mainly by the voluntary efforts of native Christians. The duty of the Church is to furnish men to occupy important centres, and inaugurate, direct and superintend this work. This she can and must do.

It is cause for great thankfulness that large numbers of young men and women are now preparing themselves for the foreign mission work. They will soon be applying in increasing numbers to be sent out by our boards. The Church should be fully apprised of the importance of being ready to supply without delay the funds needed for their support. That she is abundantly able to do this is beyond question. That there is a necessity for doing it is equally so. The Church prayed that the barriers which shut her out from heathen nations might be removed, and every nation under heaven is now accessible. She prayed for more laborers, and they are forthcoming. She cannot now refuse the temporal support of men who are willing to give their lives to this work for which all are equally responsible. She must not, and may we not assert will not, be found guilty of such inconsistency and insincerity.

TWO GATEWAYS.

REV. ARTHUR MITCHELL, D.D.

Whoever will look at the map of northern China will see its eastern coast deeply indented by the great Gulf of Pe-chih-li. The gulf cuts into the coast line 250 or 300 miles westward, and measures about the same distance from north to south. On its shores stand two great gateways of the empire. The northern is Tientsin, by which one enters the province Pe-chih-li,

COLLEGE AT TUNG-CHOW, SHANTUNG.
In the foreground, gardens.

with a population of 28,000,000, and in the midst of which lies Peking, the capital. Tientsin is the portal by which the vast revenues of the south find their way to the imperial treasury, and where western commerce thrusts its huge black steamships up the narrow, tortuous river. Their immense hulls can be seen far and near looming above the low, flat fields, and their freights cumber the river banks and the *Bund* of Tientsin. Here, too, western armies have entered, marching thence to strike the capital, burn its palaces and dictate treaties to the humbled empire.

On the southern shore of the gulf lies another gateway—Tung-Chow. No freights or armies enter here. Although itself a city of 120,000 souls, it has little commercial or military significance. It is the gateway of ideas. Largely by this door education, science, books, Christianity, have entered the powerful province of Shantung and are finding their way among its 29,000,000 of inhabitants. Thence they are being distributed to the great centres north of the Yang-tse river, a region nearly as large as the United States, with a population three times as large as our own.

Tung-Chow is the seat of the college of the Shantung mission, on all sides habitually spoken of as the best educational institution in the missions of China. It was first established as a boys' school twenty-six years ago by Rev. Calvin W. Mateer, D.D. During all this period—more than a quarter of a century—and until now, this man of most unusual gifts and iron industry has persevered in his work of Christian education. The school long since advanced to the organization and name of a college—which it well deserves—and now numbers an hundred students. The graduates of Tung-Chow are in demand among all the various Protestant missionary societies in China. They are to be found teaching in the higher schools of Peking, Toong-Cho, Chefoo, Shanghai, Soochow, Hangchow, Nanking. The demand for these graduates is at least *five times greater than the supply.*

The curriculum of study, after providing for a long and thorough course preparatory to the higher branches, carries the students over a range of study, writes Dr. Nevius, "not unlike that of colleges in our own country, substituting the Chinese classics for the Greek and Latin." In chemical, philosophical and astronomical studies, and in mechanical also, the institution has been especially noted, while neglecting no department of the ordinary

courses. Mr. Cyrus W. Field, in crossing the Pacific in company with Dr. Mateer, formed so high an opinion of his philosophical and practical knowledge that he generously sent him from America a gift of a dynamo, enabling him to light his buildings by electricity, while the gifts of a brother and other liberal relatives have supplied him with a steam boiler and engine, furnishing the requisite outfit for heating the school and also giving power for his mechanical department. A versatile man it is who, distinguished as linguist, teacher, preacher, his text-book in the Mandarin bidding fair to supersede all others, can turn from these employments to enter his astronomical observatory with its equatorially-mounted ten-inch reflector, conduct observations of rare value and accuracy in that part of the world, and can then don his working garb, set up the varied machinery required for steam and electricity, maintain it in complete order, repair his own apparatus, whether it be an engine or the most delicate philosophical instruments, train his own engineers and assistants, and do all this a thousand miles away from any such mechanical establishments as most other men require to have close at hand.

The students of Tung-Chow are from districts separated by nearly two thousand miles—from Ningpo and Shanghai on the south and Manchuria on the north—and they are carrying back their acquisitions to these remote homes. Other missionary societies do not hesitate to send their young men here for their higher studies.

The college premises, we are informed by Rev. Dr. Nevius, are the grounds of an old Buddhistic temple, *Kwan-yin*, and the main building of the temple, which originally contained the images of Buddha and Kwan-yin, is now the principal school-room. It must be added that the buildings are inferior, ill adapted to the uses of the school and inadequate. No school—not to say college—in America would tolerate for a single year the crowded and wretchedly insufficient rooms in which the work is done at Tung-Chow. Apart from the salaries of the missionaries themselves, the entire cost to the Foreign Board of the institution, with its four native instructors and its hundred students—hear, ye colleges of America!—is $1700 a year. It is of this institution that Rev. Dr. Martin, president of the Imperial College of Peking, writes, "The first place in the Church's benefactions is justly due to the Shantung college, in which, as I can testify from personal inspection, greater results have been achieved at a small outlay than in any college, east or west, with which I am acquainted." Mr. W. Henry Grant, of Philadelphia, now engaged in visiting, for his own information, the missions in all parts of China, writes within a few weeks, "Their school buildings at Tung-Chow, in common with all our schools, are just about the poorest which I have seen. I hope to see Tung-Chow with a good two-story school building, with well lighted class-rooms and a good library." Yet it is in the midst of the disadvantages here described that the work at Tung-Chow has been uncomplainingly and resolutely carried forward. Prayer, enthusiasm, determination and rare ability have made of this dilapidated temple the lighthouse of northern China. Would that some wealthy servant of Christ might equip it this year with buildings, not ornamental but healthful, suited to its work, and not unworthy of that holy Name which from the first day until now it has borne!.

The religious power of this institution has been as great as its scientific success. A devoted woman, Mrs. Mateer, has given her life, for twenty-six years, to the secular and especially to the religious instruction of these students. Among the spiritual influences brought to bear on them, it is doubtful whether any has been greater than hers. They have been to her as sons; and although not a few of the graduates are now men over thirty years of age, they manifest warmly the confidence and gratitude inspired by her years of self-forgetful care. All the efforts of Dr. and Mrs. Mateer have been seconded by their associates, Rev. and Mrs. W. M. Hayes. Mr. Hayes has become the main reliance of his veteran principal, and during Dr. Mateer's absence in Central China for the purpose of publishing his text-books, carried the college forward successfully for nearly a year.

A theological class was organized a few years

ago, and its instruction conducted partly by Drs. Mateer and Mills, at Tung-Chow, and in part, also, by Drs. Nevius and Corbett, at Chefoo. We cannot withhold from our readers the words of Dr. Mateer, written after the licensure of the first group of these young men: "It is impossible for me to describe my feelings as I saw those seven young men stand up for licensure. No one can appreciate them save one who has toiled for a quarter of a century for one special object. Four of them came to us little heathen boys over twenty-four years ago. They continued in school until they graduated, then served as teachers and lay preachers for seven or eight years, and then studied theology. They are tried and able men, and have the confidence of the whole mission. . . . The results of my labor are concentrated in these young men, and in others who will follow them. They will now go forth to multiply my influence in their work for others. They bear with them the labors and prayers of almost a quarter of a century. They are the first fruits, and the earnest, we trust, of many others to follow." Dr. Mateer's hopes have not been disappointed. The following year brought the licensure of still other graduates, the formation of a new class in theology, and the profession of faith in Christ by seven of the undergraduates. Last winter Dr. and Mrs. Mateer, with others, distributed famine-relief over a vast district south of Tung-Chow, and these labors of Christian charity have developed surprising results. In that district – equally in others also—hundreds of inquirers are seeking religious instruction, and a very large part of this work is now being done by the young men trained at Tung-Chow. Meantime its other graduates, as lay helpers, as physicians, and, most of all, as teachers of western science in the highest schools, are carrying their Christian knowledge and the power of religious character into the dark provinces of China. "*The entrance of thy word giveth life.*"

GROUP OF STUDENTS AT TUNG-CHOW.
In the rear, the old Buddhistic temple, now the principal college building.

COLLEGES AND ACADEMIES.

FEBRUARY COLLECTIONS.

By recommendation of the General Assembly, February is fixed as the special month for collections for the Board of Aid for Colleges and Academies. It is understood, of course, that churches may have good reason for taking such collections at another time; but unless some other time has been so used, the Assembly advises such use of this month.

The collections thus asked for are to be applied only to the support of the current work of Christian teaching, which, according to all experience, has as direct a bearing on the conversion of its objects as any other evangelical agency which the Church sustains. Its further bearing on the great work of recruiting Christ's growing army "at home and abroad" is at once closer and broader than that of any other denominational agency. The thousands of pupils which are now training in nearly forty academies and colleges which that Board is nourishing, are the sons and daughters of the makers of our western Church and nation. (The location and grade of the several schools are shown by the map accompanying the Board's report and circular, either of which will be mailed on request.) To nearly all of these pupils the possibility of such training has come through this Board. Some of the youth who were earliest taken up by its new schools are now within a few months of licensure and ordination as Christian ministers.

The Assembly of 1890, after a careful review by its Standing Committee of the advance, the promise and the needs of this work, asked the churches, in effect, to double the giving of their last and most liberal year: "For the year now begun the churches are urged to raise their joint contributions to the sum of $60,000, and to hold all collections taken in the Board's name sacred to its distinctive work, as administered by itself."

TO FULLY SYMPATHETIC PASTORS.

The Board has never voted with greater caution than in its appropriations for this year; for the emergencies of the two chief Boards made double demand upon its prudence. Yet its most studious prudence, namely in requiring all its aided institutions henceforth to live within their means, compelled it to make its own contribution to such means larger than a mere repetition of last year's general income would supply. Moreover, it has been compelled to make its promises trustworthy to a dollar; for when the schools were told what the Board would expect of them, they were entitled to know just what they were rightfully to demand of the Board. Besides, a good proportion of the western churches have been surrendered by the Board to their own local schools, to be solicited for their collections in ekeing out the Board's inadequate contribution to the school expenses of the year. So it becomes plain that the great remainder of the churches must be counted upon to increase their giving of last year by a full third, or the Board's earnest effort after a balanced year will fail. That additional third would be a large amount for this young Board to lack. But compared with anything else than the Board's own slowly-increasing income,—compared, especially, with the grand property investment already made, of hundreds of thousands; compared with the importance of guarding and increasing it by stopping all leaks of debt; compared with one such gift as Mr. Thaw's legacy of $50,000, by which that large investment is at so many points solidified and completed,—an addition of $10,000 to the year's giving of all the churches that believe in this western work, is not large. We have much proof that the new aspects which this cause is taking on (as explained in the last report, in this magazine, and in the circular for the year) furnish argument to which

Presbyterian congregations will liberally respond. *Practical men will hear with interest and sympathy any clear explanation of the principles on which this Board is making its strong advance.* And with that kind of help from the pastors whose hearts are in this work, the year's emergency can surely be met. We earnestly and hopefully entreat their aid.

PASTORS NOT YET CO-OPERATING with this Board are now asked for their aid as never before. A work that is formally conducted by their Church and that has such bearing on her future strength and serviceableness as is beyond computation, has come to a point at which it can be so systematized as to promise to go on without leaks and deficits. All experience proves that when a school that has been wisely chartered and planted is understood both to have a fine property and to be yearly paying its way, it is on its high road to strength and endowment. Givers do not choose to have the principal of their gifts eaten into by yearly deficits.

As to property: an aggregate investment of a million dollars is shown by those academies and colleges which, since 1883, have come to demand the aid of this Board, *and which still remain on its list.*

As to yearly balance: of course these nearly forty schools (chiefly less than seven years old) are not yet able to effect it out of their own income. But their incomes are so considerable that all of them can be expected to square their annual accounts hereafter, if the Board can add somewhat to the measure of its help. And it is to be noticed that though it requires an addition of one-third to the past giving of the churches to introduce this system, to maintain it thereafter by no means requires a similar increase year by year. The Board's more formal work of stimulating the schools and their neighbors to the best development of self-help is now beginning; and the present scale of its promises is set where it is, because, after studying the schools' absolute needs and the measure of home help to be expected for them, the Board has seen that the desired balance would be quite hopeless under any smaller distribution of help than is now offered. But this system being once introduced, and economy being made the rule, the Board can be trusted to adhere to its own principle of cautious expenditure. Witness the present fact, that while the General Assembly has advised the churches nearly to double their giving to the Board's treasury, its promises of help have stopped far within that large addition. Although it could wisely and most justly employ every dollar of that invited amount, it has felt bound to make only such cautious pledges as the judgment and conscience of the churches can not disapprove.

Accordingly what it is now saying to pastors, sessions and congregations is, in effect, this: "Your agent, that has to deal in detail with this broad work, sees how the churches, by adding $10,000 to the amount of their giving of last year, can not only stop a former annual drain of $30,000 that had been distributed in recurring deficits among many of the aided schools, but can put such tone into this whole movement as will promise to quadruple the interest and confidence of prudent helpers. Being sure of the wisdom of such an act of economy your Board has formally promised the appropriations which it has seen to be indispensable; for fidelity to its trust has bound it to prefer even the unwelcome possibility of a debt of its own (incurred in assuring this saving) to the certainty of a debt three times as large settling yearly upon parts of the school property which it helps to administer."

Now shall the Board be allowed to come into debt in that way? Shall not this showing have influence with those who can ensure success to the entire endeavor? Last year 2030 churches sent to this treasury less than $33,000. Those of the remaining pastors and churches that will generously take part with us at this point—not of entanglement and doubt, but of economical development, of prudent courage—will do more than command the gratitude of the Board and of the schools. In all the future stages

of this lasting cause they will remember that they helped it to make its most decisive advance.

CIRCULAR FOR 1890–91.

Pastors are earnestly requested to give their people opportunity to see the map, and to read the recital, of the Board's work, as they are presented in this document. Even where collections have already been taken, it is greatly desired that this information be given. This cause is making such progress that the information of a year ago is, in important particulars, superseded by the statements compacted on this little sheet. Why should not that knowledge be put within the reach of every member and adherent of our Church? Sample copies, with postals for orders, will have been received by pastors before these words can be read. If any pastor or session shall have failed to receive such inclosure, it will be promptly sent on request. Ordered circulars are delivered at the Board's expense. Any reader of this paragraph who is willing to be told in the briefest space what this Board's work, successes and prospects are, is requested to write for this circular.

EDUCATION.

The following letter addressed to the secretary by one of our presbyterial missionaries comes directly from the field of action, and gives such a vivid picture of its condition and needs that he thinks he can serve the cause of ministerial education in no better way than by publishing it, and inviting the attention of the Church to it. The state of things depicted, characterizing as it does a portion of one of our largest middle states, is unhappily too common, and the feelings expressed and the practical ideas suggested ought to command the sympathetic consideration of all the leaders of our Church.

DEAR BROTHER:—Instead of acceding to your wish, allow me to write a letter to you personally, as I want to pour out my heart to you freely upon this matter. The fact is, I am sick at heart as I see that the Church is not awake, as it ought to be, to the great need of men for the work of preaching our precious gospel.

As you know, I am the presbyterial missionary for the Presbytery of ———. It has thirty-two churches and twenty-two ministers on its roll. Of these twenty-two men, three are very old, and three more are incurable invalids. One other is working for the Bible Society in the West Indies. Of two more one is the honored president and the other a professor in ——— College. This leaves only thirteen men to care for the thirty-two churches. Every man of us is working to the full extent of his ability, and we are using the boys in the college to help us out as best we can. The president does his utmost for us, and the brave little professor finds time out of his many college duties to preach almost every Sabbath, and take the oversight of several vacant churches. Meanwhile there are a number of important points where churches ought to be organized. We have lately planted two; but I have concluded not to increase the number until I can see some chance of supplying them with ministers.

I am preaching on an average twenty-one times a month to large audiences that swarm in from the hills and ravines of this rugged country, and listen with reverent attention and deep earnestness to the word of God. Now do you wonder that it seems like satire to me when the question of "unemployed ministers and vacant churches" comes up? I know all about the vacant churches. That part of the subject I might discuss to advantage; but we in this part of the country know nothing about "unemployed ministers." Honestly, I am not acquainted with one of this class in the Presbyterian Church. I understand that there are such men in the East, but we have none of them here that I know of. If you have any of them with you, I would like to secure six, provided they have the physical stamina for the work to be done and are "of a religious turn of mind." I mean that we want six sturdy

men who are possessed of a large amount of love for Christ and for the souls of poor sinners. Large salaries we cannot pay; but we can take care that the laborers shall not starve; and these fields can be made self-supporting in a short time.

Now, my dear brother, there must be something radically wrong in a great Church like ours, when it does not grow its own ministers. What is the matter? Is it a defective piety in the Church itself? Is it a lack of family training? There used to be a race of mothers who in earnest prayer and hope dedicated their darling boys to the ministry of Christ. There used to be fathers who, when one of their sons showed unusual vigor of mind and body, longed that he might prove good enough and brave enough to become a preacher of the everlasting gospel. Have such fathers perished from the earth? Not only is there something wrong, I fear, but there is also something passing strange to me in this matter. I cannot understand why our Christian young men should rush by hundreds, aye thousands I may say, into professions already overcrowded and into lines of business where there is the keenest competition, while so many more ministers are imperatively needed and when the ministry is surely the most influential and most desirable of all callings. In my estimation the life of a minister is the happiest life on earth. I wonder that the doors into our pulpits are not crowded with applicants—that we are not obliged to sift and reject because of a surplus that we cannot use.

You may remember a conversation which I had with you at Saratoga in May, 1883. I then told you how it happened that I and my younger brothers came to be in the ministry. The thing was inevitable. We grew up in a minister's family. Our father was poor, and labored under great and peculiar disadvantages; but through it all we could not help but see that he was happy as a king. We knew that his feet thrilled when they touched the pulpit steps as though they were pressing a throne. We were witnesses of his keen zest as a "fisher of men," and his exaltation at the evident blessing of God upon his labors. The dear old veteran went to his rest last spring, and his sons may well pray that the mantle of Elijah may rest upon Elisha. Do you wonder then that his sons entered the ministry? Oh, if we could only make our young men see the *blessedness* of it as we saw it, we would not lack for men.

Now as to the cure of this trouble. Our Saviour commands, "Pray ye the Lord of the harvest that he send forth laborers into his harvest." This is a duty to the importance of which I fear the Church is not sufficiently aroused. I verily believe that if our ministers would make the enlargement of this divine commission a subject of prayer every Sabbath morning in their pulpits, if in the prayer-meeting our leaders would put it among their earnest petitions, if our heads of families would not fail to mention it in their family worship, if all together would remember the matter in their closets before God, the problem would soon be solved. Two results would be sure to follow:

1. Our Christian boys would have their attention directed to the subject by the unceasing prayer which they would hear in the church, the prayer-meeting and at the family altar, and be moved to consider their duty in reference to the great demand.

2. The gifts of the Church would follow in the direction of their prayers. Men would begin to say within themselves, "I ought to be sending my boy into the field, and if I have no boy to send I ought to furnish the money to send some other man's boy." Adequate provision would thus be made for the education and support of all our candidates for the ministry.

Meanwhile I have made up my mind what to do to relieve our present straits. We have within the bounds of the presbytery three men, elders in the church, teachers by profession, well trained in the Bible, sound in doctrine and reasonably gifted in speech. These I mean to urge the presbytery to license to preach and set them to work. They are now useful in their stations, and one of them is already preaching acceptably to a vacant church. They are in middle life. I would rather employ either of them than take a minister from another denomination who is untrained in our polity and in our methods of work. My belief is that we should look up such men as these, license them, give them a course of reading to pursue, and let them learn the trade by working at it.

No time have I to write more. But I cannot close without saying that our Church may be proud of our boys in ——— College. Under the supervision of Professor ——— they are helping us nobly in our present distress.

[The writer of the foregoing letter was once my pupil, and he showed then the same devotion and energy which, matured by experience, are so apparent now. He was orthodox with the orthodoxy of experi-

ence, not of mere speculation. "I got my Calvinism," said he, "as I did my original sin, by natural generation." Knowing most intimately his godly parents, and their fidelity to the Abrahamic covenant, I can appreciate his assertion. Knowing him, as pupils are known to sympathetic teachers, I understand and feel his letter. Precious memories of Sabbaths spent in his father's pulpit and parsonage enable me to understand how that father's life of toil, privation and hardship, joyfully borne for Christ and his Church, and fruitful of good results to the churches which he fed and tended, seemed to his sons nobler and happier than any for which they could hope in spheres of secular activity. Verily it is the sons of *such men and women*, whether in parsonages, on farms, in mercantile establishments or in workshops—whether in affluence or penury—who esteem "the life of a minister the happiest life on earth."—H. A. N.]

THE BOARD'S SITUATION AT PRESENT.

We feel constrained to lay before the churches a statement of the condition of the Board at the beginning of the year, in the hope of securing a happy one both for ourselves and for our students—just such a one as we wish to each and all of them.

For the current ecclesiastical year the presbyteries have recommended to the Board not less than 927 candidates, in all stages of study and of various nationalities, asking for them the sum of $122,177. Of these candidates, 56 have been declined as "special cases," mainly in the preparatory department, reported to be worthy, yet whom our rules did not allow of our accepting unless warranted in so doing by the sufficiency of our funds. There are still 27 others on the list awaiting further information before the Board can act on their cases. So far the obligations incurred amount to $80,639. But up to date the contributions from churches and Sabbath schools, on which our main reliance is placed, reach only $32,800, not sufficient to pay off the debt of last year and meet the October payments, with the other current expenses. Fully $56,000 must now be received before the end of the fiscal year in April, in order to pay the students what has been promised. And here the January installment amounting to about $28,000 is pending, with only $2000 on hand with which to meet it. The situation is a trying one.

Now what shall be done? The Board cannot stop payment to the students, because the rule of the Assembly forbids this on the ground that it is better for the Board to run in debt than that the students should be arrested in their studies. Accordingly the Board will be obliged to borrow the money due, unless the churches come to its help. But what is to be the end of such borrowing, if this is to be relied upon, but a larger debt at the close of the year which will compel a reduction of the candidates received for the year ensuing? And is this a thing which the Church can afford at this time? The call for more men is loud. Vacant churches abound on every side. Large portions of our ever-extending populations are without the preached word; and in many regions our ministers are overworked. And shall the Presbyterian Church, with its abundance of men and means, fail of doing its part toward supplying this want? What is needed is, in the first place, a more conscientious regard on the part of the presbyteries of the obligation incurred by them in recommending students to the Board, of sending money for them at the same time—all the churches uniting in making contributions for the cause; and then, again, a little more quickening influence from the pulpit, and a little more generosity and self-denial in the pews. Would that the spirit of the young man of whom we were lately told by his pastor prevailed more entensively among us all! He was poor, and laboring on small wages; yet he brought to his pastor a five-dollar gold piece, requesting that it be given to a student for the ministry connected with the church, who needed it. "Why," said the pastor in his surprise, "this is more

than your share! You cannot afford it." The donor replied, "This is the sum of what I received for my Christmas presents this year. I once thought of becoming a minister myself. But I had not the means. Now I want to do something toward helping another into that office." What a noble example is herein set for us all! Not until the spirit of it is more widely diffused will the "pleasure of the Lord prosper" in the more rapid spread of the gospel throughout our country and throughout the world. May God grant us the happiness of seeing it more widely diffused!

PUBLICATION AND SABBATH-SCHOOL WORK.

"TO WHAT DO PRESBYTERIANS GIVE?"

It gives us pleasure to state that a new edition of the tract entitled as above has been published by this Board, and is now in process of gratuitous distribution.

In the year 1871 the General Assembly passed the following:

Resolved, That the Board of Publication be instructed to prepare and publish for gratuitous distribution a condensed statement of the various Boards, Committees and Trusts connected with the Assembly, their names, organization and special work.

In accordance with that action the first edition of the tract was issued and distributed.

So manifest were the benefits resulting from the circulation of this little manual, in the general increase of knowledge amongst the members of our Church concerning its evangelistic work, and in the consequent increase of contributions to all our boards, that this Board determined, on its own responsibility, to continue the publication. From time to time new editions have been published, in which the information contained was brought up to the date of issue.

In the edition now issued the sketches of the several boards have been largely recast by their respective secretaries, and it is believed that full information on all the points mentioned in the resolution of the Assembly of 1871 is now offered to the Church. A copy of this manual should be placed in every family in our denomination, and so far as possible in the hands of every communicant.

Copies will be sent gratuitously by Mr. John A. Black, Business Superintendent, upon application by pastors for distribution in their congregations, or by individuals for their own use.

"THE BIBLE VERIFIED."

Notwithstanding that a brief review of this book was published in the last issue of this periodical, we feel constrained to publish the following, communicated to us by a valued pastor of our Church:

"The Bible Verified" is the title of a little volume of about two hundred pages recently published by our Board. It consists of fifteen short chapters on matters of Christian evidence, by Rev. Andrew W. Archibald. It is a readable, instructive and helpful book, and meets a real want. The first three chapters are introductory to the main purpose of the work, treating in an historical and explanatory way of the Canon, the Bible in Manuscript and the Bible in English. The remaining chapters follow directly in the line indicated by the title. In each one the Bible is reverently and fairly weighed in the balance, and never found wanting. Its claim of being the inspired word of God is tested in the light of historic facts, and vindicated against the common objections and criticisms. There is one chapter on miracles, one on inspiration, one upon "The Creative Week," one upon "Formidable Objections," and one of "Incidental Confirmations." Recent discoveries in Egypt afford the material for one chapter, "The Elevating Influence of the Bible" fills another, and the historic ver-

ification of prophecy is pointedly put in the last five chapters of this little volume.

This may be thought a large field for so small a book to traverse, but herein lies its value. It does not pretend to make new explorations, for how could it in a field which has been searched by Newton and Keith, by Paley and Blunt, by Rawlinson, and Alexander, and Farrar, and a host of great scholars? But the standard works on this subject are accessible to the few only, or if accessible require more time and attention than the average reader can give. This little book is intended for popular perusal. The author freely acknowledges his indebtedness to the standard sources of information, and claims originality only in the popular method of treatment. The book is the outgrowth of a collection of sermons delivered from time to time before his own people—such sermons as would interest and instruct any congregation. The book is never dry; it is bright, clear and forcible throughout. It will confirm the Christian reader in the assurance that his faith stands not in the wisdom of men, but in the power of God; and it will be very helpful in clearing away doubts from thoughtful but unsettled minds. Every pastor finds certain books useful as helps to inquirers, and this is one of the best books lately published for such use. So many young people are met with who have conceived a vague notion that the Bible is being overwhelmed by modern skeptical criticism! This little book will be useful in dispelling such illusions.

The Christian public will be ready to receive at once to their confidence a work that is introduced to them by the late Professor Ransom D. Welch, of Auburn Seminary, who says at the end of his Introductory Note, "We heartily commend it to all who would better understand some of the vital questions of these stirring times—who would search the Scriptures, especially to seek and find the truth as it is in Jesus."

SYNODICAL ENDORSEMENTS.

It is indeed cheering to read such words of commendation as we find in the utterances of synods, especially of those within whose bounds the Sabbath-school work of this Board has been principally prosecuted. From the minutes on our table of those synods that met last autumn we glean the following, premising that all those bodies united in hearty approval and commendation of the scheme of Sabbath-school extension recently proposed by the Superintendent of Sabbath-school and Missionary Work, and approved by the Secretary:

SYNOD OF THE COLUMBIA.

The Assembly's report on this Board very properly characterizes it as an indispensable agency of church edification and church extension. A sound and wholesome literature is prepared for our churches and their work, and the seeds of future churches are diligently sown in destitute regions by our missionaries.

There is nowhere a greater need for this wholesome literature or these seeds to be sown than within the bounds of the Synod of the Columbia. Over 157 schools, reported last spring, are planted in a territory exclusive of Alaska, comprising nearly 300,000 square miles.

This synod had ten years ago perhaps 40 Sabbath-schools and 2700 Sabbath-school members. One, possibly two, Sabbath-school missionaries were at work. Last year there were five men at work, employed at least 35 months. They travelled fully 10,000 miles, canvassed a dozen counties in whole or part, organized more than 50 schools, with no less than 1200 to 1500 members, and now, after the summer's work, there are nearly 200 Sunday-schools and 13,000 teachers and scholars.

SYNOD OF THE PACIFIC.

This Board has done a great work in its missionary department, in sending missionaries to organize Sabbath-schools and distribute tracts, books and Bibles in the destitute parts of our country, and we heartily commend the zeal and energy with which this work has been prosecuted.

The number of schools organized in our own synod has been 89, number of teachers 112, and number of scholars 901. It is with gratitude to our Board we see this great work among the young so vigorously prosecuted.

Recognizing our Sabbath-schools as the nursery of our church, from whence comes the greatest number of recruits and our most consecrated men and women, we earnestly urge that greater attention be paid to the moral, spiritual and financial development of this mighty power of the Church. Not until the church is more thoroughly awake to care for her Sabbath-schools will we have the consecrated men and women who are to hold this coast for the Lord.

SYNOD OF SOUTH DAKOTA.

We rejoice in the prosperity and growth of the work of the Board of Publication and Sabbath-school Work, and especially in our own synod. We note with pleasure the growing interest in Sabbath-school work in the Presbytery of Dakota, among the Indian population. There have been engaged in the work of this Board in the synod six permanent Sabbath-school missionaries, who were assisted during the summer by ten students from the theological seminaries of our Church, distributed as follows: six in the Black Hills, one in Aberdeen Presbytery, two in central Dakota and one in southern Dakota. These are all reported as having rendered acceptable and faithful service, and as having accomplished, by the blessing of God, great good, despite the discouragement on account of financial depression throughout a large portion of the synod. The excellent results seen, it should be noted, however, are largely due to the co-operation of Sabbath-school missionaries with home missionaries. The number of schools organized during the year is 103, most of which it is hoped will become permanent, and some develop into churches.

SYNOD OF MINNESOTA.

The effort of our Board of Publication and Sabbath-school Work, in connection with the Presbyterian Church in Minnesota, through its missionary, with students assisting, has accomplished marvellous results, in organizing new schools, strengthening those already formed, and opening new chances for development of church work.

The superintendent of Sabbath-school work for the state has been ably helped in his work by students from Union, Princeton and Allegheny Seminaries and Macalester College. We also had two Scandinavian students working among their own people, who did excellent work among the Swedes and Norwegians. Mr. Selle organized in three months fifteen schools, most of them Scandinavian.

The work amongst Scandinavians is one of the most important in our state, and we are happy to know that as soon as these people know the nature and scope of our labors, they are glad to co-operate heartily with us. We call the attention of synod to the advantages of student work along this line, especially while the number of permanent missionaries in the field is so few. If students are at all fitted for the employment, it is a grand training for them and at the same time is laying foundations in communities that can be reached in no other way, on which to build schools that will in many cases develop into churches.

There have been organized and reorganized 205 schools, with 857 teachers and 6728 scholars; 314 addresses have been delivered, 5035 families have been visited, 107,607 pages of tracts and other literature have been distributed, not counting the many papers given into the hands of the children, of our own Board's publication. We are glad to note that nearly all of our schools are using Westminster helps, which is doing better than many of our church-schools throughout the state. We are also sorry to find that many of our church-schools are not loyal to the publications of their own Board, a state of things which we trust will soon end.

We report ten new churches as organized from Sabbath-school work.

SYNOD OF WISCONSIN.

During the last year the Board of Publication has done a commendable work. The wholesome literature published by our Board is much needed in the northern part of our state especially. The settlements are small and far separated.

It has been feared that, inasmuch as the student missionaries are able to spend only one or two Sabbaths at any one point, the schools thus established would speedily die. But the results seem to give little ground for fear, for three fourths of the schools survive.

Nevertheless, it is our opinion that the money would be profitably spent if more permanent Sabbath-school missionaries were employed, who would be able to visit the schools frequently and give encouragement and help. This plan might reduce the number of student missionaries, but it seems to be necessary if we expect the schools to develop into churches.

In our own state, Mr. Joseph Brown, our regular synodical Sabbath-school missionary, has continued his work with encouraging results. He has established 18 new schools, into which 467 scholars have been brought. He has also visited and helped 65 other schools. During the summer three students have labored within our bounds, and have established 24 new schools.

We have to-day in our synod more schools and more scholars than when we met as a synod last year. This is as it should be, and yet we in the state of Wisconsin need to be on the alert in Sabbath-school work, and more watchful than ever. The Roman Catholic Church

is training her children and teaching them the principles of her faith. But she is not satisfied with this: she is also thinking of our children. Our public schools are being tampered with. The Bible has been cast out.

We need to arouse ourselves and gather in all the children that we can possibly reach, that we may not only teach them pure Christianity, but also prepare them to become loyal citizens, who shall take a Christian stand against these foreign and godless influences.

SYNOD OF MISSOURI.

There is a special need that our presbyteries call the attention of the churches and Sabbath-schools to the vital importance of this work. Hundreds of ministers are needed to follow up the work of these missionaries and organize churches, otherwise much of this labor will be lost or other denominations will reap the harvest of our seed-sowing.

In our own synod we had three permanent missionaries, who were at work during the entire year, and nine students from the seminaries, who spent their summer vacations in this service. Through their instrumentality 134 schools were organized, into which 626 teachers and 5914 children and youth were gathered; 187 schools were visited and 193 addresses were made; 254 volumes were sold, 3929 books and 170,574 pages of tracts were given away, 370 Bibles and Testaments were distributed to the destitute, and 3629 families were visited by the missionaries.

SYNOD OF KENTUCKY.

Resolved, first, That we regard the work of the Board of Publication and Sabbath-school Work as one of the most important factors in home evangelization, and urge that its missionary work should be liberally supported by all our churches.

Resolved, second, That the churches in our bounds, as far as possible, should use and circulate our own Board's excellent publications.

SYNOD OF OHIO.

[After setting forth the work of the Board during the preceding year, the report continues:]

We feel that this should so gladden every Christian heart in our beloved Zion that there should be offered a thanksgiving to God. From these schools eighty-five churches have been organized during the year. As might be expected, some of the schools are short-lived, but the average of permanency and perpetual growth is such as to afford the greatest encouragement to the work. *Figures* cannot represent the results of this invaluable branch of our church machinery.

SYNOD OF PENNSYLVANIA.

Most of the reports from our presbyteries speak of encouraging results along the line of Sabbath-school effort. In a few of our schools inferior publications are used instead of our own more instructive and orthodox helps. The Shorter Catechism is not universally taught. It is especially important, in these days of "higher criticism" and lower orthodoxy, that the young people in our Sabbath-schools should be thoroughly taught and well grounded in that excellent summary of our faith, the Shorter Catechism.

CLOTHING FOR COLORED SABBATH-SCHOOL CHILDREN.

The following appeal to the charitable, issued by the Superintendent of the Sabbath-school and Missionary Department, with the approbation of the Secretary, will doubtless strike a responsive chord in many hearts. The need is great; the benefits resulting from the supply of that need—to those who give, to those who receive, and to the Church at large—will be incalculable. We are confident that the appeal will meet with a generous response:

"I WAS NAKED AND YE CLOTHED ME."

Multitudes of the colored children in the South are actually unable to attend Sabbath-school in the winter on account of lack of clothing. They are compelled to remain huddled around the rude stoves and chimney-corners. Sometimes the mothers are ashamed to have the Christian worker visit their homes on account of the nakedness of the children.

This destitution is a hindrance alike to the week-day and the Sabbath-school work. Our knowledge of these facts is derived from reports direct from the colored Sabbath-school missionaries of this Board in Virginia, North Carolina, South Carolina and Georgia.

This Board of Publication and Sabbath-school Work has heard these reports for many months, and has authorized the undersigned to issue this appeal to Presbyterian churches and Sabbath-schools, to give of their abundance to clothe these naked children. Our Lord Jesus himself, in describing the final judgment, declared that one of the marks of genuine devo-

tion to himself is such practical works in behalf of the needy, "I was naked and ye clothed me."

Any Presbyterian church or Sabbath-school which desires to send a barrel or box, or any amount, of clothing to these poor colored children of the South, will please send its name and address to me, and I will forward to them the name and address of a Sabbath-school missionary, under this Board, who can be relied upon as a proper person to distribute the clothing. The church or Sabbath-school can then forward the clothing directly by freight to its destination. I would also request that a particularized statement of the value of each box be sent to me, and the donors will be acknowledged as having sent such boxes or barrels, by the treasurer of this Board, in a supplement to the monthly receipts, which appear in THE CHURCH AT HOME AND ABROAD.

It may be added that a particularized report concerning the reception and distribution of the clothing will be required from the Sabbath-school missionary to whom it is sent, which report will be sent to me.

As the winter is somewhat advanced, and promises to be a severe one, it may be well to remember that "he who gives promptly gives twice."

JAMES A. WORDEN,
Supt. Sabbath-school and Missionary Work.

ORGANS FOR MISSION SCHOOLS.

Special attention is called to the following circular sent to all the Sabbath-school missionaries of this Board:

PHILADELPHIA, December 20, 1890.

DEAR SIR:—I would inform you that this Board, through the Sabbath-school and Missionary Department, has concluded negotiations with the Bridgeport Organ Company, of Bridgeport, Conn., for the supply of organs for mission Sabbath-schools.

THE NEED OF ORGANS IN THESE SCHOOLS.

It is almost needless to call your attention to the fact that an organ in these mission Sabbath-schools will prove a great aid in increasing the school's attractiveness, power and permanency. Therefore, I request that you will at once make the following announcement to all those Sabbath-schools which, in your mature judgment, can raise the money and are in need of the organ.

ANNOUNCEMENT.

The Sabbath-school and Missionary Department of this Board is now prepared to forward to Sabbath-schools ordering them through the Sabbath-school missionary, a Bridgeport organ, of the three following styles:

I. A chapel organ in antique oak, which is now being used more largely for Sabbath-schools than the walnut. This organ contains two full sets of reeds, five octaves and coupler coupling one octave of the bass and three in the treble, and a Vox Humana. It can also be furnished in walnut if desired. This will be furnished for $35.

II. If a cheaper organ be desired, we will send one exactly the same as the above—in oak or walnut—except that it has only one full five octave set of reeds, two couplers and Vox Humana. Price, $32.

III. A still cheaper organ may be ordered by the schools. It is without top, but with a rail in place of it across, with one full five octave set of reeds and coupler coupling one octave in the bass and three in the treble and Fan Tremulo as in the others, with finished back. Price, $30.

This offers a selection at either $30, $32 or $35. The first one ($30) can be had in walnut only; the other two ($32 and $35 respectively) in either walnut or oak.

YOU WILL PLEASE REMEMBER THESE FACTS:

1. The organ must be ordered through you.
2. You must forward the order to this office, and NOT to Bridgeport, with the full amount of money for the organ designated. State plainly which one is wanted, and also the nearest point to which it can be shipped by freight.
3. You can state to the schools that these organs have been pronounced of good quality for the money, the tones rich and full.
4. Recommend, however, to all the schools that can do so, to purchase the $35 organ, as it is not only the most powerful, but the most beautiful.
5. You can also state that the prices given are special to the Missionary and Sabbath-school Department of this Board for the purpose named, and that only.
6. The freight charges to the point designated will be borne by the Missionary Fund of this Board.

Yours very truly,

JAMES A. WORDEN,
Supt. Sabbath-school and Miss. Department.

CHURCH ERECTION.

A WORD TO THE CITY CHURCHES.

In the case of several of our larger cities, to which our attention has been called by applications for grants, we have found to our surprise that although their churches have increased in size and strength, their gifts to this Board during the last four years have been annually growing smaller.

In two prominent presbyteries, containing within their bounds large cities, the falling off, and that too by steady diminution each year, has been, in one case, nearly 25 per cent., and in the other more than 38 per cent. During these same years these presbyteries have asked the Board for aid to an extent of twice the amount contributed to it by them, and have reported to the General Assembly an aggregate of contributions for church extension more than twelve times as great as their contributions to the Board.

The meaning of these figures is perfectly clear, and from one point of view is far from being discreditable to the energy and liberality of the churches within the bounds of these presbyteries.

They are evidently doing an extensive and commendable work in the way of church extension in the great cities, in which is their principal field. They see so plainly the needs of the local work that they not only give nothing for similar work upon home missionary ground, but they feel justified in drawing upon the Church at large to aid them by contributing to church building within their bounds.

It would be probably difficult to exaggerate the importance of the work of church extension that is projected in these great cities to which we refer; but at the same time it is well to face the question, What would such methods mean if adopted by our churches generally? These cities are fair types of all of our large cities. In all such there is a growing need of church extension that cannot be fully met.

New York, Chicago, Philadelphia or Pittsburgh have just as much reason to declare themselves overburdened with the obligations within their bounds. They are no richer in proportion to their population, and they have no smaller share of waste places and unevangelized masses. If the principle of exhausting all their strength in local work and then drawing from outside to supplement it is a true and good principle in the cases referred to, it would apply with the same force in all of our large cities. What would be the result? It would be, every community for itself, without any reference to Christian work beyond its bounds. It would mean that the Church at large would do nothing for our young churches upon the western frontier. In short, it would mean the closing up of the work of the Board of Church Erection, and, carried to its logical results, the abandonment of all missionary contributions for work beyond the bounds of the presbytery until all the work within its bounds was completely accomplished.

We are well aware that this view is not consciously held by any one, and that in the cases where it has been practically manifested, the position that the presbyteries have taken has not been appreciated. The near view has been so impressive and inspiring that pastors and churches have not observed that they were not only not aiding the Board but were actually drawing from its resources. Surely, if it is wise to have such a Board as that of Church Erection; if it is the duty of the strong to bear the burdens of the weak; if our infant churches at the West ought to be aided in obtaining church homes,—then our rich cities in the older parts of this country should not only care as best they can for the work within their bounds, but also, over and above such contribution, send something to the infant communities and struggling congregations in the parts beyond. The practical question takes the form of a very sorry conundrum:

If all communities, rich and poor, near and

distant, were to draw from the Board more than they contributed, whence would come the supply to meet the demands? IN THE MEAN TIME SCORES OF INFANT CHURCHES ARE SUFFERING AND LIKE TO PERISH.

COMMERCIAL VALUE OF A CHURCH.

Years ago, when Rev. Joseph P. Thompson was pastor of the Tabernacle Church in New York, speaking to his people one evening on the importance of public worship, he mentioned the case of the village of ——, in the state of ——. In the early settlement of the place a small church had been built, but for a long time there had been no minister, and when after a while the little church was burnt, no steps were taken to rebuild it. The people seemed to be indifferent in the matter, and the Sabbath was not observed. There was no public worship; everything like religion was given up, and the people seemed well content to have it so. The location of the village was good and the soil and climate favorable, but the place did not prosper. Property declined in value, the character and habits of the people degenerated, and by and by there were cases of well-known licentiousness and dishonesty, and a spirit of lawlessness steadily increased.

The growing change made its impression on a few thoughtful ones, till one day a man of influence in the little community, well known to hold infidel opinions, said, "We must have a church here." Others agreed with him, and a little church was built and a minister was sent by the Home Missionary Society, and from that day the moral character and prosperity of the place began to improve, till now, said Mr. Thompson, the place is as noted for its good order and prosperity as it once was for the reverse.

The lesson is echoed and enforced by many facts and considerations. When Rev. Dr. Burton was settled in Stretford, Vermont, he found it a moral waste. With great self-denial and pecuniary sacrifice he had a little church built and public worship and religious instruction kept up, until, at his death after a long and faithful ministry, the town was known as one of the most moral and prosperous in the state. So great a change attended his ministry that in a few years after his settlement *real estate rose in value threefold.*

In a manufacturing town in Massachusetts a shrewd and energetic but worldly man gave two lots for the erection of churches, for, he said, "three things are requisite for the prosperity of such a place: abundance of water, good air, and plenty of orthodox preaching." And a leading man of Lowell once said, "If every church in the place were destroyed, it would well repay us manufacturers to rebuild them, even at an expense of hundreds of thousands of dollars."

What would be the worth of real estate in Sodom? Who would not rather have a small building lot on a side street in Bethel than the best corner lot in Gomorrah? And why is the poorest acre in the United States worth more than tenfold the same area of the richest land in Turkey? Because here the gospel has power, and rights are guarded by conscience as well as by law in the body politic, while in Turkey property may be seized and life at any time be taken by the hand of power and violence. Take away the Sabbath and the gospel from the United States, and how long would it be before we should be as the Turks? Persia was once known for its fertility; but the Mohammedan faith has destroyed its agriculture, and Chardin says that if the Turks were to overrun that country it would soon be more impoverished than it is, while if thoroughly Christianized it might be every way prospered.

Well does Mr. Lowell say that "when skepticism has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy cared for and protected, manhood respected, womanhood honored and human life held in due regard,—when skeptics can find such a place where the gospel of Christ has not gone and cleared the way, and laid foundations, and made decency and security possible, it will then be in order for them to move there and ventilate their views. But so long as these very men are dependent on the religion they discard for every privilege they enjoy, they may well hesitate to rob the Christian of his hope and humanity of its faith in that Saviour who has given to man that hope of eternal life which makes life tolerable, society possible, and robs death of its terrors and the grave of its gloom."—*N. S. in New York Evangelist.*

AN ANSWERING NOTE.

I hear your call. What good you could do if you had money! The Linwood church was given a big lift by your donation to us last year. We are

out of debt and prospering. I promised you $50 this year and every year till paid. The last Sabbath in October we will take that collection, and I know the money will come. If rich men just knew the added life it gives a church to have a building free from debt, I know you would have many thousands more.

Next Thursday we will organize a church eight miles east of us on the railroad. Prospects very bright. I have preached there in afternoons since January. One hundred signed for organization. May your prayer for this Board be answered in good cash.

CONWAY SPRINGS, KAN.

DEAR SIR AND BROTHER:—Your favor of September 26, containing remittance of four hundred dollars from the manse fund of the Board of Church Erection, as aid to the church of this place in building its manse, was received a few days ago. I enclose herewith the trustees' receipt for the same. The return of the receipt has been delayed a few days by the absence from home of two of the trustees. Their signatures could not be obtained till they returned.

In closing this business correspondence I wish, in the name of the trustees and of the congregation of the First Presbyterian Church of Conway Springs, Kan., to thank the Board of Church Erection and through it the whole Presbyterian Church for your very timely and liberal aid. I am now living in the manse. It is a very neat and comfortable house of six rooms, with a cellar, closets, pantry, etc. It is a far better house than the average houses of my people, and certainly I could not expect anything better than that. It has cost a very little short of seven hundred dollars above the lots. Some outside improvements, as a barn, fencing, etc., we shall have to forego for the present. Our people have found it difficult enough to raise what it was necessary to raise to finish the manse. They cannot do any more just now. A very unprosperous year struck us and cut our resources unexpectedly short. The summer drought destroyed the corn almost entirely, and greatly diminished the incomes of the people. For this reason we will stop where we are with expenses, and make some shift to get along for a year without some improvements that would be desirable and even needful. We have fulfilled the conditions of the loan, and shall further improve the property as we are able.

The wonder to ourselves and to the community is that we have been able to build at all. The congregation has met with very serious financial reverses within two years, and particularly within one year. We were regarded as almost financially ruined. Yet we arise and build a manse, and for the community a very good one, too. Without the aid of the manse fund of the Board this would have been impossible; so, thanks to the Board of Church Erection, one more mission pastor is comfortably housed. By the arrangement made with the church that the way might be clear to build, he will pay a moderate rent for the manse till the loan is liquidated. But it will not be harder for the pastor to do that than to pay rent to some one else. Then when the loan is paid the manse will be clear and worth the rent of it every year to the pastor and church. What a helpful missionary agency this manse fund is! Many a mission church will thank God for it, as we most sincerely do.

Very truly and sincerely yours,

E. J. BROWN.

BRIDGEWATER, S. DAK., September 9, 1890.

DEAR BROTHER:—I enclose a draft for $175 to the treasurer of the Board of Church Erection. It is to pay off the last of the Board's loan to the manse at this place. I will take this opportunity again to express my gratitude and that of the church to the Board of Church Erection, and to yourself in particular, for the great kindness you have shown us in the matter of this loan. We have a manse property at Bridgewater worth over $1200. It is a model of comfort and convenience, and of inestimable value to the church. There is not a cent of indebtedness on it and everything is in the best of repair. It is insured for a period of five years. Had it not been for the assistance through the loan given us so willingly by the Board this result could never have been reached, and today our struggle to become self-supporting would be just that much harder. Should Dr. White ever come to Bridgewater—and we hope he will—he will receive a cordial welcome at the manse. We send on the money a year before the close of the time given us by the Board, in order that some other struggling church may get the benefit of a loan. Again we say, thank you, and may God bless you and us in all our work!

Very sincerely yours,

A. C. MCCAULEY, *Pastor.*

HOW OTHERS LOOK AT THE WORK.

We give below an extract from the last number of the *Church Building Quarterly*, the organ of the Congregational Union. What the writer says so forcibly of the work of church building in his own denomination is just as true of this work in every branch of the Church. He is comparing the outlook at the time the society was organized with the present aspect, and he adds:

Compare our open territory then and now. Compare our population then and now. If there was pressure then, what shall we call it now? It took months to go west, in 1853,—to California and Oregon. Towns of 3000 start in a day, now. (See Oklahoma City and Guthrie, Okla. Ter.) The *demand* for churches is certainly out of the ruts. It is all over the fields. So the receipts of even ten years ago will not do the work. There was not an element of guess-work in the figures of the last National Council, when it said, "The Union should have $400,000 a year." Not a dollar less will cover God's opportunity now offered. The work of the Union is co-ordinate with the other home societies. If it takes $500 missionary money to set a home missionary to work, it takes $500 to secure him a place to work in. If it takes a rare $1000 to start the mission, it takes a very rare $1000 to house it. More and more apparent and imperative is the demand for *a place* as well as a preacher.

BUILDINGS COMPLETED WITHOUT DEBT IN DECEMBER.

State.	Church.	Value.
Alabama,	Ensley at Pratt Mines,	$1400
Arizona,	Sacaton, 1st Pima,	1000
California,	San Pedro (Manse),	2050
"	Fulton, 1st,	2050
Indian Ter.,	St. Paul at Eagle Town,	600
Iowa,	Dowe, 1st,	2100
"	Le Roy,	2350
"	Williamsburg, 1st,	3425
Kansas,	Kansas City, Western Highlands,	7500
Nebraska,	Axtell,	1900
"	Gresham,	2500
"	Valley, Box Butte Co.,	515
New Jersey,	Kingsland,	1000
New Mexico,	Raton, 1st,	4700
Tennessee,	Rockford,	1300
Washington,	Seattle Calvary,	3800
Wisconsin,	Kilbourne City,	3500
"	West Salem,	4500
		$46,190
Previously reported since April 1,		264,219
Total,		$310,409

FOREIGN MISSION LETTERS.

PERSIA.

RELIGIOUS INSTRUCTION IN IRAN BETHEL.

Miss Cora C. Bartlett, *Teheran*:—Our school has only one aim—that of bringing souls to Christ, and so every effort is made to teach and persuade them to believe. The school was divided into seven daily Bible classes. A little noon prayer-meeting for a quarter of an hour was kept up with interest. The weekly prayer-meeting occupied part of Wednesday evening, and was in the hands of the girls themselves, guided by one of us. The Sabbath afternoon meeting took the form of a more formal talk, given by the ladies in turn. But we still felt the weight of unsaved souls so much that a special effort was made to reach individual hearts. Regular classes were organized, each meeting once a week, of the ignorant, indifferent inquirers, and professing Christians, in which, as far as possible, the word was taught according to their needs. The professors had their meeting, and still do have, on Saturday afternoons, to which the Christian women of the church were cordially entreated to come.

INDUSTRIAL TRAINING.

We often wonder at the amount of work our willing girls accomplish. A washing of nearly five hundred pieces each week, cooking and cleaning the house day by day, taking the little ones to the bath regularly, sorting of clothes and mending, this and much more without any complaining or interfering with lessons. Some beautiful silver

class medals were presented to the school, and we thought them really beneficial, as they were worn by the girl who was the highest in her class in both scholarship and deportment.

KOORDISTAN MOUNTAINS.

A PERILOUS CAMPAIGN.

J. G. WISHARD, M.D., *Mosul*:—I returned here last week from a tour of 120 days in campaign with Mr. Coan, who you know came over to spend the summer while Mr. McDowell was in Oroomiah. We visited all our churches in the mountains except Zerne (we were there two months last winter), and a number of new villages and districts, besides paying a visit to Mar Shimoon, the Nestorian patriarch.

The tour was all made on horseback and on foot, and I find that the distance travelled was about 1200 miles. While a doctor with a supply of drugs can travel where it would hardly be safe for one not so supplied to go, yet to pass without harm as we have done for the past year through those wild mountain regions is simply a privilege granted by a very kind Providence. Every time I think of all the dangers we have met without harm in those mountains, I am startled. Many places are very hostile to us, and the country is filled with highwaymen, and, what is equally bad, wandering tribes of Koords, much of the time on the war-path.

Besides this we have passed through an outbreak of Asiatic cholera here in Mosul, and since have met it among the Arabs of the plain and the villages of the mountains. Surely, such protection and safety as we have enjoyed should make us more faithful in the discharge of our duties here.

THE SITUATION COMPLICATED.

Much of the past year has been devoted to touring. Sufficient time has been spent at each place visited to learn as much as possible of the peculiar needs of the place and the best way to meet them. Viewing the field as a whole, the situation at present is a peculiar and complicated one, and none of us can tell what a day or an hour may bring forth.

The bitter feeling between the Koords and the Nestorians continues, although for several months there have been no outbreaks. The open hostility of the Koords to our work and schools would be much less were it not that they know that the government will wink at all oppression of Christians. Indeed, in some places these Koords have been told to do all they can to stop our work.

The trouble between the Armenians and Turks in Ezroom, the feeling of uncertainty that is everywhere felt, and the lack of military power in the government, has made the Koords unusually bold in all their depredations this year.

Through it all, however, all the churches have grown, and it is interesting to know that in the village where the troubles were worse the church has grown most; especially have the members grown in Christian work and ability to work. How true it is that "tribulation worketh patience, and patience experience, and experience hope," etc.

SIAM.

DEEP RELIGIOUS INTEREST.

REV. J. A. EAKIN, *Bangkok*:—The Christian High School is prospering beyond our expectations. Our new building is nearly full already, and we are advancing our course of study and admit only those applicants who seem likely to profit by their opportunities and do justice to our training. Three united with the Church at our last communion, one a native teacher and the other two among the oldest and most advanced of our students. Others are thoughtful and seriously considering their duty. We look for a harvest soon. One of the Christian students, who is preparing to teach, now asks a blessing on their common meal. A room is set apart in the dormitory for private prayers, or for several to meet together to pray for their companions. We notice that some who were disposed to be hostile to our religion a year ago are now deeply interested in it, and are regular in attendance at all religious services. We are working especially for the sons of Christian parents, the baptized children of the Church, believing that such are most likely to become efficient native helpers. The Sabbath services are well attended, and our Sabbath-school is growing fully as fast as we can provide teachers. We shall want a new church building soon.

JAPAN.

FROM CITY TO CITY.

REV. MARSHALL C. HAYES, *Kanazawa*:—I have just returned from a seven-days trip to the cities north of Kanazawa along this western coast of Japan, and as some of my work was in places hitherto unvisited by us, you may be interested in hearing about it.

We are making an earnest effort to get abreast of our work—have not yet fully succeeded. We travelled last three months sixteen thousand and two hundred miles; preached twenty-eight times, and attended six presbyteries, and addressed twenty Congregational gatherings. New opportunities constantly present themselves to us, and splendid fields of labor thrust themselves across our pathway; yet we dare not take them up, for the crushing debt of the Board stares us in the face. Evermore in our synod we must try and be faithful to Jesus Christ. The harvest is white for the sickle. We are going to trust in God and keep our powder dry; then victory must be ours.

GOOD NEWS FROM TEXAS.

H. S. LITTLE, D.D., SUPT.:—Wichita Falls has just passed through a great revival, our church receiving 55, 15 from the Sabbath-school; 12 men, 11 young women, 8 men, and others by letter.

There has been a delightful work of grace at Pearsoll, 12 received, with about 6 more to come.

A church has been organized at Archer, Archer county, with 8 members.

It is a question where that $2000 for Dallas is to come from. It is a mighty struggle for Riggs and Dodson.

WASHINGTON.

REV. H. ELWELL, *Goldendale:* — I have two regularly-organized churches, Goldendale and Centerville. Have filled these appointments regularly during the quarter, except the last two Sabbaths, which were spent at Portland, or attending our Columbia Synod, 150 miles from Goldendale. Have preached 35 sermons, besides usual regular pastoral visits. We have 94 communicants at Goldendale and 18 at Centerville. Have established regular monthly sessional meetings and quarterly communion service at Goldendale, and quarterly sessional and communion service at Centerville. Have one Sabbath-school (Goldendale), with an average attendance of 60. Have a union Sabbath-school at Centerville. At this point we worship in the M. E. house, and our people join with the Methodists in Sabbath-school work. Have three regular prayer-meetings organized. The one here at Klickitat 1st Church is quite well attended, with a good degree of interest manifested. At Centerville the Presbyterian and M. E. church unite in union prayer service. At Camonas Prairie—35 miles from Goldendale—there is a regular prayer and society meeting held every two weeks, on the Sabbath day. This point (Camonas Prairie) can be visited by the missionary only during the summer season. The deep snows during the winter, filling the deep canyons along the Klickitat river, obstruct the roads and make them impassable. We have a dozen good members here, but after giving them one more appointment this fall, they must be left to winter by themselves. There is at present great hope entertained that there will be a railroad built through this valley in the near future, leading directly to the great trading points on the Lower Columbia and Puget Sound. This proposed road is known as the "Hunt System," and, if carried to completion, will doubtless be an important factor in the development of this great valley, and country on the north side of the Columbia river. It will also be a great help in so connecting our work as to enable us to visit all points at any season of the year.

Pray for us that our faith fail not, and that we may see the desire of our soul in this whole country being saved to Christ. Thank God we have a whole county, this Klickitat, and the county seat—Goldendale—in which there is not a saloon. Satan is working hard, but we are trying to keep him out. God bless our dear missionary Board! We have come to look upon it as our best friend.

OREGON.

REV. W. A. FORBES, *Albina:*—The year has been one of peculiar trial in some respects, and yet one of growth and encouragement. Forty accessions have been made to our membership, eighteen at our last communion. Our church has ceased to accommodate conveniently the scholars in Sabbath-school, and is taxed to its utmost to accommodate the regular congregation. During the quarter we have enlarged our choir, and now have by far the best in the city of Albina, which has a population of over five thousand, and eight or ten churches. The mission school (the Steel Bridge mission) is growing and demanding more time and service than our church can give it. A canvass just made shows 255 families in a radius of half a mile, 23 of whom are Presbyterian families, with a church membership of 37. Immediate steps ought to be taken to organize in this neighborhood where there is but one church now, with 31 of the 255 families attached to it.

UTAH.

REV. F. L. ARNOLD, *Salt Lake City*:—With gratitude we see some tokens of the Holy Spirit's presence. At our communion in October, twelve were received into our little church; and the first Sabbath in January we expect twelve or thirteen more to unite with us. Since my last report, two of our most prominent men have died, and some eight have moved away. Our work is almost entirely among the railroad people and the Mormons, and they are all poor. We have had some four hopeful conversions among the Mormons, who appear to have fully counted the cost. I think they had as thorough conviction of sin as any cases I ever knew; others are attending our services, and I believe the Holy Spirit's influence is striving with many, and pray he may lead them to a crucified Saviour and a reconciled Father.

We have been repairing and seating our church at a cost of nearly $700. We have a debt of $250 or $300. We are putting forth every possible effort to pay it off. We have no church organ; a lady has kindly permitted us to use hers this winter; then we shall have to buy one.

NEW YORK.

REV. H. HANSMAN, *Jeffersonville*:—On the 14th of October last the last quarter of my second year's work on this field came to a close. I have during this quarter and during the year tried with God's help to fulfill all the duties imposed upon me. During the year I have experienced many disappointments, but also many blessings. Our church stands stronger to-day than it has for several years past.

During the last quarter I preached every Sabbath with the exception of three. On the 17th and 24th of August I had to give up on account of illness; and in September was granted a vacation of one Sunday. Several deaths occurred during the quarter. Families who were members of this church for twenty and thirty years are now passing away, and the young people are slowly, very slowly, filling their places. I have tried in many ways to attract the young people. Some of them have already become members of the church. At the celebration of the Lord's Supper in September we received two newly-married couples on confession. There is one great difficulty against which nearly all the churches in the country districts have to contend, but which cannot be altered. The children of church members (also of others) cannot all remain here and make their living on the farms. So when they grow up and become old enough they leave and make their homes in the cities. In a very few instances, when the parents grow too old to work their farms, a son will come and live with them, and after their death remain and settle. But very often, after the parents have died, the farms have been sold to neighbors or strangers, and the children go away never to return. Under these circumstances it is very difficult for a church to grow. During the last year we have lost by death eight old members of our church. How are we to fill their places? I have tried to overcome this difficulty by visiting my people, and the Germans and Swiss in general, as often as I can. I try, when I can, to get around once in three months, *i. e.*, visit each family about four times a year. So during the last quarter I visited again all the members. The consequence was that two young married couples made application, and after being examined were received as members.

In September I again opened school for the children of our church members. At present I have only seven, but hope to double this number as soon as the work on the farms stops. My object is to teach them German and Catechism and New Testament facts.

At the celebration of the Lord's Supper, in September, an extra collection was taken for the Home Mission Board, amounting to $5, and was forwarded.

Our Sabbath-school is alive. At present we are in want of new teachers. Many of our old ones have left. Some have gone to the city to earn their living, others cannot come because of their duties at home. There is a lack of available material for teachers. All those who are qualified to teach have other duties which prevent them from leaving home in time to attend Sabbath-school. But we manage to keep the classes in good condition by taking scholars from the Bible classes to teach the little ones for the present.

The attendance at both Sabbath-school and church services is encouraging. The attendance at Sabbath-school averages about seventy every Sunday, and the attendance at church about sixty. The attendance at the services of the Callicoon church at Youngsville is also encouraging, averaging about forty. Below are the statistics for the year: Deaths, 15; marriages, 11; baptisms, 20;

benevolent objects, $19; General Assembly, $3.50; improvements on church property, $40; Lord's Supper celebrated 4 times; lost members by death, 8; dismissed by letter, 4; new members received on confession, 6; total number of members at present, 60; total number of Sabbath-school members, 95.

[Most welcome to our American privileges and hopes are such ministers from Europe as the writer of the above letter, and such people as he describes. Such wise and faithful pastoral ministration cannot fail to bless that people and train them to good citizenship of our republic and of the kingdom of heaven.—ED.]

ALASKA.

REV. A. E. AUSTIN, *Sitka:*—While we have been as busy as usual the past quarter, I have nothing to report of unusual interest, unless it is that I have not been called to attend the funeral service of any of the dear children of our home family. I feel devoutly thankful to our heavenly Father that he has not called us to part with any of the inmates of our home for that length of time. It is so sad after they have been with us for a few years, and their training in the school and home develops talents which promise a life of great blessing and usefulness to the church and to their people, to see them sicken and die. Even then there is some brightness in the dark picture, for many hear of the Saviour, obey his call, and are taken from the evil to come. A woman in the ranch who lost her only child, a bright, beautiful boy some six years old, said, "I very sad, but he might grow up a bad man and do bad things; he is safe now." They put his little camphor-wood trunk and his little red rocking-chair in the grave with him. It made me think of the toys on the little graves in Greenwood, and I thought the love of this poor Indian woman, just out of heathenism, is just as true and tender as that of those who live in brownstone houses. I have had two funerals of children in the ranch and three of white people to attend. One of the latter was the cabin-boy of the steamer Elder, who was taken sick after leaving Puget Sound and was removed from her into the naval hospital here in a dying condition. He was an English boy, and sleeps far away from his native home and kindred.

Our religious services are well attended, and our people are returning from the mines and fisheries by every steamer. At our communion service on November 2, thirteen united on profession of faith and four children were baptized. Twelve of the converts were children of the home, five girls and seven boys. Koo-hosh, the boy rescued from being tortured as a witch in a village near Tongass, and who came near losing both eyes by looking into the steam escape-pipe of our laundry when it was first finished, was among the number. He has grown up to be a bright, steady young man, as promising a pupil as we have in the school. One of the girls is a Russian, who was placed here by the court, her mother being a very dissolute woman. The priest tried to take her away not long since, but she told the judge she did not want to go. She is a beautiful girl, and understands the danger to which she would be exposed away from the protection of the home. May the Lord save her! A white man who united with us was brought up a Roman Catholic, baptized in that Church. He married a girl who was formerly in our home. After leaving it she fell into temptation and lived a very wicked life. Her conscience troubled her so, and she had such terrifying dreams, that she became nearly crazy, came back to the church, was married to the man she had been living with, and then prayed night and day for him until he was brought into the kingdom. It was very touching when this man confessed Jesus as his Saviour for the first time.

I have officiated at seven weddings. Miss Delph, one of our teachers, was married to Mr. Orville T. Porter, United States Marshal, on August 21. Mrs. Porter continued in the school until the arrival of her successor, Mrs. Thwing. Miss Ida M. Rogers, another teacher, was married, October 22, to Mr. William H. Millmore, United States Deputy Marshal, at Fort Wrangell. Mrs. Millmore has rendered the mission five years faithful service.

MICHIGAN.

REV. J. B. HALL, *Grand Ledge:*—I have delayed sending in a report for the past quarter, thinking that others might need relief more than myself. The time has been when delays such as we are now subject to would have caused distress in my family. But the children are gone now, and we two are left alone; the living are caring for themselves, and the others cost us no anxiety.

In my last I mentioned the fact that our session did not favor the idea of taking up a special collection for missions, since more had been done by us in that line than in any other benevolent work. But a few weeks since, as I passed through the sitting-room to breakfast, my attention was directed to a paper missionary-box on the shelf. I do not know how it came there. On the outside was printed in very distinct figures the number 37,000, representing the number of members in our Presbyterian Sabbath-schools. A little figuring discovered the fact that if each should give one cent per day for one month it would pay the entire debt of both boards. I mentioned the matter to my wife at the table, and we agreed that the matter of raising that amount was a very easy one, and a very practical one also, since that ghost of a debt which had so long been frightening the people could be so readily made to vanish.

She mentioned the matter at the ladies' missionary meeting that afternoon. The advice given was that the subject be brought before the Sabbath-school next Sabbath. This was done, and the vote was unanimous to do our part, and that it be done during the month of November. The work was entered upon with commendable enthusiasm by old and young. It was urged that the children earn their own money. They have got it by husking corn, gathering walnuts, sweeping, washing dishes, carrying in wood, etc. One little boy of eight years told me last Sunday that he had earned all his dues for the whole month, and had nineteen cents for the Christmas tree. The dues have been more than paid in each Sabbath, and the effort has been really enjoyable, and I have no doubt profitable for the school.

Next week we shall be able to forward the aggregate of the month's work to be equally divided between the Home and Foreign Boards. I have every reason to believe it will be several times larger than could be got by a special collection.

CALIFORNIA.

Rev. D. H. Temple, *Los Gatos:*—Nearly a year ago I wrote you, pleading for a $300 promise of aid to our little church here, and before many weeks learned that the grant was made. Now for results.

Our congregation has trebled, and is as large as the church will hold, and an architect has been consulted as to the most feasible plan for enlargement.

The weekly prayer-meeting, once an empty form, is now a full and spirited gathering, where fifty or sixty are always present.

A debt of about $250, resulting from lapsed and defaulting subscriptions, was cancelled on one Sabbath morning by a prompt and hearty contribution, and the church now pays as it goes.

The Sabbath-school is larger and more enthusiastic, studious and orderly than ever, and most of its members, old enough for admission to the church, are on its roll.

Of the $300 pledged by your Board, the last quarterly installment, due a month ago, has been declined with sincere thanks, and toward the $225 sent from your treasury $162 has been contributed ($112 and $50) to it.

To the 80 members on the church roll a year ago, enough have been added, many of them by profession, to bring the whole number up to nearly 190, after dismissing several to other churches and counting out absentees.

A $400 organ has been put in the church and paid for, and a competent performer secured to play upon it. We have good sacred music.

There is no disposition to boast of any of these results. You came to our aid, and the Lord added his blessing, and sent us a godly, skillful and devoted minister, and that is all there is of it.

We have signified to him our unanimous desire to install him as pastor, but he is not a strong man bodily, and shrinks as yet from assuming a permanent relation. He left Canada to escape the rigors of its climate, and, we think, has gained perceptibly, though "la grippe" handled him roughly last spring.

You sometimes receive gloomy reports—perhaps this may cheer you a little.

Rev. Samuel Ward, of Emporia, Kan., responding to the question, *Shall we stop praying?* writes:

"In Isa. 49:23 we read, 'kings shall be thy nursing fathers, and their queens thy nursing mothers.' A late decision on this line from the court in India has given great joy to all missionaries there. Read it. Christian workers in Syria ask our prayers that God would give that land religious liberty; that the government there would speedily remove all hindrances to Protestant schools, preaching and censorship of the press; that the mails may be free there to carry Protestant litera-

ture; 'that the word of God may have free course and be glorified' (2 Thess. 3 : 1). Our Foreign Board has divided its work into twelve parts, and wishes that one month of each year be set apart for special reading and prayer for one of these parts, *e. g.*, December to Syria regularly. Such a plan is evidently effective. My practice for a long while has been to offer special prayer for the set field *each day* of its entire month. Who will join in this blessed work?"

HOME MISSION APPOINTMENTS FOR DECEMBER, 1890.

Rev. J. S. Pattengill, Cannonsville,	N. Y.
Rev. D. Junor, Mount Olivet of Brooklyn,	"
Rev. N. McLeod, Beekmantown,	"
Rev. J. R. Robinson, Southport,	"
Rev. G. Le Fevre, Ancram Lead Mines,	"
Rev. H. Hansman, Jeffersonville,	"
Rev. A. W. Sproull, Sea and Land of New York city,	"
Rev. J. B. Woodward, Covington,	Pa.
Rev. W. H. Edwards, Vienna and Lewinsville,	Va.
Rev. G. Case, Bartow, 1st,	"
Rev. G. S. Rice, Seneca and Sorrento,	"
Rev. S. T. Thompson, Lakeland and Homeland,	"
Rev. J. C. Lord, Huntsville and New River,	Tenn.
Rev. R. A. Bartlett, Dayton, 1st,	"
Rev. A. J. Coile, Bell Avenue of Knoxville,	"
Rev. B. B. Van Nuys, Livingston, Gum Sulphur and East Bernstadt,	"
Rev. J. A. Bower, Caldwell and Olive,	Ohio.
Rev. B. J. Brown, Lima, Main Street,	"
Rev. R. R. Galley, Morristown,	"
Rev. J. N. McCoy, Doylestown and Marshallville,	"
Rev. J. D. McCaughty, Raymond,	Ill.
Rev. J. E. Carroll, Brighton,	"
Rev. W. C. Cort, Nashville and Oak Grove,	"
Rev. W. G. Clarke, Campbell Park of Chicago,	"
Rev. S. C. Hay, Woodstock,	"
Rev. A. F. Ashley, Astoria and Vermont,	"
Rev. E. Jamieson, Brighton,	Mich.
Rev. T. W. Bowen, Akron and Columbia,	"
Rev. J. V. N. Hartness, Marine City,	"
Rev. J. W. McGregor, Milan,	"
Rev. R. J. Jones, Gaines and Byron,	"
Rev. W. D. Cole, Elk and Sanilac Centre,	"
Rev. L. J. Eymer, Cross Village and station,	"
Rev. F. A. Force, Fife Lake and stations,	"
Rev. J. L. Gage, Galesville,	Wis.
Rev. E. Craven, Two Harbors,	Minn.
Rev. W. L. Clarke, Lakeside,	"
Rev. G. A. Brandt, Westminster of West Duluth,	"
Rev. C. C. B. Duncan, Pine City and Rush City,	"
Rev. G. Johnson, Western,	"
Rev. N. C. Green, Claremont and Ripley,	"
Rev. J. F. Berry, Gilby and station,	N. Dak.
Rev. T. E. Douglas, Langdon and stations,	"
Rev. R. Johnston, Hamilton and station,	"
Rev. A. I. Goodfriend, Drayton and stations,	"
Rev. R. Wait, Elm River and Hendrum,	"
Rev. W. C. Whisnand, Broad Lawn and Pickert,	"
Rev. R. J. Cresswell, Buffalo and Tower City,	"
Rev. J. H. Kerr, Sheldon,	"
Rev. B. Vis, Holland, 1st,	S. Dak.
Rev. W. E. Voss, Wilmot, 1st,	"
Rev. R. Goudie, Nashville, Camp Crook and Alzada,	"
Rev. W. O. Rogers, Wood Lake,	"
Rev. Z. F. Blakely, Harmony of Hurley and stations,	"
Rev. J. A. Hahn, Atkins and Newhall,	Iowa.
Rev. C. H. Gravenstein, Union and Rock Creek,	"
Rev. W. Gay, Morrison,	"
Rev. A. Patterson, Clontibret,	Neb.
Rev. A. B. Byram, Ong and Elkton,	"
Rev. J. Warner, St. Edwards, 1st,	"
Rev. C. F. Graves, Valentine,	"
Rev. L. A. McAfee, Parkville,	"
Rev. W. J. Lee, D.D., McCausland of St. Louis,	"
Rev. N. D. Bristol, Mayfield, Argonia, Ewell, Silver Creek and Slate Valley,	Kan.
Rev. E. J. Brown, Conway Springs and Peotone,	"
Rev. R. Liddell, Florence, Cedar Point and Clements,	"
Rev. C. H. McCreery, Wright Mission of Wichita,	"
Rev. W. H. Pumphrey, Garnett, 1st,	"
Rev. J. M. Batchelder, Osborne,	"
Rev. N. A. Rankin, Spring Hill and Stanley,	"
Rev. W. S. Wright, Cibolo and Pearsall,	Texas.
Rev. J. Giffen, Lampasas and stations,	"
Rev. J. A. Irvine, Kerrville, Medina and Grace of Waringford,	"
Rev. J. P. Lyle, Eagle Pass,	"
Rev. C. R. Nugent, Tombstone,	Ariz.
Rev. J. Wilson, Raton, 1st,	N. Mex.
Rev. G. M. Darley, Fort Morgan,	Col.
Rev. C. H. DeLong, Monument,	"
Rev. G. Bray, Montpelier and vicinity,	Idaho.
Rev. J. C. Willert, Puyallup, 1st,	Wash.
Rev. S. C. Head, Lake Union,	"
Rev. B. K. McElmon, Lynden, Bethany and vicinity,	"
Rev. J. A. McArthur, Davenport, Minnie Falls and Egypt,	"
Rev. R. J. Campbell, Joseph,	Oreg.
Rev. W. J. Hughes, Union,	"
Rev. F. G. Strange, Ashland,	"
Rev. J. R. N. Bell, Myrtle Creek and stations,	"
Rev. J. B. Rideout, Coos Bay,	"
Rev. R. McLean, Grant's Pass,	"
Rev. I. W. Atherton, Covelo,	Cal.
Rev. R. Logan, Santa Paula,	"
Rev. E. T. Lockard, Ballard, Los Alamos and stations,	"
Rev. M. T. A. White, Prospect Hill of Oakland,	"
Rev. J. L. Woods, Sanger,	"
Rev. I. White, Eureka,	Nev.

A cordon of school-houses is the surest defence of the western settlers against the depredations of the Indians. . . . Experience has shown that it is cheaper to educate an Indian than to kill him, and it costs less to maintain a school than a fort. Every Indian boy or girl in school is a hostage for the good behavior of the parents.—*Gen. Morgan.*

Gleanings at Home and Abroad.

Rev. E. M. Wherry, D.D., an honored missionary of our Church to India, after many years of useful service in that land, in which a large number of children have been born to him, finds parental duty requiring him to abide for a few years in the home land for their education. He now has charge of the American Tract Society's work for the Northwest, with his office at Chicago. His thorough acquaintance with the mission work in India, to which he hopes yet to return, qualifies him to give valuable information to our readers. They will surely be thankful to him for giving us such assistance.

The following items have been kindly selected by him from "the *Lahore Tribune*, a paper under native editorship:"

CROSSING KALAPANI.—As a matter of fact Hindus of the lower classes cross the Kalapani in large numbers every year, and emigrate to Natal, Mozambique, Trinidad and Mauritius.

SOCIAL REFORM MOVEMENT IN BOMBAY.—At a meeting recently held at Bombay to promote widow-remarriage, the sum of 500 rupees ($200) was subscribed on the spot to further the reform. It is a proof positive of a growing earnestness in the cause of social reform.

The case of Womesh Chunder Ghose, who took a woman who was dangerously ill to the burning-ghat, and left her there several days until he was compelled to remove her to the Eden Hospital, where she died, has been concluded at the criminal sessions. The jury, which was a special one and mostly natives, found the prisoner guilty of causing death by a rash and negligent act, and he was sentenced to two years rigorous imprisonment.

REVOLTING AND INHUMAN PUNISHMENT OF "WITCHES."—An extraordinary case has just occurred in a part of the country called Dang, lying between the Baroda territory and Khandesh. The acts of barbarity accompanying the punishment of a witch or witches are of so revolting and inhuman a character that no punishment, however severe, could have been too rigorous to meet the enormity of the offence. We give below the facts of the case and the decision arrived at by the political agent, Khandesh, from the columns of the *Times of India*, of Tuesday last:

"A wife of a Bhil was sick, and her husband had recourse to his spiritual adviser, who indicated a woman named Sayana and her daughter as the witches whose influence caused the sickness. When the brother of the chief of Pimpri passed by that way with his followers, the Bhil told his visitor the cause of his fears. Sayana and his daughter were sent for and tied to a stake in the sun outside. First the Bhil retinue beat her with their fists, and as she survived this treatment, sticks were heated in a fire for external application. This treatment lasted six hours, by which time the woman was senseless. The woman was next suspended to the *Mandwa*, when the bamboo broke. On this a tom-tom was hung round her neck, and she was dragged round and round whilst the party danced. When all were tired the inanimate witch was taken home, where she lingered for a day. For this offence the political agent found fifteen persons guilty under section 325 of the Indian Penal Code, and sentenced them to seven years' rigorous imprisonment."

Our Gurdaspur correspondent writes: "The Gurdaspur Arya Samaj, though not a rich, flourishing and enthusiastic Samaj like other Samajes in the Punjab, is still doing its best. It has appointed a preacher whose duties will be like Christian preachers to make rounds in the whole district and to preach to the public the doctrines of the Samaj."

WHAT IS INDIA COMING TO?—The *Daily News* says: "What is India coming to? Her chivalrous barbers of Bombay refuse to shave widows' heads. And a brace of Brahmans have started a tanyard and leather business in Upper India. To add, as it were, insult to the injury thus inflicted upon the holy Brahman caste, both these courageous tanners are named after Krishna—the favorite deity of the Hindus. Does the 'White Brahman' know what all that means? 'He does not.' The cow is the Hindu's sacred beast; the reverent kissing of her tail, the pouring of prayers into her long hairy ears, is one of the most curious sights at sacred festivals and elsewhere. To kill a cow, to skin a cow, and then to have the audacity to handle her hide—will not the deities of Mount Meru toss India into the bottom of the *Kala pani*? What next—here's a Hindu paper, the *Mirror*, written and edited by Hindus, some of

them Brahmans, as well as Brahmos, praising these two Krishnas up to the skies. Others of their race are joining in the chorus of laudation, and expressing the hope that native tanneries may start up in thousands all over India."

The following is quoted with approval in the Lahore *Tribune:*

A DISCOVERY OF INTEREST TO EGYPTOLOGISTS.—In the *Deutsche Rundschau,* says the *Jewish Chronicle,* Dr. Brugsch, the famous Egyptologist, reports a remarkable discovery, which will be of especial interest to students of the Bible. In January last there was found near Luxor in Egypt (close to the site where stood Thebes "of a hundred gates") a tablet, written in hieroglyphics, in which a person named Chit-bot relates that he had accomplished many mysterious things, "owing," as this interesting inscription goes on to say, "to the great distress that had been caused by the Nile not overflowing its banks for seven years." The words are very distinct and admit of no other interpretation. The reference to Joseph and the seven years of famine will at once suggest itself. Dr. Brugsch critically examines the writing upon the stone in his article, and comes to the conclusion that it is perfectly genuine, and is the work of a priest who lived four hundred years before the common era. The name of the Pharaoh is unfortunately not given, but the reference to Joseph is undoubtedly correct. This marvellous discovery adds another link to the long record of the hidden things of the past that have been laid bare to the modern eye. The inquisitive modern explorer has gradually revealed to us the monuments and treasures of hoary antiquity, has shown us the stone histories of Assyria, Babylon, Moab, Egypt. Such wonderful testimony to the historical accuracy of the Bible, if any were necessary, cannot be looked upon as a matter of pure chance. Who knows what is yet in store for coming generations; what strange and miraculous discoveries are still to be made which will really read to the amazed world as "sermons in stones"?

Lord Wolseley, according to a sketch of his life in the *Review of Reviews,* considers China as the coming military power, and that the one fixed point of English policy should be to strain every nerve and make every sacrifice to keep on good terms with her. During the last thirty years similar opinions have been repeatedly expressed in Germany by members of the military service and eminent German scholars What is good policy for England and Germany, and what Napoleon said would be good policy for France, must be good also for the United States, and the exasperating policy of our Chinese-hating politicians is most short-sighted and disgraceful.—*Spirit of Missions.*

The people of Samoa, the greater part of whom are now Christians, have fully realized the goodness of God toward them in crowning their patriotic struggles with success, through the aid rendered to them by our government seconded by that of England, and the king and government only acted in accordance with the national desire when they set apart a day for national thanksgiving and rejoicing. The churches all over the island were crowded at the morning and afternoon services. At the Apia church, of which King Malietoa is a member, "so large a crowd assembled," says the *Chronicle* of the London Missionary Society, "that no building in Samoa was large enough, and the service was therefore held in the open air in front of the king's house."—*Spirit of Missions.*

We are watching with great interest the Scandinavian Department at Carlton College, Minn., under the care of Rev. Daniel Magnus. There are in attendance this year thirty Scandinavian students, twenty-two young men and eight girls. Fourteen of these young men and four of the young ladies are preparing for direct Christian work, and some of them for missionary work in foreign lands. Other of our colleges have some Scandinavian students out of which we shall get some more workers. It was a long and important step forward in our missionary work when these institutions opened these departments for the young Scandinavians in America.

A Swedish Congregational church in Colorado was organized last year with thirty-eight members, and one hundred miles from any other Congregational church. Recently, at a communion service, thirteen babies were baptized.—*The Home Missionary.*

Among the offerings at the shrine of the miracle-working image of the Virgin at Apparecidas, Sao Paulo, was found the following *quid pro quo:* "One year from date I promise to pay 10 milreis to our most holy Virgin of the Appearance, if she perform the miracle which I ask to-day with all my heart. In witness thereof I append my signature."—*Brazilian Missions.*

Rev. G. M. Mackie, missionary to the Jews at Beirut, who has been doing duty at Alexandria, in the absence of Rev. Mr. Kean, says: "During my stay here I have been much impressed by the progressiveness of Egypt. The English occupation has given the country a shaking up, bringing about consequences of moral tone in the way of activity and veraciousness that go far beyond the mere military conquest at Tel-el-Kebir and El-Teb. It seems as if this old land of bondage were on the point of taking a leap forward. They have now in Egypt an amount of press freedom, public opinion and personal attachment to the sovereign of the soil—the khedive—that we have nothing to compare with in Syria, where the unprincipled bribery and childish obstructiveness of the Turk have it nearly all their own way still."—*Church of Scotland Monthly.*

One has said: "A true zeal for missions will lead every man and woman to do something, or to do without something, for Jesus' sake."—*The Mission Field.*

Unless there is a receptive spirit on the part of the hearer, the best speaker or teacher in the world is unable to make his best impression. The audience has a large responsibility for good preaching, whoever is in the pulpit. The class must be willing to be taught before the teacher can teach as he would like to. Warm blood in the heart is needful to good hearing, whatever words are ringing in the ears.—*H. Clay Trumbull in Sunday-School Times.*

Ohio has also awaked to the importance of synodical self-support. Last year 67 Ohio churches were aided by the Board to the amount of $5825. The synod this fall has undertaken to raise $6000 during the coming year for the support of home missionary work within its own bounds. This is business. Ohio has 617 churches, with 81,000 members. She contributed to home missions last year about $74,000. The addition of $6000 would raise her contributions to nearly one dollar a member. We believe that every synod that is able to do so should take charge of its own home mission work through the presbyteries, besides sending its proportion to the Home Board for general work.—*Mid-Continent.*

Our Synod of Missouri contains 16,699 members. Last year it reported as given to home missions $25,966. Much of this was special donation made directly to help feeble churches. Only $8157 was forwarded directly to the Board of Home Missions. But the state drew out from the Board $15,437, which is $7280 more than we sent to the Board. These figures are from Synodical Missionary Walker's report. Why cannot we make the effort to raise enough for all our home work this year? Let more of our special contributions be devoted to our own feeble churches and ministers.—*Mid-Continent.*

Bishop Andrews of the Methodist Church, in the course of an admirable address [in Boston], spoke highly of the Chinese race. He characterized them as "a people of brains," and showed how admirably they were adapted to western civilization. Bishop Fowler followed in the same strain, and went so far as to say that "next to the Americans the Chinese are the most progressive and ambitious race on the face of the earth." There is a great deal of truth in these characterizations of a people whose mental qualities have always been underestimated by outsiders, and especially in America, though the acquaintance we have made with their great abilities and refined taste exhibited in their art wares should have dissipated the prejudice. Following the Boston meeting was the delivery of an address in this city on "China and the Chinese," by Rev. Dr. Martin, president of the Imperial University in Peking. After speaking of the growth of modern ideas among the Chinese in our day, President Martin mentioned that we should soon behold extraordinary developments in China, and said that Chinese power is just beginning to be appreciated by the Christian nations of the world.—*Christian at Work.*

Book Notice.

AMERICAN HEROES ON MISSION FIELDS. Brief Missionary Biographies. Edited by Rev. H. C. Haydn, D.D. Published by American Tract Society, 150 Nassau Street, New York.

In these days, when a "real live missionary" is so often called for to awaken or stimulate interest in missionary work, the *personal* element in these sketches adds greatly to their value. Written in many cases by intimate friends or relatives, they make the reader feel acquainted with their subjects. It is a goodly group of heroes and heroines who are introduced to us, and we are glad and proud to count among our countrymen such men as David Tappan Stoddard, Titus Coan and Wells Williams and such

women as Clara Gray Schauffler and Julia A. Rappleye. But we would not forget that the thirteen names that head these sketches do not complete the list of American men and women who "on mission fields" have lived really heroic lives. Price, $1.25.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

BISHOP, JOHN MASON—born, Lexington, Kentucky, April 2, 1819; graduated, Miami University, 1841, Lane Seminary, 1844; pastor, Plymouth, 1844-46, New Albany, 1846-50, Bedford, 1851-60, Bloomington, 1861-67, Rockville, 1867-72, Lebanon, 1872-79, Covington, 1879-83, Rockfield, 1883-87; died, Oxford, O., December 26, 1890. Married, Oxford, O., November 10, 1846, Miss Lucy Deming North, who died, Oxford, O., March 5, 1888.

CARDEN, P. LYNETT—born, Ballina, County Mayo, Ireland, 1835; entered Williams College 1858 and graduated 1862; the same year he entered the United States service as 2d Lieut. Co. D, 125th Regiment N. Y.; graduated from the Northwestern Theological Seminary, 1865, and immediately went as the first foreign missionary to Siam; the failing health of his wife forced him to return home. He labored five years at Mantino, Ill., until hemorrhage of the lungs forced him to California in 1876. He settled at Marysville and remained there nine years, then at Dixon one year, and the remainder of his life was spent at Red Bluff in charge of the church there. Died November 8, 1890.

COPELAND, JONATHAN—born, Smithville, N. Y., February 20, 1816; graduated at Union College, 1840, and Auburn Theological Seminary, 1843; ordained by Rochester Presbytery, 1845; pastor at Holly, N. Y., 1843-59, Champlain, N. Y., 1859-67, Waterbury, Vt., 1867-75, Webster, N. Y., 1876-90; died of apoplexy at Rochester, N. Y., December 10, 1890. Married January 30, 1844, Miss Keziah Clarke of Nishayuna, N. Y., who died in 1887. Two sons and two daughters survive.

MCVAY, HOMER—born, Dumfries, Scotland, February 11, 1826; the youngest of a family of eleven, who emigrated to this country in 1834 and settled in Meigs county, Ohio; graduated from Ohio Wesleyan University in 1854 and Lane Theological Seminary 1857; licensed by the Presbytery of Cincinnati 1855; ordained by the Presbytery of Franklin and installed as pastor of the church of Delhi and stated supply at Ashley, 1857; pastor of the church at Reynoldsburg, 1863-70. During the twenty succeeding years he had preached in Henry, Granville, Chatsworth, Urbana and Minonk. Died at Forrest, Ill., November 24, 1890. Married, October 19, 1858, Harriet N., daughter of Rev. J. W. Thompson, who survives him with one son and four daughters, two of whom are married.

RICHARDS, CHARLES—born, Darien, Conn., December 9, 1814; graduated at Union College, 1841, Auburn Seminary, 1845; ordained by the Presbytery of Ontario, May 25, 1847; pastor, Lakeville, N. Y., 1845-49, Hector, N. Y., 1849-51, Rensselaerville, N. Y., 1851-55, Monroeville, O., 1855-58, Maumee City, O., 1858-68, Pardeeville, Wis., 1868-73; subsequently preached much, as needed, in various churches, but without continuous care of any one; died, Hampden, O., August 29, 1890. Married, September 10, 1845, Miss Christiana B. McMuldroch, who died March 30, 1885. Three sons (all ministers) and one daughter survive.

WHITE, JAMES COOLEDGE—born, Lancaster, Mass., October 12, 1806; business, Boston, Mass., 1825-39; studied at Lane Theological Seminary, 1840-42; chaplain, Cincinnati Hospital, 1840; city missionary, Cincinnati, 1841-42; ordained by Cincinnati Presbytery, 1842; pastor, Tabernacle Church, Cincinnati, 1842-50; Europe, 1850-51; pastor, Congregational churches at Springfield, O., 1851-54, Cleveland, O., 1854-61, Providence, R. I., 1861-66, Dayton, O., 1866-69, Chicago, Ill., 1869-72; pastor, Poplar Street Presbyterian Church, Cincinnati, O., 1872-90. Published *Religion as it Should Be* and *Personal Reminiscences of Lyman Beecher*. Died, Cincinnati, O., December 5, 1890. Mr. White was three times married, and both children and grandchildren mourn his departure.

WILSON, JAMES L.—born, York Co., Pa., January 20, 1824; attended Muskingum College; graduated at Jefferson College, Cannonsburg, in 1851, and at the Western Theological Seminary in 1854; ordained January, 1855, by the Crawfordsville Presbytery; preached for a church in Clinton Co., Ind., 1854-56; Scotch Grove, Iowa, 1856-73; Linn Grove, Iowa, 1873-78; Scotch Grove and Centre Junction, Iowa, 1879-85; at various points near Eustis, Fla., 1885-88; died at Eustis, Fla., November 24, 1890. Married Miss Ellen Gordon, of York Co., Pa., in 1855, who died in 1888. Three sons survive.

WINCHESTER, OLIVER W.—born at Madrid, St. Lawrence county, N. Y., April 18, 1828; graduated at Middlebury College, Vt., 1849; after teaching several years entered Andover Seminary and graduated in 1856; married Miss Janette T. Jones, Shoreham, Vt., October 9, 1856; missionary of the American Board to Asiatic Turkey from 1857 to 1866, where their three children, Henry, Mary and Walter, were born. On account of his health he returned with his family to the work of home missions in Minnesota and Wisconsin. Died at Oregon, Wis., November 9, 1890.

Young People's Christian Endeavor.

"ENDEAVOR—WHAT?"—Rev. John Hall, D.D., LL.D., asks and answers this question in the *Golden Rule*. As possibly some of our readers do not take that paper, we are very glad to let them find here his kind, wise words.

"Christian endeavor? endeavor what?"

"Why, endeavor to do right."

"To do right in what?"

"Right—well, of course everybody knows what's right," and the puzzled member tried to change the conversation. He had the best intentions, but he had not definite ideas that could be presented off-hand.

The suggestion of a few such ideas may help some reader, and attention is asked to them, for it is a pity to be silent when a reason is demanded for Christian action. The hint that the devil suggests in such a case is that the one questioned is in the movement because somebody managed it, but that he or she really knows nothing about it. Contempt, not respect, is the issue.

Now, young friends, endeavor *to take care of your bodies*. God made them; in a sense they are his. Treat them as his; do nothing that will injure them. Their health in the future will be a great element in your happiness. Do nothing with food, or delicacies, or amusements, or drink, or too late hours, or games, or sins that cannot be named, that will injure your bodies or expose them to injury. A soldier on the battle-field has to go into peril; it is the duty of the hour. But you are not soldiers in this sense. Many a life is a failure because the members that ought to have been instruments of righteousness have been injured through thoughtlessness and sin.

Endeavor to *take care of your minds*. You have each a *memory*. Do not let any one, by spoken or printed words, put rubbish into it. You have an *imagination*. Do not let it be polluted by suggestions of evil. You have an *understanding*. Use it in its place; train it to raise and get answers to practical questions. "The fellows mostly do"; "the girls all say." Yes; is the thing they say or do right? Then get a standard of right. Did you ever see a practical carpenter when some question is raised about the length or breadth of something? He puts his hand in his pocket, brings out a rule, opens it and lays it along the board. "It is just eighteen inches and a half; there it is; see?" So he settles it. Friends of the *Christian* Endeavor, you know what *the* rule is; train your understanding to use it. "Prove all things." You have *conscience*. When the understanding pronounces a thing right, conscience says, Do it. If you do, conscience gets confidence and speaks out the next time; if you do not, conscience falls into silence and waits until it can say,—and often with a keen reproach,—I told you so. Take care of your *affections*. Do not let them twine themselves about brambles. If you do, they will drag you down and you will be trampled upon some day. Set them on "things above." What those are you can learn from the rule. Have you a pocket Bible?

Take care of your home. There is father; you little know the cares he has in order to get you what he thinks you need. And mother,—how much she has done, is doing, for you! You can gladden, cheer and honor them, or you can break their hearts. There's brother, your own brother,—how much you can strengthen and help him, over a hard lesson, in a little difficulty, perhaps, when he is tempted to do wrong, by a gentle word, not of lecturing or scolding or threatening, but of loving entreaty, "Don't, Charley dear; it's not good, and it will vex mother." Many a pure, true sister has saved her brother. He laughs a little, perhaps, when she is advising or beseeching him,—quizzes her, perhaps,—but he says to himself afterwards, "Well, I'd like —— but Janey is a good girl, and it would trouble her. I guess I'll not." What would you think of any one who took lodgings with a family and brought in a patient with small-pox? Keep all contagion, all infection, all seeds of evil, out of your home. You know the hymn that so many will sing on Thanksgiving Day. Here is a poor parody of it, which perhaps you will remember:

My home, it is of thee,
Where all are good to me,
Of thee I sing;
Home of my father's cares,
Home of my mother's prayers,
O God, through all the years
Thy blessing bring!

Take care of your influence. Let it be for good only. Even an innocent thing to you may *look bad* to a younger or less instructed one than you. Then keep away from it. Do not copy him who began with, "Am I my brother's keeper?" and ended a murderer of his brother. Rather, try to be a blessing. You know how people put at the end of a notice "N. B."—*nota bene*,—a little bit of Latin that we have

adopted, meaning, *Mark well; don't forget.* Well, there is an N. B. in the Bible: "But to do good and to communicate"—now comes the N. B.—"forget not." Look at it in Heb. 13 : 16. Why should we thus endeavor? Mainly because we trust Jesus Christ, who died for us in love, and we love him for it. In him we are taken into the family of his Father, who gave him for us in love, and we love him. Through Christ, the Holy Spirit comes and lives in us, not in spite of ourselves, but at our earnest request, and we would not grieve him; no, we would fain make our lives a reverent doxology "to the glory of the Father, and of the Son, and of the Holy Ghost."

Heartily concurring in all which Dr. Hall says, let me add two items to his list.

Take care of the Sabbath-school in which you are either a teacher or a scholar. You can do something—every one can—not only to get good to yourself, but to make your class and your school a better class and a better school. "How?" If you are a scholar ask your teacher. If you are a teacher ask the superintendent. Call on him on purpose to talk this over with him, and ask him to tell you how you can help him.

Take care of your pastor. You thought he was set to take care of you and all the congregation? So he is. But you have no idea how much you can help him, nor how much he wants your help. Go and see him, and tell him that if there is any possible thing, big or little, that you can do to really help him, you want to do it. Your *offer* will make him the gladdest, happiest man in the parish. I know. I've been there, and have had just such young helpers. God bless them! H. A. N.

CHRISTIAN ENDEAVOR SOCIETY AND MISSIONS.—One of the most marked developments of the Christian Endeavor movement has been the growing interest of the young people who belong to these societies in the missionary cause. This is manifested in many ways, not only in the increased attendance at the missionary meetings, but in a disposition on the part of the societies to form missionary committees and to arouse a new interest in the cause at home and abroad. Every National Christian Endeavor Convention and almost every state convention and many local conventions have set apart an hour for the consideration of missionary themes. The International Christian Endeavor Day to be observed February 2, the day which will mark the tenth anniversary of the first society, will be celebrated chiefly by *making a thank-offering to some missionary cause. Each society will give to its own denominational missionary boards,* and in that way alone; and it is hoped and believed that this "Christian Endeavor Day" will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the boards. The United Society of Christian Endeavor does not ask anything for itself, but it prays that on that day many fires of missionary interest may be kindled in the hearts of the young people all over the land, and that they may learn on their tenth anniversary something more of the blessedness of giving. F. E. CLARK.

The secretary of the Young People's Society of Christian Endeavor of Mariners' Church, San Francisco, writes to the *Sailors' Magazine:*

Our Y. P. S. C. E., organized for work among seamen, has been in existence for more than three years, and is doing a most successful work among the men of the sea. Besides our weekly prayer-meetings, boarding-houses and ships are visited, street meetings are held every Sunday before the evening service in the church, and Sunday afternoon services are held in ships' forecastles, where men of different nationalities are brought face to face with the glowing truth "Repentance toward God and faith in our Lord Jesus Christ." We have adopted an associate member's pledge, which reads as follows: "I promise, by the help of God—1st, to avoid all bad company; 2d, to refrain from Sabbath desecration, the use of improper language, and to turn definitively from all known sin; 3d, to read the Bible and pray daily; 4th, to seek earnestly for the witness of the Holy Spirit as the direct and scriptural evidence of my conversion, and to report to the society whenever the change takes place; 5th, to be present at every regular prayer-meeting of the society when in the city, unless detained by some absolute necessity; 6th, when absent from the city, or in foreign lands, to correspond with the society through the corresponding secretary." We hope by this new effort, blessed of the Holy Spirit, to reach many of those noble souls who are going about the world as sheep having no shepherd.

CHILDREN'S CHURCH AT HOME AND ABROAD.

BOYS AND YOUNG MEN OF INDIA.

Rev. Henry Forman, of Saharanpur, India, has written an interesting letter to Mr. Robert Ridpath, secretary of the St. Paul Band of Grace Presbyterian Church, Jenkintown, Pa., which he also intended for all the boys and young men who read THE CHURCH AT HOME AND ABROAD. In behalf of our young readers we thank him and his Jenkintown friends for sending it to us. He writes:

MY DEAR FRIENDS:—Your pastor, Mr. Greene, an old friend of mine, has told me of your band and suggested that a letter about the boys and young men of India would be of interest to you.

I am afraid you would not find the boys in the schools of India as enjoyable companions as your fellows in America. They are of a different style from you—not so boisterous, not so full of physical strength and good spirits. One reason of this is that the parents of the great mass of the boys are poor; hence the boys can get but poor food; and I assure you that if you had their bill of fare for a year or so your spirits would decline also. Then the climate no doubt has a relaxing effect. One cannot have the energy in the long hot season and steamy rainy season that he would have in a good climate. Then heathenism and Mohammedanism can never give boys the *homes* that you boys have, and what would you be without your homes?

Some of the English games are being adopted. Cricket is the favorite. Foot-ball is played a little. Some of the schools have some gymnastic apparatus, and this is popular. You have perhaps seen in the papers that the Parsee Cricket Club of Bombay stands first among the India cricket clubs, at least it gave the English cricket team that came to India last cold season a harder rub than did any team consisting of Englishmen in India.

There are other sports and games among the boys and young men of India; but for these specially Indian sports there are also special seasons. During the rainy season swinging is much indulged in. You would not perhaps be much surprised at this did you know how grateful the cooled air is after the first fall of rain following the great heat. But I fear you would be disgusted at the kite-flying in the cold season—disgusted, I mean, when you would see many young men and even middle-aged men flying their kites. It is notably the most popular amusement of north India. Boys and men all engage in it. Their kites are made of a light frame-work covered with colored tissue paper. Very often the string has a ground-glass covering, stuck by means of mucilage. This is for the purpose of kite-fighting, when two men try to cut each other's string. The instant a string is cut there is a great rush to secure the string of the falling kite. But kites do not fall straight down, as you know, and the pursuers are often led a long chase. How often is a newcomer startled at seeing a crowd of men and boys running pell-mell down the street or across a field, the thought at once being that something dreadful must have happened. But soon he learns that all this only means that a kite is falling! Another game that boys play during the cold season is marbles. But they do not shoot the marble, as the American boy does, from the thumb, but by putting it in front of the middle finger of the right hand and drawing back the finger with the left hand, thus letting it go with a spring.

But you must not think of our India boys and young men in school as ignorant and stupid, for I assure you they do not lack in cleverness nor in ability to study. And the schools of India are not of a low grade as

compared with the schools of America. Somehow this fact seems to be one that the people of America accept slowly. I do not altogether wonder at it, for their whole conception of India is that of a country so far behind America.

I remember a couple of years or so ago a man unusually well posted on Indian affairs, in writing about our Mission College in Lahore, spoke of it as an institution that we in India call a college! Whereas in point of fact the course of study, though different in some respects, is quite as high as that of American colleges of good standing. And to speak of it as what we in India call a college is very much like the English speaking of our American colleges as what are called colleges in America.

The work of education, which was begun many years ago by missionaries in Calcutta, has now become a great and systematized work that spreads over the whole of India from Ceylon to the Himalayas. The government has its "Educational Department," with its provincial heads, its many inspectors and its great army of teachers, who receive pay varying from $36 to $2400 a year. Just here hinges a question of mission policy. We must work in every country according to the condition of that country. And the condition here, you see, is that the boys and young men of India will have an education, whether we keep up mission schools or not, and so the question with us is not, Should these people be educated before they are Christianized? but, Shall we let them be educated wholly in government schools, where they get an education without any religious teaching, and too often that which is downright infidel or anti-Christian, or shall we have mission schools and give these boys a religious education with the secular? So you see the great reason why so many mission schools are kept up in India, notwithstanding the few conversions that can be reported from them.

But I was not going to tell you about government or mission schools, nor to discuss questions of mission policy, but I wanted to tell you about the boys and young men in our schools.

I said that the boys are clever and that the course of study laid down by the Indian universities is a high one. Yet in one point there is a decided deficiency. This is in the fact that boys and young men study constantly with their ruling ambition or purpose simply the passing of examinations in order to gain clerkships or offices under government. The education thus becomes rather a system of cramming than really education. It is seldom indeed that even young men are found studying from a desire to gain a knowledge of a subject; but the one great incentive to study is the hope of gaining position and money. Men the world over are covetous of these two things. But perhaps the Hindus would be surpassed by none in their love of money. I remember on one occasion trying to settle the claims of one Hindu on another in the matter of the trespass of cattle, when the one whose cattle had trespassed, fearing I would accept the statement of the other as to the amount of injury that had been done, exclaimed, "Sáhib, kále ádmí ke dil men bará lálach hai," that is, "Sir, there is great covetousness in the black man's heart!" This is testimony worth remembering, borne by one of their own number. One of the leading barristers in Allahabad, a Hindu, on the day when the case of a boy whom we had baptized was to come on in the High Court, and some one of our group said to him jokingly that he should be on this case, answered that if he were paid he would be willing to take either side, adding, "I am the slave of those little round white things," meaning the silver rupee. Of course there are plenty of lawyers in America who are the slaves of money; but here was the first Hindu lawyer of Allahabad declaring himself the slave of money, and that without the thought of its being anything disgraceful! Well, the desire for money and position is the great incentive with our young men and boys to study, that they may pass certain examinations and get certain positions. Of course the government cannot furnish employment to the great host of young men who are yearly coming out of the great number of schools all over the land, the

professions, *i. e.*, law, medicine and teaching, are already crowded, agriculture, the arts and business are in too crude a state and too much bound by the prejudices and customs of the people to offer a career to these young men of English education, and the result is that the question what shall these young men do is getting to be a very serious one; one which both rulers and people are anxious about. And the remaining unemployed of great numbers of them is proving a dangerous thing; for they become discontented and bad.

Mission work in India, you can clearly see, is becoming a more and more serious problem. We have not an ignorant and barbarous people to deal with. India is rapidly changing. I doubt not that if we consider the people, and not merely the relative amount of forests or number and size of cities, India has changed far more in the past fifty years than America has. Her future condition is not less rapidly being determined than is that of America. Will you not as a band and as individuals pray more for and have a deeper interest in her welfare?

A SABBATH DAY'S JOURNEY.

MRS. M. L. LANE.

[Do our young readers remember an article in the June number (page 566) entitled *A Missionary's Mother?* I advise you to look up that number and read that story again. The same lady who wrote that has sent us another narrative of what she finds in China, where she is staying with her missionary children. Here it is.]

It was the first Sabbath of September that Mrs. Chalfant invited me to go with her to Nangi, a village some eighteen *li* distant, where Mr. Chalfant would preach on that day. I accepted the invitation with pleasure. Seven A.M. was the hour appointed for starting. We rode in the mission wheelbarrow, an invention of Dr. Nevius and by him presented to this station. His own trained and trusty barrowmen accompanied the gift. It is a great improvement on the native barrow, having a good bed, comfortable seats and springs. It adds much to the pleasure of the ride to know that you have men who will not tip you over and spill you out without the least ceremony. The gentlemen, Mr. Chalfant and Mr. Hamilton, mounted their donkeys, their feet almost touching the ground as they rode along. It was a bright, cool morning. We soon reached and passed through the suburbs of Wei Hien city. A Chinese inland city has no beauty nor comeliness. The narrow streets are about as regular as a Pennsylvania rail-fence. The senses are offended at every step by vile odors, sights and sounds. Fortunately this is a dry country. During the rainy season the streets are mere sewers of filth. It was refreshing to get out into the pure air and fresh fields of the country. As we passed along, the lament of Robinson Crusoe, so familiar to my childhood, came into my mind—

> "The sound of the church-going bell
> These valleys and rocks never heard;
> Never sighed at the sound of a knell,
> Nor smiled when the Sabbath appeared."

China knows no Sabbath. The farmers were pursuing their usual avocations. "Toil on; toil ever." No sweet day of rest. Keeping the Sabbath is made a test of the Christianity of the natives, and a pretty severe test it is when a man receives only six dollars per year and has to relinquish two of those for keeping the Sabbath; or if he closes his place of business on that day it is regarded as evidence that he has failed, and he loses his customers.

We are obliged to omit a part of Mrs. Lane's narrative, for want of room. She gives an account of what happened at some of the villages through which they passed, and then says:

After a short meeting we started homeward, the people attending us with every demonstration of kindness, to the edge of the

village, where a tired and hot-looking woman came rushing up to us, saying, "I have walked such a long way to get to see and hear you, and now you are just leaving." Her disappointment was touching to see. At one of the villages a number of women came out and wanted us to "kan-ling" (cure their sickness). We told them we were not doctors, but invited them to come and be healed at our dispensary. One old woman had a lot of charms hung on her neck, to keep off disease. Passing through the city, a crowd of boys reviled us. Our barrowman flew at them with such fury, they were glad to scamper off, and the man of the house came out and entreated him to pass on in peace.

On arriving home, the following history of this station was told me by Mr. Mateer: Late one night, soon after the death of his wife, he was aroused from his lonely revery by a knock at the door of his study. On going to the door, he found two women from this village. They said that, hearing of the death of Mrs. Mateer, they had walked all the way hither, thinking he would feel lonely and sad, to tell him what a blessing she had been to them. Some time before, these women had walked to a temple ninety *li* distant, to offer sacrifice, burn incense and pray to the idols for such blessings as they desired. On their way back they were told there was a foreign woman at this place, and they turned aside to see her. Mrs. Mateer told them "the old, old story of Jesus and his love." She gave them books and invited them to come again. This they continued to do once a month, and she instructed them more fully in the doctrine. Cross-legged on the floor, in Oriental style, they sat, drinking in the story of redeeming love. They gathered about them their friends and neighbors, and imparted to them their new-found faith. Soon there was quite a little company of believers. But now afflictions and persecutions arose. A married daughter of this Christian woman coming home received the good news, but when she went back to her father-in-law's family and told it they fell upon her with such sore persecution, beating and abusing her, that she committed suicide. Another daughter fell sick and died. This, she was told, was sent upon her because she had neglected the heathen idols and accepted the new faith, but she was firm in her belief and trust in God. Her only daughter lost her husband, who was far from home. She became melancholy. But receiving the gospel of peace, she soon became so changed that all the neighbors noticed the great peace and calm which had come over her. An opium-smoker, who indulged in his favorite vice all the time, making his wife and daughter do the work, and he eating the good food, leaving them to eat the coarse food or go without, became converted. Now he works and supports his family, and has given up his evil habit. Another man had two wives, quarrelling and fighting in his household. They became interested, studied the new doctrine and became Christians. There was no more strife. He, taking one of his wives, went away, and is now a helper to one of the missionaries. A prominent business man was converted, took his wife and left his heathen family and set up a Christian household. Now there is quite a flourishing church there. At a communion last spring Mr. Mateer received seventeen new members. This is one of many of the results of the labor of this devoted woman, who gave a few years of her life to the foreign mission work, then entered into her reward. Her memory is still fresh in the hearts and fragrant in the lives of these poor Chinese women. Do missions pay?

AN AGED MAN'S BENEDICTION.—I am almost ninety years old; am comfortable and hale. I read every word of THE CHURCH AT HOME AND ABROAD in every number, and am edified and well-suited. My eyes fail. I pray more earnestly for the Jews since I have learned from Micah 5:7 that they are to be as a dew from the Lord in the midst of the nations. How we need a dew from the Lord! Keep up your hold upon the children.

H. LYMAN, H. R.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1890.

ATLANTIC.—*Fairfield*—Mt. Olive, 1; Mt. Tabor, 1. *South Florida*—Crystal River, 5. 7 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 25. *New Castle* — Middletown, 3 10. *Washington City* — Falls Church, 12 29. 40 39

COLORADO. — *Boulder* — Fort Morgan 1st, 15. *Denver*—Brighton 1st, 5; Littleton, 5; Otis, 2; Yuma, 2. 29 00

COLUMBIA.—*Oregon* — Brownsville, 6. *Southern Oregon*—Grant's Pass, 10. 16 00

ILLINOIS.—*Bloomington*—Chatsworth, 5 60. *Chicago*—Chicago 3d, 230. *Matloon*—Vandalia, 3. *Ottawa*—Troy Grove, 5. *Rock River*—Ashton, 8; Franklin Grove, 13; Princeton, 18 37. *Schuyler*—Hersman, 15; Nauvoo Ger., 5. 323 97

INDIA.—*Lodiana*—Dehra Doon (Eng.), 12 92

INDIANA.—*Indianapolis* — Indianapolis Tabernacle, 28 06. *Muncie*—Noblesville, 8; Wabash, 8. *New Albany*—Bedford, 7 50; New Washington, 3. 54 56

IOWA.—*Council Bluffs*—Avoca, 3. *Des Moines*—Des Moines Central (incl. sab-sch., 5), 36 36. *Dubuque*—Dubuque 1st, 10. *Fort Dodge*—Carroll, 6 70; Lyon Co. Ger., 5; Paullina, 5 15. *Iowa City*—Washington, 84 cts. *Waterloo*—Cedar Falls 1st, 7; Holland Ger., 15. 89 05

KANSAS.—*Emporia*—Belle Plaine, 4 16; Conway Springs, 2 55; Sedan, 2 70. *Highland*—Horton, 5 02. *Solomon*—Belleville, 3. *Topeka*—Clinton, 3; Sharon, 4; Topeka 1st, 28 05. 52 48

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 10 00

MICHIGAN.—*Detroit*—Erin, 5. *Grand Rapids*—Hesperia, 4. *Monroe*—Raisin 1st, 2 40. 11 40

MINNESOTA.—*Mankato*—Kasota, 5. *St. Paul*—Farmington, 2; Stillwater 1st, 5. *Winona*—Winona 1st, 17. 29 00

MISSOURI.—*Palmyra*—New Providence, 2. *Platte*—Mound City, 2 50. 4 50

NEBRASKA.—*Hastings*—Hastings Ger., 2; Ong, 2 25; Stockham, 3 16. *Nebraska City*—Palmyra, 7 54. *Niobrara*—Oakdale, 3 40. *Omaha*—Omaha Westminster, 9 57. 27 92

NEW JERSEY.—*Elizabeth*—Lamington, 14 50; Lower Valley, 5. *Monmouth*—Farmingdale, 50; Providence, 3 65. *Morris and Orange*—Orange Central, 200. *Newark*—Bloomfield 1st, 70 63; Newark Park, 12 92. *New Brunswick*—Bound Brook, 23. 379 70

NEW YORK.—*Albany*—Ballston Spa, 27. *Binghamton*—Owego, 15 01. *Boston*—Fall River Globe, 10. *Brooklyn*—Edgewater 1st, 21 18. *Buffalo*—Portville, 50. *Champlain*—Beekmantown, 3. *Geneva*—Ovid, 11 19. *Hudson*—Good Will, 1 36; Haverstraw 1st, 8; Middletown 2d, 2 92. *Long Island*—Bridgehampton, 25. *Lyons*—Newark, 22 35; Rose, 5 22. *Nassau*—Huntington 1st, 35 43; Islip, 18. *New York*—New York Washington Heights, 10 12. *North River*—Pine Plains, 6; Pleasant Valley, 6 78; Poughkeepsie, 11 04. *Otsego*—Cherry Valley, 13 26; Richfield Springs, 9 65. *Rochester*—Sparta 1st, 27 50; — 2d, 9 85. *St. Lawrence*—Ox Bow, 7. *Troy*—Troy 2d, 41 58. *Westchester*—Bedford, 3; Stamford 1st, 67 72; Thompsonville, 20. 484 19

NORTH DAKOTA.—*Bismarck*—Steele, 3. *Pembina*—Knox, 13. 16 00

OHIO.—*Bellefontaine* — Bellefontaine, 4 22. *Cincinnati*—Avondale, 52 50; Delhi, 10; Montgomery, 12. *Cleveland*—Cleveland 1st Calvary Congregation, 38 81; — North sab-sch., 10. *Dayton*—Somerville, 1. *Huron*—Huron, 5 24. *Lima*—Bluffton, 3. *Mahoning*—Clarkson, 3 30; New Lisbon, 15; Pleasant Valley, 4. *Marion*—Marion 1st, 13. *Maumee*—Defiance, 8. *Wooster*—Plymouth, 3 30. *Zanesville*—Newark Salem Ger., 2 18. 185 05

PACIFIC.—*Benicia*—Bolinas, 5; Napa, 59 35. *Los Angeles*—Glendale, 2 40; Rivera, 10; San Diego 1st, 35; Tustin, 12 05. *San Jose*—Cambria, 16. 139 80

PENNSYLVANIA.—*Blairsville*—Salem, 7 78. *Butler*—Fairview, 4; Martinsburg, 6; Petrolia, 4. *Carlisle*—Dickinson, 2. *Chester*—Coatesville, 15 84; Darby Borough, 26; Honeybrook, 13 16. *Erie*—Evansburg, 2; Kerr's Hill (incl. sab-sch., 45 cts.), 3 11. *Huntingdon*—Altoona 2d sab-sch., 5; Kermoor, 3. *Kittanning*—Saltsburg, 24 11. *Lackawanna*—Ararat, 1 40; Gibson, 1 27. *Lehigh*—Portland, 2; Upper Mt. Bethel, 3. *Northumberland*—Muncy, 3; Shamokin 1st, 5 17. *Philadelphia*—Philadelphia Mariner's, 3 75. *Philadelphia Central*—Philadelphia Bethlehem, 30 25. *Philadelphia North*—Frankford, 5 09. *Pittsburgh*—Pittsburgh 7th, 8 43; — East Liberty, 29; — Shady Side, 14 25. *Redstone*—Long Run, 21. *Shenango*—New Castle 1st, 26 75. *Washington*—Hookstown, 7 50. *Wellsboro'*—Wellsboro', 6 09. 283 95

SOUTH DAKOTA.—*Southern Dakota*—Emmanuel Ger., 5 00

TENNESSEE.—*Holston*—Greenville, 4; Salem, 4. 8 00

TEXAS.—*Austin*—New Orleans Immanuel Ger., 5 50

UTAH.—*Utah*—American Fork, 3; Hyrum Emmanuel, 2. 5 00

WASHINGTON.—*Idaho*—Waitsburg, 3. *Puget Sound*—Port Hadlock, 2. 5 00

WISCONSIN.—*Chippewa*—Bayfield, 4 25

Total from churches and Sabbath-schools..... $2,229 68

OTHER CONTRIBUTIONS.

"O. V.," 3; "C., Pa.," 4; Rev. E. P. Goodrich, Ypsilanti, Mich., 8; Frank L. Janeway, New Brunswick, N J., 179 74; Miss M. E. Brown, New York city, 50..... 244 74

2,474 37

MISCELLANEOUS.

Interest, 375; Paid on church mortgages, 200; Sale of church property, 25; Premiums of insurance, 300 70..... 900 70

SPECIAL DONATIONS.

NEW JERSEY.—*Monmouth*—Farmingdale, 30. *Morris and Orange*—Morristown 1st, 180 28.	210 28	
PENNSYLVANIA.—*Philadelphia*—Philadelphia 1st sab-sch., 50; — Tabor, 46 35.	96 35	
Mr. J. M. Smith, Boston, Mass.,	100 00	
Mrs. R. L. Stuart, New York,	100 00	
Mrs. F. B. Dwight, New York,	10 00	
Mrs. John S. Kennedy, New York,	50 00	
Mrs. Elliot F. Shepard, New York,	200 00	
Special for academy building, Logan, Utah,	275 00	
		1,041 63

Total..... $4,416 70

Church collections and other contributions, 8 months, April—Nov., 1890..... $30,076 61
" " " 1889..... 30,179 89

MANSE FUND.

KANSAS.—*Topeka*—Topeka 1st, 28 00

MISCELLANEOUS.

Installments on manse loans, 1219; Interest, 12 52.. 1,231 52

Total..... $1,259 52

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1890.

ATLANTIC.—*South Florida*—Titusville, 2 00
BALTIMORE.—*Baltimore*—Waverly, 5. *Washington City*—Washington City 6th, 20; Darnestown, 6. 31 00
COLUMBIA.—*Puget Sound*—Seattle 1st, 28 25; Snohomish, 1 35. 24 60
ILLINOIS.—*Bloomington*—Wenona, 6. *Cairo*—Carmi, 8; Tamaroa, 3. *Chicago*—Chicago Fullerton Ave., 51 10; Maywood, 4; Normal Park, 14 47; Riverside, 23 29. *Freeport*—Winnebago, 19. *Schuyler*—Macomb, 10. 138 86
INDIANA.—*Crawfordsville*—Beulah, 2; Newtown, 5. *Muncie*—Portland, 2; Wabash, 7. 16 00
IOWA.—*Fort Dodge*—Pomeroy, 1 68; Rolfe sab-sch., 5. *Iowa City*—Washington, 63 cts. 7 31
MICHIGAN.—*Detroit*—Detroit 1st, 44 13. *Kalamazoo*—Richland, 7. 51 13
MINNESOTA.—*St. Paul*—Stillwater, 5 35
NEBRASKA.—*Hastings*—Hastings Ger., 2 00
NEW JERSEY.—*Monmouth*—Farmingdale, 40. *Morris and Orange*—Orange Central, 200. *Newark*—Newark Park, 19 65; — Fifth Ave., 21 22. 280 88
NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 11 10
NEW YORK.—*Binghamton*—Owego, 14 88. *Boston*—Newburyport 1st, 14 72. *Hudson*—Good Will, 1 02; Palisades, 5 09. *New York*—New York Christ, 8. *North River*—Poughkeepsie, 8 28. *St. Lawrence*—Sackett's Harbor, 3. *Troy*—Brunswick, 7 78; Troy 2d St., 15. *Utica*—Turin, 4 25. *Westchester*—Peekskill 1st, 32 04. 114 06
OHIO.—*Cleveland*—Cleveland 1st Calvary Cong., 28 72; — North sab-sch., 7 50. *Chillicothe*—Bloomingburg, 4 50. *Marion*—Marion, 10. *Steubenville*—Beech Spring, 6; East Liverpool, 37 46. 94 18
PENNSYLVANIA.—*Chester*—Dilworthtown, 4 62; Downingtown Central, 4 96. *Clarion*—Beech Woods, 19 30. *Erie*—Erie 1st, 18 07; Evansburg, 1; Girard, 7 10. *Huntingdon*—Altoona 2d sab-sch., 2. *Lehigh*—Audenried, 8; Shenandoah, 8. *Philadelphia*—Philadelphia Tabernacle sab-sch., 33 65. *Philadelphia Central*—Philadelphia Bethlehem, 10 50. *Pittsburgh*—Forest Grove, 10; Pittsburgh 3d, 100; — East Liberty, 50; — Shady Side, 14 25. *Shenango*—Neshannock, 5 30; Pulaski, 2; Unity, 12. *Wellsboro'*—Wellsboro', 4 57. 315 34
TENNESSEE.—*Kingston*—Bethel, 5 06
UTAH.—*Utah*—Hyrum Emmanuel, 28

Total receipts from churches and Sabbath-schools. $1,099 15

PERSONAL.

Anonymous, Easton, Pa., 1; Frank L. Janeway, New Brunswick, N. J., 102 70; "O. V.," 3; "C.," Pa., 3; Rev. E. P. Goodrich, Ypsilanti, Mich., 6..... 115 70

Total amount received for November, 1890..... $1,214 85
Previously reported..... 18,157 52

Total amount received to date..... $19,372 37

CHARLES M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, NOVEMBER, 1890.

ATLANTIC.—*Fairfield*—Cheraw, 1 50; Mt. Tabor, 2. *South Florida*—Titusville, 2. 5 50
BALTIMORE.—*Baltimore*—Emmittsburg, 21 12; Paradise sab-sch., 2; Taneytown, 23 18. *New Castle*—Pitt's Creek, 8; Red Clay Creek, 8; Wilmington Central sab-sch., 77 18. *Washington City*—Falls Church, 10; Washington City Assembly, 22. 171 48
COLORADO.—*Boulder*—Boulder, 23. *Denver*—Denver 23d Ave., 19 16. *Pueblo*—Canon City (sab-sch., 3, ch., 15), 18. 60 16
COLUMBIA.—*Oregon*—Portland 4th, 19 30. *Southern Oregon*—Ashland, 2. 21 30
ILLINOIS.—*Bloomington*—Clarence, 6 25; Rossville, 5; Waynesville, 1 25; Wellington, 3. *Cairo*—Carmi, 10; Cobden, 5 50; Golconda, 5; Tamaroa, 15. *Chicago*—Cabery, 7; Chicago 3d, 200; — Central Park, 5; — Emerald Ave., 6 65; — Fullerton Ave., 53 28; Evanston (ch., 20, sab-sch., 5), 25; Normal Park, 13 26; Peotone, 22 29. *Freeport*—Galena 1st, 12 76; Willow Creek, 29 55. *Ottawa*—Streator Park, 15. *Rock River*—Centre, 12 33; Millersburg, 4 71; Peniel, 5 44. *Schuyler*—Appanoose, 5; Camp Creek, 9; Doddsville, 2; Fountain Green, 1; Hersman, 12; Monmouth, 36. 528 27
INDIANA.—*Crawfordsville*—Delphi 1st, 18 34; Eugene, 24 cts.; Lafayette 2d, 25 35; Lebanon, 10; State Line, 1 20. *Indianapolis*—Greenwood, 6 25; Hopewell, 15 27; Indianapolis 1st, 42 20; — Memorial (ch., 14, Y. P. S. C. E., 5), 19; — Tabernacle, 4 80; Southport, 6 10. *Logansport*—Mishawaka, 3 25. *Muncie*—Noblesville, 8; Portland, 1 75; Wabash, 5. *New Albany*—Jeffersonville 1st, 37 05. *White Water*—New Castle, 4 50. 208 30
INDIAN TERRITORY.—*Choctaw*—New Hope, 50 cts. *Muscogee*—Red Fork, 5 10. 5 60
IOWA.—*Cedar Rapids*—Marion (ch, 6 07, sab-sch., 1 27), 7 34; Springville, 4 30; Vinton, 15. *Council Bluffs*—Clarinda, 15; Conway, 4 50; Villisca, 6. *Des Moines*—Des Moines Central, 36; Dexter, 10 14; Indianola, 8. *Fort Dodge*—Carroll, 4 50; Lyon Co. Ger., 2 80; Sioux City 2d, 6; Wheatland Ger., 7. *Iowa City*—Columbus Junction (ch., 3 33, sab-sch., 2 34), 5 67; Washington, 53 cts. *Waterloo*—Ackley, 25; Cedar Falls 1st, 8; Grundy Centre (ch., 17 87, sab-sch., 2 13), 20; Waterloo 1st, 14; West Friesland Ger., 7. 206 78
KANSAS.—*Emporia*—Caldwell 1st, 6; Cottonwood Falls, 4; Peabody, 14 51; White City, 4; Wichita 1st, 15; — Oak St. (ch., 3, sab-sch., 1), 4; Wilsie, 2; Winfield, 18. *Highland*—Highland 1st, 12; Troy, 3 22; Washington, 8 50. *Larned*—Burrton, 2 96; Hutchinson 1st, 28 37; McPherson, 21 10. *Solomon*—Abilene, 7. 150 66
KENTUCKY.—*Louisville*—Hopkinsville, 2 50; Louisville Warren Memorial, 10. 12 50
MICHIGAN.—*Detroit*—Pontiac 1st (ch., 28 21, sab-sch., 4 15), 32 36; Ypsilanti 1st, 25. *Kalamazoo*—Edwardsburg, 4 20; Martin, 3 80; Niles, 33 24. *Monroe*—Deerfield, 4. 102 60
MINNESOTA.—*St. Paul*—Minneapolis Highland Park, 7 09; St. Croix Falls, 1 25; St. Paul Franklin Ave. (ch., 6 42, sab-sch., 1 58), 8; — Westminster, 103 08. 119 42
MISSOURI.—*Kansas City*—Greenwood, 4 80; Knob Noster, 3 30. *Ozark*—Eureka Springs, 10; Webb City 1st, 8. *Palmyra*—Unionville, 3. *Platte*—Breckenridge, 4; Cameron, 6; Mound City, 2; New York Settlement, 3 25; Parkville, 15 60. 59 95
NEBRASKA.—*Hastings*—Hastings Ger., 2. *Nebraska City*—Adams, 2; Beatrice, 15 26; Burchard, 3 20; Sterling, 2; Tecumseh, 22. *Omaha*—Bellevue, 7 60; Fremont 1st, 24 52; Omaha 1st, 29 60; — Knox, 3; — Westminster, 10. 121 18
NEW JERSEY.—*Elizabeth*—Cranford 1st, 25 70; Elizabeth 3d, 26 30; — Westminster, Hope Mission, 5 83. *Monmouth*—Beverly, 49 69; Cream Ridge, 4; Elberon Memorial, 30; Farmingdale, 40; Hightstown (ch., 29 04, sab-sch., 5 96), 35; Manasquan, 15 88; Mt. Holly, 20; Perrineville, 5 75. *Morris and Orange*—Chatham, 28 20; Mt. Olive, 8; Summit Central, 57 66. *Newark*—Newark Park, 17 47. *New Brunswick*—Amwell United 1st, 4 10; Dutch Neck, 20; Kirkpatrick Memorial, 6 50; Lambertville, 45; Stockton, 4; Trenton 2d, 13 25. *Newton*—Asbury, 30; Belvidere 1st, 15; Bloomsbury, 10 65; Oxford 1st, 6 34; Phillipsburg 1st, 23. *West Jersey*—Cape Island, 11. 558 27
NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 15 85
NEW YORK.—*Albany*—Jefferson, 7. *Binghamton*—Binghamton West, 16; Smithville Flats, 2; Waverly 1st, 28 50. *Boston*—Windham, 3 90. *Brooklyn*—Brooklyn 1st, add'l, 27; — Duryea, 17; Edgewater 1st, 20. *Buffalo*—Franklinville, 6; Portville, 25; Springville (ch., 3, sab-sch., 1 50), 4 50. *Cayuga*—Auburn Central, a lady, 50; Port Byron, 9. *Champlain*—Plattsburg, 19 28. *Chemung*—Southport, 10; Watkins, 18 15. *Geneva*—Branchport, 7; Canoga, 1 70; Geneva North, 100; Manchester 1st, 10; Seneca Falls 1st, 26 54. *Hudson*—Chester, 41 04; Cochecton, 3; Good Will, 85 cts.; Goshen, 37; Middletown 2d, 1 82; Palisades, 10 08; Washingtonville 1st, 15. *Lyons*—East Palmyra, 8 35; Lyons, add'l, 2; Rose, 4 81. *Nassau*—Huntingdon 2d, 15. *New York*—New York Knox, 6; — Madison Square, 178 62; — Park, 53 25; — Washington Heights, 18 52; — West, 5 53 46. *Niagara*—Holley 1st, 7. *North River*—Matteawan, 15 01; Poughkeepsie, 6 90. *Otsego*—Middlefield, 2 94; Unadilla, 7; Worcester, 2. *St. Lawrence*—Gouverneur 1st, 17 91; Sackett's Harbor, 3. *Steuben*—Andover, 3 40; Campbell, 2; Prattsburg 1st, 7. *Syracuse*—Baldwinsville, 6 56; Fayetteville, 3 86. *Troy*—Troy Memorial, 4 85. *Utica*—Boonville, 9 36; Camden 1st, 15; Little Falls 1st, 15; Whitesboro', 6. *Westchester*—Mahopac Falls, 18 51; Mt. Vernon 1st, 157 58; Peekskill 1st, 50 69; South Salem, 11; Yorktown, 7. 1784 04
NORTH DAKOTA.—*Fargo*—Sanborn, 4 00
OHIO.—*Athens*—Athens, 25. *Bellefontaine*—Bellefontaine, 2 68. *Chillicothe*—Bloomingburg, 8 50; Mt. Pleasant, 3 75; South Salem, 16 71. *Cincinnati*—Bond Hill, 4 69; Cincinnati 3d, 10 07; — Walnut Hills, 114 10; Goshen, 1; Lebanon 1st, 8; Sharonville, 4; Springdale, 12 25. *Cleveland*—Cleveland 1st Calvary, 23 95; — North, 6 25. *Columbus*—Central College, 12; Columbus 1st, 50, London, 8 62. *Dayton*—Middletown 1st, 21 50; Somerville, 1; Troy 1st, 10 85. *Huron*—Elmore, 2; Fostoria, 18. *Mahoning*—Clarkson, 3 50; Pleasant Valley, 7. *Marion*—Berlin, 2 10; Marion 1st, 10; Milford Centre, 4 60; York, 1 20. *Maumee*—Defiance, 10; West Bethesda, 6. *St. Clairsville*—Mt. Pleasant, 8 58; Pleasant Valley, 1 65. *Steubenville*—Brilliant, 6; Dennison, 12; East Liverpool 2d, 1 69; Linton, 2 50; Long's Run, 5 52; Nebo,

4 60; Unionport, 1. *Wooster*—Doylestown, 5; Mansfield, 28 92; Marshallville, 1; Savannah, 5 45. *Zanesville*—Granville sab-sch., 3 20; Newark 1st, 4 34; — 2d, 8 50; Unity, 5; Zanesville 1st, 36 07. 550 29

PACIFIC.—*Los Angeles*—Glendale, 1 70. *San Francisco*—San Francisco Chinese, 14 25. *San José*—Milpitas, 4. 19 95

PENNSYLVANIA.—*Allegheny*—Concord, 2 25; Evans City, 4; Pleasant Hill, 3; Rochester, 4 23; West Bellevue, 4. *Blairsville*—Blairsville, 60; Greensburg, 46 07; Harrison City, 2; Irwin, 9 60; Livermore, 3 26; Manor, 3; Parnassus, 27 28. *Carlisle*—Big Spring, 29 28; Lebanon 4th St., 22 88; Monaghan, 11; Newport, 8. *Chester*—Middletown, 11; Penningtonville, 6 32. *Clarion*—Bethesda, 3; Maysville, 2 22; Oil City 2d, 10 60; Reynoldsville, 4; Tionesta, 4. *Erie*—Cool Spring, 3 13; East Greene, 2 50; Fairview, 4; Meadville 1st, 9; Tideoute, 8. *Huntingdon*—Altoona 2d, 2; — 3d, 6 25; Bellefonte, 45 41; Bethel, 1 80; Lost Creek, 10; Mifflintown, 25 85; Milesburg, 5 70; Moshannon, 3; Petersburg (sab-sch., 1 70, ch., 4 61), 6 31; Sinking Creek, 1 83; Spring Mills, 2; Snow Shoe, 2. *Kittanning*—Elder's Ridge, 11 94; Parker City, 12 21; Tunnelton, 2; West Glade Run, 6; Worthington, 8. *Lackawanna*—Carbondale 1st, 60 39; Great Bend, 7; Honesdale 1st, 34 22; Langclyffe, 90; Susquehanna Y. P. S. C. E., 1; Towanda 1st, 34 92. *Lehigh*—Reading 1st, 60. *Northumberland*—Bald Eagle and Nittany, 9 06; Beech Creek, 4; Derry, 6; New Columbia, 4; Shamokin 1st, 6 20; Washington, 25 10; Washingtonville, 8; Williamsport 2d, 74 40. *Philadelphia*—Philadelphia 9th, 54; — South, 25; — Southwestern, 60; — West Spruce St., 227 40. *Philadelphia Central*—Philadelphia Gaston, 15; — Oxford, 118 99; — Princeton, 180 75. *Philadelphia North*—Bristol, 12 27; Frankford, 7 12; Newtown, 44 52; Thompson Memorial, 5 50; Torresdale Macalester Memorial, 3 25. *Pittsburgh*—Cannonsburg, 11 13; Crafton, 15; Middletown, 18; Mt. Pisgah, 10; Pittsburgh 6th, 51 94; — East Liberty, 29; — Shady Side, 28 53; Swissvale, 61 40; West Elizabeth, 6. *Redstone*—Laurel Hill, 37 08; Mt. Pleasant Reunion, 12 45; Scottdale, 11 15; Uniontown, 47. *Shenango*—Hermon, 4; New Castle 1st, 27 85; — 2d, 10; Pulaski, 2. *Washington*—Frankfort, 13; Hookstown, 7 50. *Wellsboro'*—Wellsboro', 3 81. *Westminster*—Lescock, 10 79; Pine Grove, 7; Stewartstown, 11 85; Wrightsville, 7; York 1st, 89 40. *West Virginia*—Clarksburg, 3. 2168 81

SOUTH DAKOTA.—*Southern Dakota*—Huron 1st, 13 40; Tyndall, 3. 16 40

TENNESSEE.—*Birmingham*—Greenville, 4. *Holston*—Mt. Bethel, 4 56; Salem, 8. *Kingston*—Chattanooga Park Place, 11 50. *Union*—Spring Place, 4 50. 32 56

UTAH.—*Montana*—Missoula, 12 00

WASHINGTON.—*Idaho*—Waitsburg, 2. *Puget Sound*—Fairhaven, 14; Seattle 1st, 26; Snohomish, 1. 43 00

WISCONSIN.—*Chippewa*—Hudson 1st, 7 70. *Madison*—Kilbourne City, 2 85. *Winnebago*—Appleton Memorial, 12; Oconto French, 16; Shawano, 6. 44 55

Receipts from churches in November, 1890	$6,862 24
Receipts from sab-schs. in November, 1890	111 18
Total receipts from churches and sab-schs. in November, 1890	$6,973 42

REFUNDED.

Rev. G. R. Edmundson, 100; 33; W. H. D., 40; 33. 206 00

LEGACIES.

Residue from Estate of Hannah E. Hope, Mt. Jackson, Pa., 223 29; Add'l from Estate of Margaret S. Purviance, 4 23 227 52

INTEREST FROM INVESTMENTS.

20 25; 29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 33; 262 50 524 18

MISCELLANEOUS.

E. P. Gilbert, 27 50; F. L. Janeway, 102 70; Rev. A. T. Dobson, 5; Mrs. C. B. Moore, 1; Jane B. Worth, 1; Rev. A. A. Mathes, 4; "O. V.," 2; C. J. B. Werth. 1; Samuel Ward, 1; C., Pa., 2; Rev. E. P. Goodrich, 5 152 20

Total receipts in November, 1890	$8,083 32
Total receipts from April 16, 1890	44,889 15

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, NOVEMBER, 1890.

ATLANTIC.—*South Florida*—Orange Bend, 5 00

BALTIMORE.—*Baltimore*—Baltimore Broadway, 8; — Brown Memorial, 167 62, for debt, 450; — Covenant, 3; Lonaconing sab-sch., education of scholar at Tabriz, 30; Paradise sab-sch., 2; Waverly, 12 50, sab-sch., 12 50. *Washington City*—Hyattsville, two young men scholarships at Tabriz school, 15; Washington City Assembly, for debt, 23, sab-sch. Miss'y Soc., for debt, 15; — Covenant, 262 88. 996 50

CHINA.—*Shanghai*—Soo Chow and sab-sch., 22 91

COLORADO.—*Boulder*—Longmont Central, 31 25. *Denver*—Denver Westminster L. M. S., for debt, 8 10. *Pueblo*—Canon City 1st, 76. 115 35

COLUMBIA.—*Oregon*—Albany, for debt, 18; Albina, for debt, 3 20; Bethany, 5; Portland 1st, 275; Portland Chines", 5; — St. John's, 27, for debt, 4. 337 20

ILLINOIS.—*Alton*—Moro, 8. *Bloomington*—Danville Junction Chapel sab-sch., 39 91; Homer, for debt, 3; Minonk, 13 60; Sidney, for debt, 1. *Cairo*—Metropolis, for debt, 5 60; Sumner, 3 60. *Chicago*—Chicago 3d, mon. con., 28 90; — 6th, 431 04; — 8th, for debt, 70; Peotone Y. P. S. C. E., 9 05. *Freeport*—Harvard, 13 50; Linn and Hebron, for debt, 3; Rev. J. G. Cowden, Polo, Ill., support of native preacher in China, 12 50. *Mattoon*—Bethel, 5; Pana, 2 85. *Peoria*—French Grove, 7. *Rock River*—Keithsburg, 3; Morrison, 283 40, sab-sch., 2 89. *Springfield*—Decatur, for debt, 20; Farmington, for debt, 21 58; Jacksonville State St. Prentice Fund, 150; Springfield 1st Men's Soc. support of school at Amoloya del Rio, Mexico, 40. 1123 42

INDIANA.—*Crawfordsville*—Beulah, 3; Delphi 1st Y. P. S. C. E., 2 50; Newton, 4. *Fort Wayne*—Bluffton, 10; Elkhart, support of Rev. McDowell, Persia, 109; Warsaw, 40. *Indianapolis*—Franklin, for debt, 25; Greenwood sab-sch., support of a native pastor, Canton, 50; Indianapolis Olive Street "Busy Bees," 2. *Logansport*—South Bend 1st, J. Green, Esq., 20. *Muncie*—Wabash, 64, sab-sch., for debt, 15. *New Albany*—Lexington, 9 50. 354 00

INDIAN TERRITORY.—*Chickasaw*—Purcell, 2. *Choctaw*—Mt. Zion, 6; Wheelock, for debt, 7. *Muscogee*—North Fork, 3; Red Fork, for debt, 4 63; Limestone, for debt, 1 75. 24 38

IOWA.—*Council Bluffs*—Hamburg, 7; Randolph, 7 50. *Des Moines*—Des Moines Central Y. P. S. C. E., support of native teacher, Canton, 15; Newton sab-sch., 5 67, Y. P. S. C. E., for debt, 15; Winterset sab-sch., 52 42. *Fort Dodge*—Lyon Co. Ger., 12 50; Pomeroy, 3. *Iowa*—Keokuk Westminster, 39 33; Middletown, 7 35; St. Peter's Evangelical, 3. *Iowa City*—Scott, 6; Washington, 3 48. *Waterloo*—Tama, 1 78; Toledo, 6; Waterloo sab-sch., 8 30; West Friesland Ger., 10. 203 33

KANSAS.—*Emporia*—Burlington, 6, "a lady," 13; Mulvane L. H. and F. M. Soc., 6 30; Union 1st, 12, sab-sch., a little 12 year old girl from raising chickens, 1 75. *Highland*—Horton, for debt, 5 59; Neuchatel, 2 55. *Neosho*—Cherryvale, 12. *Topeka*—Central Y. P. S. C. E., 1 25; Lawrence Y. P. S. C. E., support of Robert Irwin, Laos, 10; Spring Hill Ladies' Aid Soc., 4 35. 74 79

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 2 00

MICHIGAN.—*Detroit*—Detroit Westminster, 173 80. *Flint*—Fraser, for debt, 2 25; North Burns, for debt, 4 10. *Grand Rapids*—Grand Haven, 58 31; Grand Rapids Westminster, 43 90. *Kalamazoo*—Kalamazoo 1st, 200. *Monroe*—Monroe, 68 93; Reading, 1 50. *Petoskey*—Elmira, 3 35. 556 14

MINNESOTA.—*Duluth*—Duluth 1st, 1 58. *St. Paul*—Minneapolis Westminster, 253 61; St. Paul House of Hope, 995 83, sab-sch., 13 63; Stillwater, 40. *Winona*—Claremont, 7. 1311 65

MISSOURI.—*Kansas City*—Centre View, for debt, 2; Kansas City 2d, for debt, 7; — Hill Memorial, 2 25, sab-sch., 2 25; Warrensburg, 9 65. *Ozark*—Neosho, 7 50; Springfield Calvary, 55 50. *Palmyra*—New Cambria, for debt, 2 50. *Platte*—Oak Grove, 1; Union, 6. *St. Louis*—Bethel sab-sch., 5; St. Louis 2d, 330. 430 65

NEBRASKA.—*Hastings*—Beaver City, 3; Hanover Ger., 5; Hastings Ger., 2; Ragan, 2. *Nebraska City*—Alexandria, for debt, 10 57. *Omaha*—Tekamah, for debt, 13 20. 35 77

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 276; — 3d, 60, for debt, 25; Roselle sab-sch., support of school, Peking, China, 50. *Jersey City*—Carlstadt, 5; Jersey City 1st sab-sch., salary of Mrs. Ladd, 100; — 2d, for debt, 11 52; Paterson East Side, 34 70. *Monmouth*—Beverly, 32 66; Farmingdale, 75; Jamesburg, for debt, 15 74; Tennent, 31 08; Whiting and Shamong, 7 37. *Morris and Orange*—East Orange Brick, 746 98; New Providence, for debt, 1 50; New Vernon, for debt, 12 40; South Orange sab-sch., 75, for debt, 100, Vailsburg chapel, 6 50; Summit Central, salary of Geo. W. Knox, 515 54. *Newark*—Newark 1st, 505, sab-sch., 250; — 2d, Y. P. Miss. Soc., 26 06; — Calvary, for debt, 27 14; — Fewsmith Memorial, for student in seminary at Mexico City, 25; — Park, 47 15; — Roseville, 332 81; — South Park, for debt, 260 77. *New Brunswick*—Flemington, for debt, 66 14; Lawrence, for debt, 23 65; Trenton Prospect St., 50 65. *Newton*—Andover, for debt, 5 75; Oxford 2d, 2 96; Stanhope, for debt, 16. *West Jersey*—Camden 2d, 30; Hammonton, 40. 3891 07

NEW YORK.—*Albany*—Corinth, 2; Esperance sab-sch., 4 50; Rockwell Falls, 10. *Binghamton*—Binghamton North, for debt, 27 50; — West Y. P. S. C. E., 11 50. *Boston*—Antrim, 38 50; Lonsdale, for debt, 6; Portland, 10. *Brooklyn*—Brooklyn 2d, 90 15; — Classon Ave. Y. P. S. C. E., for work in Africa, care of Mr. Good, 5; — Lafayette Ave., mon. con., 20; — Throop Ave., 175. *Buffalo*—Cornplanter, 4; Buffalo North, 61 38; East Aurora, 18 18; Fredonia, 66; Silver Creek, for debt, 15. *Champlain*—Chazy, 19 04; Port Henry, 55 71; Peru 1st Cong'l, 2 30. *Chemung*—Burdett, 10 30; Elmira 1st, for debt, 91 26, money for a college pin, 4 10; — Lake St., 54 74. *Columbia*—Jewett, for debt, 6 57. *Genesee*—Bergen 1st Cong'l, 28 13. *Geneva*—Ovid, for debt, 58 30; Seneca, 63 17; Waterloo, 30. *Hudson*—Good Will, Mr. C., 5 61; Goshen sab-sch., 50; Hopewell, 25 28; Middletown 2d, 12 06; Palisades, 67 88; Scotchtown, for debt, 10; Washingtonville 1st, 50. *Long Island*—Cutchogue, 16 17; Port Jefferson, 17 38. *Lyons*—Palmyra, 2; Wolcott 1st, 7. *Nassau*—Glen Cove, for debt, 3; A pastor, 5. *New York*—New York 1st, 1312 22; — 1st Union, 13 01, Y. P. S. C. E., for Mr. Snyder, 40; — 13th St., for debt, 56 50; — Central, 1007 79; — Christ, 36 50; — Covenant, 624 90; — Harlem sab-sch., support of Yosuf Ateryah, 45; — Madison Ave., for debt, 208; — Spring St., for debt, 30, sab-sch., scholar in Mr. Judson's sch., China, 25. "Sunshine Circle," salary of Rev. G. Reed, China, 25; — University Place, for debt, 683 52, Mrs. Mari W. Alden, 1000; — Washington Heights, for debt, 51 96, sab-sch., 10 07; — West End sab-sch., scholar in Mr. Judson's school, China, 25; — Westminster, 82 55. *Niagara*—Medina, 55. *North River*—Matteawan, 15 01; Newburg Calvary, 15 04; "Three churches in Newburg," 35 50; Pine Plains, for debt, 5; Poughkeepsie, 45 56, sab-sch., 35, support of Dr. W. S. Vannerman, 127; Wappinger's Creek Y. P. Soc., 9 12. *Otsego*—Oueonta "O. P. J." Band, 1 25. *Rochester*—Mt. Morris, 40 05; Rochester Brick, for debt, 198 01; — Central, 325; — North, 106 40; — Westminster, 69. *St. Lawrence*—Brasher Falls, 12. *Steuben*—Almond, 5; Belmont, 9 09; Campbell sab-sch., 55; Cuba, 10. *Syracuse*—Amboy, 21; Fayetteville, 6 99, for debt, 8 36; Syracuse Memorial, 53 50; — Park, for debt, 92 50; — Westminster, 4. *Troy*—Cambridge, 59 49; Troy Westminster, 29 33. *Utica*—Illon, 8 88, sab-sch., 8 87; Little Falls, 22; Martinsburg, 8 50. *Westchester*—Mt. Kisco, 100; Patterson, 3 50; Peekskill 1st, 79 79; Yonkers 1st, R. E. Prime, Esq., 75; — Westminster, 73 41, for debt, 22 71, sab-sch., 50. 8432 58

NORTH DAKOTA.—*Fargo*—Durbin sab-sch., 3 80; Mapleton sab-sch., 6 45; Sanborn, 1 50. *Pembina*—Hyde Park Y. P. Soc., 5 79. 17 54

OHIO.—*Athens*—Barlow, 5. *Bellefontaine*—Bellefontaine, 18 39, "J. W. W.," for debt, 2 50; Bucyrus, for debt, 36 12; Urbana, for debt, 22 61. *Chillicothe*—Mt. Pleasant, 9 58. *Cincinnati*—Avondale, for debt, 158; Cincinnati Central, "three members," for debt, 3; — Cumminsville, 19 53; Hartwell, for debt, 19. *Cleveland*—Ashtabula, for debt, 7 77; Cleveland 1st Calvary Cong'l, 159 05, for debt, 77 67; — 1st Stone St. Cong'l, for debt, 380 78; — Euclid Ave., 141 72; — North sab-sch., 41 25; Guilford, 37 12. *Lima*—Turtle Creek, for debt, 2 36. *Mahoning*—Newton, for debt, 5. *Marion*—Marion, 52. *Maumee*—Toledo Ger., for debt, 3. *Portsmouth*—Ironton, 18. *St. Clairsville*—Beulah, 3 50; Nottingham, 101 35; Rock Hill Y. P. S. C. E., 6 65. *Steubenville*—Beech Spring, 37, sab-sch., 10; Buchanan Chapel, education of a boy in Hunter Corbett's school, Chefoo, 5; Toronto, 8 15; Unionport, 2. *Wooster*—Dalton, for debt, 6 15; Doylestown, 9 20; Shreve, 6. *Zanesville*—Newark Salem Ger., for debt, 2 62; Zanesville Putnam, 30. 1447 07

PACIFIC.—*Benicia*—San Rafael, 175; Two Rocks, 6 50. *Los Angeles*—Fillmore 1st, 3; Redlands, for debt, 65; Rivera, 5. *San Francisco*—North Temescal, for debt, 5; San Pablo, 10. *San José*—Gilroy, for debt, 7 50; Los Gatos Y. P. S. C. E., for debt, 15. *Stockton*—Bethel, for debt, 2; Columbia, 5; Fowler, 10; Sonora, 7. 316 00

PENNSYLVANIA.—*Blairsville*—Kerr, 10; Murrysville, 33; Poke Run, 63; Salem, for debt, 12 *Butler*—North Butler, 11 22; Sunbury, for debt, 14. *Carlisle*—Burnt Cabins, 3; Carlisle 1st, for debt, 2 50, Y. P. S. C. E., 1; Fayetteville, 3 65; Lower Path Valley, 27; Newport, 10; Upper Path Valley, for debt, 27 20. *Chester*—Ashmun, 20; Bryn Mawr, for debt, 117 73, for Dr. Wauless' work, 635, "a member of sab-sch.," 2; Calvary sab-sch., 10 78; Chester 1st, for debt, 35, sab-sch., 25; Contesville, for debt, 7; Darby Borough sab-sch., 12 88; Forks of Brandywine, for debt, 13; Honeybrook, for debt, 22 75; Nottingham, 8 22. *Clarion*—Du Bois, 37 43, sab-sch., 2 57; Reynoldsville, 14 28. *Erie*—Erie Park, for debt, 100; North East, 155 55. *Huntingdon*—Altoona 1st, 105 77; — 2d, 5, sab-sch., 9; Little Valley, 13. *Kittanning*—Boiling Spring, 5; Saltsburg, for debt, 21 05; Srader's Grove, for debt, 5 50. *Lackawanna*—Ararat, 1 58; Bennett, for debt, 3; Carbondale, salary J. A. Fitch, 63 75; Harmony, 68 24; Kingston, 70 10; New Milford, 13 30; Rushville, 4; Scranton Washburn St., 45 50; Stevensville, 4; West Pittston, for debt, 73 50. *Lehigh*—Easton 1st sab-sch., 25; Hokendauqua sab-sch. and infant class, 5. *Northumberland*—Buffalo mon. con., 7 33; Emporium, 7 87; Holland Run sab-sch., 1; Lycoming, 102 13; Northumberland, 13; Shamokin 1st, 24 25; Williamsport 2d, 30 60. *Philadelphia*—Philadelphia 1st, Oroomiah College, 500; — 9th, 63 41, for debt, 8; Tabor, 77 25, sab-sch., for Mexico, 77 25. *Philadelphia Central*—Philadelphia Alexander, 128 07; — Patterson Memorial, for debt, 11. *Philadelphia North*—Frankford, mon. con., 17 80. *Pittsburgh*—Bethany, 53; Bethel, 43 18; Mingo, 7; Pittsburgh 1st, for debt, 2 50; — 2d sab-sch., 19 74; — Central L. M. Soc., 21 25; — East Liberty, 141; — Shady Side, 71 25, a few members, for debt, 311. *Redstone*—Little Redstone, for debt, 8; Rehoboth, 64, for debt, 3 40. *Shenango*—Clarksville, David Risnor, 50; Hopewell, for debt, 15; Lecsburg, 11; Neshannock sab-sch., 76 44; Rev. D. C. Reed, 200. *Washington*—Burgettstown sab-sch., 12 57; Mt. Olivet, 11. *Wellsboro'*—Wellsboro', 25 14. *Westminster*—Stewartstown, 25 55. *West Virginia*—Grafton, for debt, 5; Morgantown, for debt, 7. 4230 53

SOUTH DAKOTA.—*Aberdeen*—Groton, for debt, 3 35. *Southern Dakota*—Turner Co. Ger., 3. 6 35

TENNESSEE.—*Union*—Cloyd's Creek, for debt, 2 50

TEXAS.—*Austin*—Austin 1st, 151 20, for debt, 75; Immanuel Ger., 22 25. *Trinity*—Dallas 2d, 35 65; Glen Rose, for debt, 1. 285 10

UTAH.—*Montana*—Bozeman Y. P. S. C. E., 10 30; Helena 1st, 35 20. *Utah*—American Fork, 15; Hyrum Emmanuel, 3 75; Manti, 1. *Wood River*—Boise City 1st, 5. 70 25

WASHINGTON.—*Idaho*—Waitsburg, 6. *Olympia*—Chehalis, 10. *Puget Sound*—Port Hadlock, 3 10. 19 10

WISCONSIN.—*Lake Superior*—Negaunee, 1 72. *Madison*—Oregon 1st, for debt, 2 62, sab-sch., for debt, 2 22; Pleasant Hill, 7 09. *Milwaukee*—Cedar Grove, 18 21. *Winnebago*—Florence, 13. 44 86

WOMAN'S BOARDS.

Woman's North Pacific Board, 192 70; Woman's Board of New York, for debt, 75; Woman's Board of Philadelphia, 9300 34; Woman's Board of New York, 2579 95, for debt, 75..... $18,577 24

LEGACIES.

Patterson estate, 261 40; Legacy of Elizabeth Watson, Milton, Pa., 50; Estate of Hannah E. Hope, dec'd, 223 29; Will of Miss Margaret S. Purviance, 4 28; Lapsley estate, 850; Coffey estate, 2823 17..... 4,212 09

MISCELLANEOUS.

H. Eckert, 100; "Unknown," 10; Estate of Wm. Thaw, dec'd, 100; Dr. F. McKintry, Washington, N. J., 2 50; "W. H. S.," for debt, 100; Mr. and Mrs. J. F. Tuttle, for debt, 20; Rev. J. McKnight Williamson, Petersburg, Pa., 4; Missions, Essex, N. Y., 16; Mrs. Schuyler Bradley, Syracuse, N. Y., for debt, 50; "A friend," 5; Mary Douglass Stewart's mite box, Mrs. Good's school, Africa, 10 21; Meade C. Williams, Princeton, Ill., for debt, 50; Frank L. Janeway, New Brunswick, N. J., 1027 04; Charlotte A. Upson, Syracuse, N. Y., 10; W. H. Jeffers, D.D., LL.D., Allegheny, Pa., 25; S. W. Semple, Sewickley, Pa., 25; "M. G. M.," McKeesport, Pa., 10; Mrs. M. E. Drake, Brockport, N. Y., for debt, 12; "E. F. N.," Glens Falls, N. Y., for debt, 5; Washington and Jefferson College, support of a native preacher under care of Rev. A. Ewing, 90; "A friend," Bolivar, Mo., for debt, 1; Miss. Soc. of University of Wooster, support of Rev. Henry Forman, India, 351 87; Mrs. A. McCoy, Hubbard, O., 10; Rev. A. A. Mathes, Canton, Ill., 5; J. B. Davidson, Newville, Pa., 15; McCormick Seminary, support of T. G. Brashear, Persia, 50; Susan C. Williams, Fort Wayne, Ind., for debt, 50; Rev. William Aikman, Atlantic City, N. J., 10; "A. A. B.," Syracuse, N. Y., for debt, 25; Thank-offering, for debt, 5; "A friend," 5; "A Presbyterian," 2; "L. S. P.," 25; Mrs. Heermance, New Haven, Conn., 25; C. A. Barnum, Junius, N. Y., for Siam, 5; Rev. Alvin Cooper, to constitute Delos E. Lines, Jefferson, N. Y., a life member, 30; Rev. W. W. Eddy, D.D., for debt, 5; "A friend," 2; Rev. John H. Edwards, N. Y., for debt, 10; "M. C. O.," 100; Rev. R. Arthur, White City, Kan., 4; McCormick Seminary, support of T. G. Brashear, 50; Alex. J. Bruen, N. Y., 25; Mr. and Mrs. J. G. Tidball, for debt, 50; Wm. H. Sloan, N. Y., 5; Molly's dime collection, Wm. Schneider, Summit Hill, Pa., 20; "A friend," South Haven, N. Y., 1; "Back pay," W. Holt, wife and daughter, 60 cts.; Rev. S. J. M. Eaton, dec'd, 10; Mrs. Mary Montford, Buffalo, Pa., for debt, 20; Rev. Samuel Dodd, Garfield, N. Y., 5; "S. J. M.," 100; Isabella McQueen, Schenectady, N. Y., for medical missions, 2 50; "O. V.," 18; Rev. Samuel Ward,

Emporia, Kan., 1 50; Miss L. May Ward, Emporia, Kan., 1; "Philander," 50: John H. Holliday and wife, Indianapolis, Ind., for debt, 100; "Two sisters," 15; "C.," Pa., 22; "A friend," Wilmington, Del., for debt, 25; Rev. E. P. Goodrich, Ypsilanti, Mich., 33; Mrs. Mary Coe, Milford Centre, Thanksgiving offering, 10; Miss Mary M. Brown, Tacoma, Wash., for debt, 5; Rev. J. B. Fowler and wife, Muncie Presbytery, for debt, 1; Rev. S. W. LaGrange, Mankato Presbytery, for debt, 2 50; "A friend," for debt, 5; Miss. Soc. of University of Wooster, support of Rev. Henry Forman, India, 348 13; Rev. F. P. Dunlap, 10; Mrs. Lanier, for Mexico girls' school, 1000 ..... 4,343 85

Total receipts for November, 1890 ..... $51,473 97
Total receipts from May 1, 1890, to November 30, 1890 ..... 251,668 06
Total receipts from May 1, 1889, to November 30, 1889 ..... 182,208 88

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1890.

ATLANTIC.—*Atlantic*—Grace sab-sch., 50 cts. *South Florida*—Titusville, 2. 2 50

BALTIMORE.—*New Castle*—Forest, 3; Head of Christiana, 5. 8 00

CATAWBA.—*Yadkin*—Durham, 2 10; Mocksville 2d, 1. 3 10

COLORADO.—*Pueblo*—Canon City (sab-sch., 3). 15 00

ILLINOIS.—*Bloomington*—Pontiac sab-sch., 10 05. *Chiro*—Flora, 3 40; Nashville, 6; Tamaroa, 15. *Chicago*—Chicago 3d, 300. *Freeport*—Rockford 1st, 50 25; — Westminster, 45 25; Winnebago, 42 34. *Mattoon*—Pleasant Prairie, 5 50. *Peoria*—Yates City, 6. *Schuyler*—Hersman, 8. 491 79

INDIANA.—*Crawfordsville*—Eugene, 1. *Indianapolis*—Franklin, 27 45. *Muncie*—Wabash, 5. *Vincennes*—Washington, 8 50. 41 95

INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 1 00

IOWA.—*Council Bluffs*—Corning, 8. *Dubuque*—Lansing 1st, 6. *Fort Dodge*—Lyon Co. Ger., 5; Pomeroy, 3; Wheatland Ger., 5. *Iowa*—Mt. Pleasant Ger., 11; Ottumwa, 14 19; St. Peter's Evangelical, 2. *Iowa City*—Iowa City, 35 28; Washington, 53 cts. *Waterloo*—Clarksville, 3. 98 00

KANSAS.—*Neosho*—Humboldt, 4 61. *Topeka*—Lawrence sab-sch., 12 50; Topeka 1st, 74 58. 91 69

KENTUCKY.—*Ebenezer*—Lexington 2d, 203 94

MICHIGAN.—*Kalamazoo*—Kalamazoo 1st, 100. *Saginaw*—Ithaca, 4 18. 104 18

MISSOURI.—*Kansas City*—Rich Hill, 17 10. *Ozark*—Webb City, 8. *Platte*—King City, 2. *St. Louis*—Bethel Ger. sab-sch., 5; Nazareth Ger., 4; Zion Ger., 2. 38 10

NEBRASKA.—*Hastings*—Hastings Ger., 2. *Kearney*—North Loup, 2; Wilson Memorial, 1 50. *Nebraska City*—Lincoln 1st, 40 56. 46 06

NEW JERSEY.—*Jersey City*—Carlstadt Ger., 2. *Monmouth*—Cream Ridge, 2; Farmingdale, 60. *Morris and Orange*—New Vernon, a member, 100; Orange Central, 200. *Newark*—Newark Park, 38 19; — Roseville sab-sch., 50. *Newton*—Harmony, 13. 465 19

NEW YORK.—*Albany*—Princetown, 10 62; Schenectady East Ave., 11 53. *Binghamton*—Coventry 2d Congregational, 5. *Brooklyn*—Brooklyn 2d, 117 91. *Geneva*—Geneva 1st, 19 81. *Hudson*—Good Will, 85 cts.; Middletown 2d, 1 82. *Long Island*—Setauket, 14. *New York*—New York Knox, 6; — Madison Ave., 114; — Park, 51 84; — University Place, 434 93. *Niagara*—Knowlesville, 6. *North River*—Marlborough, 24 16; Poughkeepsie, 6 90. *Rochester*—Brockport, 15 25; Dansville, 4; Rochester Brick primary department sab-sch., 50. *St. Lawrence*—Carthage, 7 53. *Steuben*—Prattsburg, 6. *Syracuse*—Fayetteville, 6 10. *Utica*—Augusta, 2 65; Oriskany, 5; Utica Bethany, 61. *Westchester*—Stamford, 71 65. 1054 55

NORTH DAKOTA.—*Pembina*—Emerado, 11 00

OHIO.—*Bellefontaine*—Bellefontaine, 2 63. *Cincinnati*—Mason and Pisgah, 2 50. *Cleveland*—Cleveland North sab-sch., 6 25; — 1st Calvary, Cong'l, 23 95. *Dayton*—Dayton Memorial, 10 53; Oxford, 22 55. *Mahoning*—Poland, 5 25. *Marion*—Marion, 8. *St. Clairsville*—Buffalo, 14 64; "M. C. O.," 100. *Zanesville*—Dresden, 3 50; Homer, 4 50. 204 30

PACIFIC.—*Benicia*—Tomales, 3. *San José*—San José, 85; Watsonville, 5. *Stockton*—Visalia, 3. 96 00

PENNSYLVANIA.—*Allegheny*—Bridgewater, 14; Freedom, 8. *Blairsville*—Braddock, 29. *Butler*—Allegheny, 7; New Salem, 9; Plain Grove, 10. *Carlisle*—Petersburg, 3 44. *Clarion*—Clarion, 12 47. *Erie*—Belle Valley, 4; Mill Village, 2 40. *Huntingdon*—Altoona 2d sab-sch., 2. *Kittanning*—Kittanning 1st, 54; Saltsburg, 20 25. *Lackawanna*—Hawley, 7; Pittston (sab-sch., 17 60), 42 07. *Northumberland*—Chillisquaque, 4; Jersey Shore, 24; Mooresburg, 1 75; Williamsport 2d, 23 80. *Philadelphia*—Philadelphia Mariner's, 3 75. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 11 50. *Philadelphia North*—Jenkintown, 6 20. *Pittsburgh*—Bethany, 17 15; Finleyville, 9 38; McDonald, 19 16; Pittsburgh Bellefield sab-sch., 25; — East Liberty, 71; — Shady Side, 35 63; Point Breeze sab-sch., 100; Raccoon, 37 62. *Redstone*—Long Run, 16; West Newton, 30; W. G. Stewart, 25. *Shenango*—Beaver Falls, 20; Rev. D. C. Reed, 100. *Washington*—Burgettstown sab-sch., 6 82; East Buffalo, 46 71. *Wellsboro'*—Wellsboro', 3 81. *Westminster*—Pine Grove, 8; Stewartstown, 12 05. 882 96

TENNESSEE.—*Kingston*—Salem, 10 00

UTAH.—*Montana*—Anaconda, 7. *Utah*—Hyrum Emmanuel, 25 cts. 7 25

WISCONSIN.—*Madison*—Verona, 4. *Milwaukee*—Milwaukee Immanuel, 142 34. 146 34

Total receipts from churches $4,017 90

MISCELLANEOUS.

"Friend," 2 50: Mrs. L. Chandler, Detroit, Mich., 140: Presbyterian Board of Missions of the Southwest, 12 50; Choctaw Nation, per Miss Anna Hunter, 29 20; L. M. Finley, Finleyville, Pa., 10; "P.," Chicago, Ill., 260, to Brainerd: Woman's Executive Com., for November, 2114 87; "A.," Ohio, 5; Frank L. Janeway, New Brunswick, N. J., 179 74; Mrs. Adelia Ritter Cridland, Jacksonville, Ill., 30; Samuel B. Turner, Quincy, Ill., 25; Rev. T. L. Sexton and wife, Seward, Neb., 10; "A.," Ohio, 2 25; Mrs. Harriet Newell James, West Auburn, Pa., 9; Rev. A. A. Mathes, Canton, O., 2 50; Mrs. Mary A. Gamble, Jersey Shore, Pa., per Pres. Treas., 25; "O. V.," 7; "C.," Pa., 8; Rev. E. P. Goodrich, Ypsilanti, Mich., 5 ..... 2,877 56

DIRECTS.

For colored church in St. Louis, from Glasgow Ave. Pres. ch., St. Louis, Mo., 28 56

For J. H. Bergen, Columbus, Ga., from Prof. Patton, 2; Prof. Hodge, 2; Miss Ellen L. B. Brown, 2; Prof. Warfield, 5; Rev. F. N. Zabneski, 5; Rev. Hensdale, 10; Prof. McCloskie, 50 cts.; Prof. Duffield, 10 cts.; Rev. G. M. Studfield, 2; Rev. Brooks, Prospect ch., 15; Rev. George S. Mott, 5; Rev. Charles W. Pitcher, 20 50; Frank L. Janeway, 25; Siloam ch., 4 52, sab-sch., 4 26; Third ch., Elizabeth, 12; Pastor of Third ch., 5; Westminster ch., Elizabeth, 15; Rev. Dr. Kempshall, First ch., 15; Rev. E. B. Cobb, 5. 149 88

For Mrs. N. A. Rutherford, Lumberton, N. C., from Mrs. G. W. Hunert, Rochester, N. Y., 5 00

For Biddle University, from Rev. A. H. Seeley, Clifton Springs, N. Y., 5; J. E. Seeley, Poughkeepsie, N. Y., 5. 10 00

For D. A. Gibbs, Brinkley, Ark., from Second ch., Kansas City, Mo., 50 00

For Scotia Seminary, from Mrs. M. W. Lyon, N. Y., 30; Mrs. Lizzie Eddy, Troy, N. Y., 45; H. M. Soc., Highland Park ch., Minneapolis, 12; Mrs. S. A. Ginna, N. Y., 45; Calvary sab-sch., Newburg, N. Y., Holland Patent sab-sch., N. Y., 12 50; Mrs. E. H. Kimball, Newburyport, Mass., 10; Scotia Circle, First ch., New Castle, Pa., 45; Band, Idana, Kan., 9 55; Mrs. Kittie Williams, Lima, Ind., 5; Arbustus Band, Warren, Pa., 45; Bethany sab-sch., Philadelphia, 45; Mrs. Elizabeth Wallace, Pulaski, Pa., 1; Golden Rule Band, Second ch., Albany, N. Y., 45. 375 05

For S. Loomis, Brainerd Institute, Busy Bees, per Miss Carrie Heisse, Negaunee, Mich., 20; Springfield, O., per Mrs. Jones, York Co., S. C., 15; Miss Martha Graus, Newburg, N. Y., 15 20; The Aid Society, Berchsville, O., 10. 60 20

Total directs $678 69
Total receipts for November, 1890 ..... 7,574 15
Total receipts for November, 1889 ..... 12,929 00

Decrease $5,354 85
Total receipts from April 1, 1890 ..... 41,095 18
Total receipts during corresponding months, 1889 .. 52,240 57

Decrease $11,145 39

J. T. GIBSON, *Treasurer*,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1890.

ATLANTIC.—*South Florida*—Crystal River, 5; Kissimmee, 7; Orange Bend, 15; Presbyterial, 24. 51 00

BALTIMORE.—*Baltimore*—Baltimore Broadway sab-sch., @, 2 50; — Covenant, 3; Deer Creek Harmony, 41; Paradise sab-sch., 2. *New Castle*—Dover, 65; New Castle, 145; Port Penn, 11; Red Clay Creek, 15; Wilmington Rodney St., 77. *Washington City*—Falls Church (Ballston Branch, 5, Mr. and Mrs. E. A. Greenough, 10), 36 37; Washington City 4th, in part, 60. 457 87

CATAWBA.—*Yadkin*—Mocksville 2d, 1 00

COLORADO.—*Boulder*—Boulder 1st, 55; Fort Morgan sab-sch., 8. *Denver*—Black Hawk (sab-sch., 1), 15; Georgetown, Mr. and Mrs. Erskine McClellan, 3; Littleton, 15. *Pueblo*—Canon City, 76; Elmoro, 2; Engle, 4; Pueblo 1st, 46 70. 224 70

COLUMBIA.—*Southern Oregon*—Grant's Pass, 28 45; Marshfield, 3; Oakland, 13; Wilbur, 6. *Willamette*—Albany 1st, 50; Mehama Mission, 3 20. 103 65

ILLINOIS.—*Alton*—Greenville (sab-sch., 5), 20 20. *Bloomington*—Philo, 29 60. *Cairo*—Enfield, 7 60; Harrisburg, 15 67; Metropolis, 5 80. *Chicago*—Chicago 2d, 1000; — Jefferson Park, 120; Herscher, 6 11; Lakeview 1st, 48 25; Peotone, 80; Wilmington, 50. *Freeport*—Middle Creek, 61; Oregon, 35 80; Polo, Independent, 26 51; Rockford Westminster, 43 32. *Matoon*—Marshall, 3. *Ottawa*—Waltham (sab-sch., 2 50), 20. *Peoria*—Brunswick, 4 75; Farmington, 8 50; French Grove, 3 50; Princeville sab-sch., 24 76. *Rock River*—Centre, 25 02; Keithsburg, 3; Peniel, 8 78; Rock Island Broadway, 275; — Central sab-sch., 16 89. *Schuyler*—Brooklyn, 10; Doddsville, 5; Hamilton, 90 cts.; Pontoosuc, 2 30; Thank-offering, 7 50. *Springfield*—Decatur, 40; Jacksonville State St., Prentice Fund, 150; — Westminster (a member, 5), 126 75; Springfield 1st, 61 23; Williamsville Union, 11 33. 2357 57

INDIANA.—*Crawfordsville*—Bethany, 202 80; Delphi 1st Y. P. S. C. E., 2 50; Rockville, 20 43. *Logansport*—Crown Point, 10; Goodland, 3. *Muncie*—Wabash, 30. *New Albany*—Lexington, 9 50; Rehoboth, 5. *Vincennes*—Howesville, 3. *White Water*—Dunlapsville, 12 50. 298 73

INDIAN TERRITORY.—*Chickasaw*—Purcell, 5. *Choctaw*—Apell, 2 20; Lenox, 2 25; Mt. Zion, 6. *Muscogee*—Tulsa (sab-sch., 90 cts., Harvest Concert Exercise, 5 77), 6 67. 22 12

IOWA.—*Cedar Rapids*—Bethel, 6; Big Grove, 5; Cedar Rapids 1st, 280 28; Clarence, 4; Garrison, 10; Onslow, 9; Springville, 10. *Council Bluffs*—Atlantic, 10 50; Hamburg, 8; Marne, 7 25; Walnut, 13 75; Woodbine sab-sch., 2. *Des Moines*—English 1st, 13 30; Laurel, 20 90; Mariposa, 19 10; New Sharon, 6; Newton (sab-sch., 5 68), 13 93; Panora, 4 70; Plymouth, 5. *Dubuque*—Dubuque 1st, in part, 45; Hopkinton, 8 67; Maynard, 6 35. *Fort Dodge*—Ashton, 2 50; Battle Creek sab-sch., 5; Coon Rapids, 15; Gilmore City, 2 14; Inwood, 2 50; Le Mars (sab-sch., 17 91), 39 26; Manilla, 5; Manning, 3 75; Pomeroy, 3 16; Rolfe 2d, 6 21; Sioux Centre 2d, 3; Vail, 4 63. *Iowa*—Birmingham, 4 20; Keokuk Westminster 1st, 29 46; Middletown, Praise Meeting, 7 83; Oakland, 4 50; St. Peter's Evangelical, 3; Wapella, 8. *Iowa City*—Brooklyn, 22 75; Iowa City, 25; Scott, 7; Washington, 8 17. *Waterloo*—Aplington, 21 13; Cedar Valley, 10; Greene, 3 10; Nevada, 17 41; State Centre, 11 50; Waterloo 1st sab-sch., 8 35; West Friesland Ger., 8. 794 78

KANSAS.—*Emporia*—Burlington, a lady member, 12; El Paso, 5; Mulvane L. H. and F. M. Soc., 6 30; Oxford, 5; Peotone, 10. *Highland*—Frankfort, 5 04; Holton 1st, 41 58; Lancaster, 10; Neuchatel, 2 55; Washington, 11 65. *Larned*—Hutchinson, in part, 10; McPherson, 40 16; Nashville, 5. *Neosho*—Chanute, 19 47; Glendale, 2; Louisburg, 3 65; Miami 4th, 3 13; Pittsburgh, 2 37; Somerset, 3. *Osborne*—Plainville, 3; Shiloh, 2. *Solomon*—Mankato, 10; Miltonvale, 5; Poheta Y. P. M. S., 14 60; Solomon, 15; Rev. E. Paradis, 2. *Topeka*—Grand View Park, 16 23; Media, 3 20; Spring Hill, 4 35; Vineland, 5; Western Highlands, 20. 298 28

KENTUCKY.—*Ebenezer*—Maysville 1st, 33 15; Mt. Sterling, 15. 48 15

MICHIGAN.—*Detroit*—Ann Arbor, 95; Detroit 1st, 156 02; — Trumbull Ave., 200. *Flint*—Fenton, 7 50; Grindstone City, 4 50; Port Austin, 4 50. *Grand Rapids*—Sebewa, 12 50. *Kalamazoo*—Burr Oak sab-sch., birthday off'g, 2 09; Kalamazoo 1st, 200; Schoolcraft, 14. *Lansing*—Sunfield, 12 50. *Monroe*—Adrian, 116; Monroe, 1. *Petoskey*—Elk Rapids (L. A. Soc., 10, sab-sch., 3 27), 26; Mackinaw City, 13; Yuba, 6 50. *Saginaw*—Ithaca, 4 25; Lafayette, 3; Midland City, 23 50; Pine River, 6. 907 86

MINNESOTA.—*Duluth*—Barnum, 3; Bethlehem, 1 20; Samaria, 2 80. *Mankato*—Rushmore, 5; St. Peter's Union, 8 75. *Red River*—Crookston, 12 70. *St. Paul*—Minneapolis Andrew, Bethany Mission, 2 35; — Stewart Memorial, 40 24; Oak Grove, 6 50; St. Paul 9th, 2; — House of Hope sab-sch., 11 81; — Westminster, 10. 106 35

MISSOURI.—*Kansas City*—Greenwood W. M. S., 15; Kansas City 2d, 557 41; — Hill Memorial and sab-sch., 1 25; Warrensburg, 18 50. *Ozark*—Carthage, 20; Springfield Calvary, @, 55 50; West Plains, 6. *St. Louis*—Ironton, 4 11; Marble Hill, 2 80; Pleasant Hill, 4; St. Louis Carondelet, @, 2. 686 57

NEBRASKA.—*Hastings*—Campbell, 10; Hanover Ger., 5; Hastings Ger., 3; Holdrege, 10; Nelson sab-sch., 4 75; Ong, 2. *Kearney*—Big Springs, 6 26. *Nebraska City*—Blue Springs (sab-sch., 13 20), 19 03; Hebron, 25; Table Rock, 16. *Niobrara*—Madison, 7; Marsland, 6 03. *Omaha*—Decatur, 6; Omaha Lowe Ave. (sab-sch., 1 56), 13 56; — Westminster, 29 60. 163 23

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 286 42; Lower Valley, 30. *Jersey City*—Carlstadt Ger., 5; Jersey City 1st sab-sch. Miss'y Assoc., 50; — 2d, 54 05. *Monmouth*—Farmingdale, 50. *Morris and Orange*—Chatham, 50; East Orange 1st, 1072 75; Pleasant Valley Ger., 8. *Newark*—Bloomfield Westminster, 417 20; Newark Central, 267 95; — Park, 14 86; — Woodside, 18; Woman's Presbyterial Society, 5. *New Brunswick*—Milford, 26; New Brunswick 1st, 277 60; Pennington (Harborton sab-sch., 10 12), 62 54; Princeton 1st, 260 79; Stockton, 10; Trenton 1st, 624 19; — Prospect St., 48 36; Trenton Societies, 5. *Newton*—Belvidere 1st, 104; Phillipsburg Westminster, 16 27. *West Jersey*—Camden 2d (sab-sch., 10), 30; Cedarville 1st, 10 38; Fairfield, 5; Greenwich, 21. 3830 36

NEW MEXICO.—*Arizona*—Rev. I. T. Whittemore, "tithe," 10. *Rio Grande*—Silver City 1st, 20. *Santa Fe*—Flagstaff, 3 50. 33 50

NEW YORK.—*Albany*—Broadalbin, 5; Gloversville Kingsboro' Ave., 17; Hamilton Union, 16; Jefferson, 21. *Binghamton*—Bainbridge, 39 62; Binghamton West Y. P. S. C. E., 11 50; Marathon, 8 15; Nichols, 3. *Boston*—Boston St. Andrews, 10; New Bedford 1st, 10 20. *Brooklyn*—Brooklyn Memorial, 5; — Throop Ave. Miss. sab-sch. Miss'y Assoc., 75; — Westminster, 739 54. *Buffalo*—Buffalo North, 79 12; Fredonia, 15. *Cayuga*—Auburn Central (sab-sch., 3 47), 67 27; Genoa 1st, 57 41; Ithaca 1st, 1077 94; Weedsport, Peter D. Hamilton, 100. *Chemung*—Tyrone, 2; Watkins, 70 54. *Geneva*—Geneva 1st, 16 94; Manchester, 84; Penn Yan 1st (sab-sch., 23 71), 106 33. *Hudson*—Florida, 44 29; Good Will, M. C., 5 10; Hamptonburg, 20; Haverstraw 1st, 12; Livingston Manor, 7; Middletown 2d, 30 97; Montgomery, 90 50; Stony Point, 14 55; Washingtonville 1st, 50. *Lyons*—Rose, 2; Wolcott 1st, 5 32. *Nassau*—Hempstead Christ ch., 22 55; Jamaica, 115 05; Newtown, 43 78. *New York*—New York 1st Union Y. P. S. C. E., 20; — 5th Ave. "M. L. S, E. S. and J. M. C.," 209 38; — Brick, 496 62; — Scotch, 391 10; — University Place, Mrs. Maria W. Alden, 1000. *Niagara*—Lockport 1st sab-sch. Miss'y Soc., 70; Niagara Falls 1st (sab-sch., 4 67), 42 77. *North River*—Lloyd, 13 65; Poughkeepsie, 41 41; Wappinger's Falls, 18 85. *Otsego*—Guilford Centre (sab-sch., 6), 23; Laurens, 15; Oneonta, 75 50; Stamford, 70; Westford, 2; Worcester, 4 50. *Rochester*—Chili, 13; Dansville, 20; Moscow, 8; Pittsford, 70 60; Rochester Central, 175; — St. Peter's, 136; Tuscarora (sab-sch., 5), 15; Webster, 12; Wheatland, 15. *St. Lawrence*—Gouverneur, 123 36; Watertown 1st, 367. *Steuben*—Canisteo, 40 85; Cohocton, 10; Cuba, 10; Jasper, 6 59. *Syracuse*—Cazenovia, 34 37; East Syracuse, 10; Fayetteville, 15 87; Marcellus, in part, 21; Oswego 1st, 50; Skaneateles, 19 50; Syracuse Park Central, 200. *Troy*—Hoosick Falls Y. P. S. C. E., 5; Troy 2d, 115 40; — Oakwood Ave. (sab-sch., 10), 40; — Second St., 726 57; — Woodside, 257 70; Waterford 1st, 653 85. *Utica*—Clinton, 150; Redfield, 6; Sauquoit, 15. *Westchester*—Greensburg, 412 50; Huguenot Memorial, 190; Pleasantville, 5; Rye, @, 5; South East Centre (Y. P. S. C. E., 10), 25; Yonkers 1st (R. E. Prime, 75), 322 44; Yorktown, 17. 9751 28

NORTH DAKOTA.—*Pembina*—Beaulieu, 11; Emerado, 31; Gilby, transferred from and already acknowledged in debt, etc., 8. 50 00

OHIO.—*Athens*—Barlow, 4. *Bellefontaine*—Bellefontaine, 15 82; Bucyrus, 42 82; Crestline, 2 75. *Cincinnati*—Cincinnati 7th, 46 65; — Central, 193 04; — Walnut Hills 1st, 725 74; Clifton, 19 53. *Cleveland*—Cleveland 1st Calvary Congregation, 151 88; — North sab-sch., 38 75; Streetsborough, 5. *Columbus*—Amanda, 4; Central College, 26; Mifflin, 12. *Dayton*—Blue Ball, 6; Dayton Memorial, 15; Middletown, 73 86; Somerville, 3; Springfield 1st, 90. *Huron*—Huron (sab-sch., 3), 15. *Lima*—Bluffton, 4; Wapakoneta, 5 50. *Mahoning*—Ellsworth, 57 40; Massillon 2d, 58 38. *Marion*—Jerome, 2 60; Marion 1st, 50; Milford Centre, 3; Ostrander, 16 15; Providence, 1 25; West Berlin, 2 25. *Maumee*—Edgerton, 10; Lost Creek, 10; West Bethesda, 6; Rev. G. M. Miller, 5. *Portsmouth*—Russellville, 14 50. *St. Clairsville*—Bannock, 8; Bellaire 2d, 18; Buchanan, 5 66; Buffalo sab-sch., 25 75; Farmington, @, 87 cts.; New Athens, 17; New Castle, 6; Short Creek, 12; Wheeling Valley, 5; Woodsfield, 7 34. *Steubenville*—Annapolis, 6; East Liverpool, 74; Irondale, 5 10; Toronto, 11 69. *Wooster*—Loudonville and sab-sch., 24; Perrysville, 8 55; Shelby, 8. *Zanesville*—Granville, 76 30; Newark Salem Ger., 3; Otsego, 8 75; Renville, 3 04; "M. C. O.," 100. 2110 92

PACIFIC.—*Benicia*—Blue Lake, 5; Little River, 32 50; Napa, 289 20; Navarro, 10 25; Two Rocks, 6 50; Rev. R. Messenger, 5. *Los Angeles*—El Monte, 5; Grand View, 26 30; Los Angeles 2d, 60; Rivera, 5. *San Francisco*—Golden Gate, 5; Oakland 1st, 163 30; San Francisco Tabernacle, 25. *San Jose*—

Los Gatos sab-sch., Y. L. Bible class, 50. *Stockton*—Fowler, 23; Tracy, 5. 716 05

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 53 28; — 2d, 20; — Central, 61 33; Bakerstown, 30 50; Bellevue (sab-sch., 5 11), 26 61; Glenfield, 7 58; Hilands, 15; Leetsdale, 84 90; West Bellevue, 16. *Blairsville*—Beulah, 33 17; Black Lick, 5; Irwin, 40 06; Jeanette, 8 80; Ligonier, 6 71; New Alexandria (sab-sch., 5 77), 30 84; New Salem, 19; Parnassus, 153 85; Penn, 1; Plum Creek, 16; Unity, 32 25. *Butler*—Butler, 278 50; North Liberty, 29 30. *Carlisle*—Big Spring, 95 38; Carlisle 1st Y. P. S. C. E., 1; Dickinson sab-sch., 2; Fayetteville, 3 65; Mechanicsburg, 12 50; Mercersburg, 72. *Chester*—Bryn Mawr, 470 74; Chester 1st sab-sch., 25; Downingtown Central, 25 64; Fairview, 15 10; Honeybrook, 124 60; Kennett Square, 14; Oxford 2d, 3; Rutledge Calvary (sab-sch., 10 78), 22 61; Wayne (sab-sch., 33 73), 178 73. *Clarion*—New Rehoboth (sab-sch., 2), 15 82; Reynoldsville, 8 45. *Erie*—Bradford (sab-sch., 25), 100 26; East Greene, 3 60; Erie Chestnut St., 18 05; Franklin, 159 62; Garland, 9 38; Pittsfield, 7 72; Sugar Creek, 12; — Memorial, 3; Tideoute, 42; Titusville 1st, 140 33; Utica, 5; Warren, 168 26; Wattsburg, 2 30; Westminster (sab-sch., 9 21), 13 21. *Huntingdon*—Alexandria, 100 95; Altoona 2d sab-sch., @, 8; Bethel, 2; Birmingham, 70 85; Little Valley, 15; Logan's Valley, 23; Lower Spruce Creek, 12; Mifflintown Westminster, 51 86; Orbisonia, 2 54; Spruce Creek, 158 52. *Kittanning*—Middle Creek, 5; Tunnelton, 3. *Lackawanna*—Archbald, 5; Athens, 28 50; Honesdale, 438 27; New Milford, 7 35; Rome, 1 50; Towanda (sab-sch., 30), 150 56; Troy, 58 37; Tunkhannock, 38 66. *Lehigh*—Easton 1st sab-sch., 50; — Brainerd, 563 69; Reading 1st, 100. *Northumberland*—Buffalo, M. C., 7 33; Emporium, 10; Grove (sab-sch., 50), 179; Hartleton, 6; Mahoning, 90 54; Montoursville, 5; Northumberland, 9; Shamokin 1st, 28 19; Shiloh, 5; Watsontown, 28; Williamsport 2d, 30 95. *Philadelphia*—Philadelphia 10th, 1142; — Atonement, 6 82; — Clinton St. Immanuel, 39 50; — Evangel, 17; — Walnut St., Elm Ave. Mission, 15 80; — Woodland, 1113 84. *Philadelphia Central*—Philadelphia Cohocksink, 259. *Philadelphia North*—Conshohocken, 6; Doylestown, 52 87; Frankford, 17 80; Germantown 1st, 1742 03; — 2d (sab-sch., 50), 560 27; Leverington, 33. *Pittsburgh*—Cannonsburg, 22; Centre, 34 50; Knoxville, 7; McDonald, 34 20; McKee's Rocks, 20 61; Mt. Olive, 6 50; Oakdale, 69 25; Pittsburgh 2d sab-sch., 19 74; — 3d, 1097 15; — 4th, 65 73; — 6th, 109 76; — East Liberty, 94; — Shady Side, 71 25; Wilkinsburg, 139 33. *Redstone*—Dunlap's Creek, 23 14; Long Run, 20; McKeesport, "M. G. M.," 10. *Shenango*—Neshannock sab-sch., 76 44; New Castle 1st, 38 92; Westfield sab-sch., 25; Rev. D. C. Reed, 100. *Washington*—Burgettstown sab-sch., 16 20; Cameron, 10; Lower Ten Mile, 9 95; Upper Buffalo, 133; Wheeling 2d, 22 49. *Wellsboro'*—Allegany, 1; Elkland and Osceola, 40; Wellsboro', 23 62. *Westminster*—Centre (sab-sch., 7 50), 55; Leacock sab-sch., 82 cts.; Middle Octorara, 8 52; Stewartstown, 30 50; Strasburg, 4 75. *West Virginia*—French Creek, 5. 12,478 56

SOUTH DAKOTA.—*Black Hills*—Galena and two stations, 8 45. *Southern Dakota*—Bridgewater, 25; Canistota, 13; Emanuel Ger., 5. 51 45

TENNESSEE.—*Holston*—Amity, 1; Greenville, 6; Jonesboro', 9 60; New Salem, 1; Salem, 18. *Kingston*—Kingston Bethel, 9 56. *Union*—Knoxville 4th (sab-sch., 7 97), 47 98; New Providence, 19 30; Shannondale, 12; Washington, 13; Westminster, 8. 145 44

TEXAS.—*Austin*—Menardville, 4 50; New Orleans Immanuel Ger., 22 25. 26 75

UTAH.—*Montana*—Butte City, 20. *Utah*—American Fork, 20; Hyrum Emmanuel, 6 70; Manti sab-sch., 3; Salt Lake City Westminster (sab-sch., 5 40), 15. 64 70

WASHINGTON.—*Olympia*—Carbonado, 7; Centralia, 5. *Puget Sound*—Anacortes Westminster, 10; Fairhaven, 31; Port Hadlock, 3; Sumner, 10; White River sab-sch., 4 50; Rev. R. F. Reasoner, 12 50. *Spokane*—Spokane Falls 1st, 69. *Walla Walla*—Moscow, 19; Waitsburg, 6. 177 00

WISCONSIN.—*Chippewa*—Chetek, 1 75; Rice Lake, 4. *La Crosse*—Lewis Valley station, 6; North Bend, 18. *Lake Superior*—Negaunee, 4. *Madison*—Janesville, 35; Lancaster, 2. *Milwaukee*—Milwaukee Perseverance, 21 50. *Winnebago*—Buffalo, 15; Neenah (sab-sch., 13 40), 263 40; Robinson, 1 50; St. Sauveur French, 1 06. 373 23

Woman's Executive Committee of Home Missions, 9,102 13

Total received from churches..... $45,433 23

LEGACIES.

Legacy of Hannah E. Hope, dec'd, late of Pennsylvania, 223 29; Legacy of Mrs. Nancy M. Losey, dec'd, late of Willoughby, O. (part), 19 86; Mrs. M. Anna C. Reed, dec'd, late of New Castle, Pa., 100; Miss Margaret S. Purviance, dec'd, late of Baltimore, Md. (a balance), 4 23; Rev. Alexander Caldwell, dec'd, late of Smith Centre, Kan., 25... 372 38

MISCELLANEOUS.

Miss'y Assoc'n McCormick Theo. Sem., Chicago, Ill., 11 65; A friend, Newark, N. J., 5; J. A. Porter, Brooklyn, Mich., 100; S. W. Sample, Sewickly, Pa., 25; Rev. W. H. Jeffers, D.D., Allegheny, Pa., 45; Frank L. Janeway, New Brunswick, N. J., 770 28; Rev. J. Edwards, D.D., LL.D., Meadville, Pa., 3; Woman's H. M. Soc. of the Synod of Pennsylvania, 10; "A Comedy of Errors," 11 65; Rev. R. Frame, Chicago, Ill., 5; John Humphrey, Adrian, Mich., 20; Mrs. Jay H. Long and daughters, Olive and Marion, 4 50; Mrs. Jane M. Austin, Montrose, Mo., 5; A. M. L., 5; "A Widow's Tenth," 5; "Upper St. Clair, Pa.," 9; W. M. Findley, M.D., Altoona, Pa., 20; Interested Listener, for Indians, 1; Alexander Jay Bruen, N. Y., 25; "O. V.," 11; Mrs. M. J. Ward, Emporia, Kan., 1 50; "Philander," 50; John H. Holliday and wife, Indianapolis, Ind., 100; "Two Sisters," 15; "C., Pa.," 14; Rev. E. P. Goodrich, Ypsilanti, Mich., 30; Mrs. Mary Coe, Milford Centre, O., a Thanksgiving offering, 10; Mr. J. R. McGlade, McCormick Sem., Chicago, 5; S. J. M. Eaton, 20; "M. C. M.," 100; "A friend's rake and dried leaves," 5; Mrs. A. McKay, Hubbard, O., 10; Rev. A. A. Mathes, Canton, Ill., 2; "L. S. P.," 25; Miss Isabella McQueen, Schenectady, N. Y., 2 50; A Presbyterian, 1; Jane B. Worth, Tullula, Ill., 1; E. H. Plumb, Gowanda, N. Y., 4; Interest on John C. Green Fund, 393 75; Interest on Permanent Fund, 56 25..... 1,938 08

Total received for Home Missions, Nov. 1890..... $47,743 69
Total received for Home Missions from April 1, 1890..... 302,151 08
Amount received during same period last year..... 360,211 50

FOR PERMANENT FUND.

Legacy of Rev. Carson W. Adams, D.D., dec'd, late of New York, N. Y..... 6,500

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1890.

COLORADO.—*Pueblo*—Pueblo Mesa, 69 00
ILLINOIS.—*Chicago*—Chicago 4th, 10 00
INDIANA.—*Indianapolis*—Indianapolis Tabernacle, 10 00
IOWA.—*Iowa City*—Washington, 11 cts. *Waterloo*—West Friesland Ger., 1. 1 11

Total received from churches, November, 1890..... $90 11

MISCELLANEOUS.

Rev. E. P. Goodrich, Ypsilanti, Mich..... 1 00

Total received for Sustentation, November, 1890.... $91 11
Total received for Sustentation from April 1, 1890. 1502 87
Amount received during same period of last year. 3570 26

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1890.

Albany—Charlton, 25; Saratoga Springs 1st, 80 33; Gloversville Kingsboro' Ave., 10. *Binghamton*—Owego, 15 55. *Brooklyn*—New Brighton 1st, 5. *Columbia*—Ancram Lead Mines, 1 55. *Geneva*—Phelps, 11 27. *Hudson*—Nyack 1st, 8 19; Middletown 2d, 37 cts.; Good Will, 17 cts. *Lyons*—Rose, 1 05. *North River*—Poughkeepsie, 1 38. *Rochester*—Dansville, 5. *Steuben*—Addison, 28 73. *Syracuse*—Collamer, 1 30; Jordan, 5. *Troy*—Schaghticoke 1st, 10 62; Troy 2d St., 150; — 2d, 49 45. *Utica*—Ilion, 29 40; Little Falls, 20; Utica Westminster, 115.

Total received for N. Y. Synodical Aid Fund, November, 1890..... $574 36
Amount received from April 1, 1890..... 6095 49
Amount received during same period of last year. 6000 40

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, NOVEMBER, 1890.

ATLANTIC.—*South Florida*—Rev. S. T. Wilson, 10 00
BALTIMORE.—*Baltimore*—Baltimore 1st, 3355 24; — Brown Memorial, 550. *Washington City*—Washington City Assembly (sab-sch., Miss'y Soc., 15), 38; — Covenant, 262 88. 4206 12
COLORADO.—*Boulder*—Laramie Union (sab-sch., 10), 27 75. *Denver*—Denver Highland H. M. S., 14; — Westminster L. M. S., 8 10. 49 85
COLUMBIA.—*Portland*—East Portland 1st W. M. S., 5; — Mizpah W. M. S., 25; Portland St. John's, 8. 38 00
ILLINOIS.—*Alton*—Lebanon sab-sch., 3; Nokomis, 6. *Bloomington*—Sheldon, 2 50; Watseka, 5. *Cairo*—Carterville, 1; Metropolis, 5 50; Murphysboro', 5 75. *Chicago*—Chicago 8th, 140. *Freeport*—Linn and Hebron, 5. *Mattoon*—Casey, 3 35; Greenup, 11 27; New Hope, 2. *Schuyler*—Brooklyn, 3 41; Doddsville, 7; Hamilton, 4 10; Rushville, 70 91; "Friend," 5. *Springfield*—Decatur, 20 73; Farmington, 31 58; Springfield 1st, 88 50. 421 70
INDIANA.—*Crawfordsville*—Beulah, 3; Newtown, 4. *Indianapolis*—Franklin, 25. *Logansport*—Remington, 15 30. *Muncie*—Rev. J. B. Fowler and wife, 1. *Vincennes*—Claiborne (L. M. S., 2), 9; Salem, 5. *White Water*—Hagerstown, 4; Rising Sun, 12 50. 78 80
INDIAN TERRITORY.—*Choctaw*—Wheelock, 7. *Muscogee* Limestone, 1 75; Red Fork, 4 62. 13 37
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 8. *Des Moines*—Colfax, 6 65; Dallas Centre, 8; Grimes, 10; Ridgedale, 12; South Des Moines, 7. *Dubuque*—Bethel, 6; Independence Ger., 20; Jesup, 4; Rev. S. Hodge, D.D., 2. *Fort Dodge*—Bethel (sab-sch., 3 61), 6 11; Churdan, 3 50; East Cedar, 5; Lohrville, 5. *Iowa*—Libertyville, 2. *Iowa City*—Eldridge, 5; Summit, 8; Washington, 94 85. *Waterloo*—Albion, 11; Conrad, 6 10; Janesville, 5. 240 ~1
KANSAS.—*Emporia*—Waverly, 10; Wichita Lincoln St., 5. *Highland*—Corning, 5; Horton, 4 50. *Larned*—Burrton (sab-sch., 12), 28 08; Valley Township, 25. *Neosho*—Pleasanton (sab-sch., 3 15), 11 15. *Osborne*—Covert, 2; Kill Creek, 2 45. *Solomon*—Abilene (Y. L. M. S., 3 75), 12 25; Mankato, 8. *Topeka*—Kansas City 1st, 34 27; Manhattan, 23; Sharon, @, 1; Vineland, 5. 171 79
MICHIGAN.—*Flint*—Fraser, 2 25; North Burns, 4 10. *Grand Rapids*—Hesperia, 11. *Lansing*—Rev. J. A. Greene, 10. 27 35
MINNESOTA.—*Duluth*—Duluth 1st, @, 1 58. *Mankato*—Madelia, 7 23; Rev. S. W. LaGrange, 2 50. *Red River*—Maine, 7 70. *St. Paul*—Minneapolis Highland Park, 16 22. 35 28
MISSOURI.—*Kansas City*—Centre View, 2; Kansas City 2d, @, 7. *Palmyra*—Glasgow, 3; Louisiana, 2 95; New Cambria, 4; Salisbury, 2. *St. Louis*—Bethel Ger. sab-sch., 5; Cornwall, 6 91; St. Louis 2d, 330. 352 86
NEBRASKA.—*Hastings*—Campbell, 10; Edgar, 4. *Nebraska City*—Adams, 3; Alexandria, 10 50; Sterling, 5. *Omaha*—Tekamah, 13 20. 45 78
NEW JERSEY.—*Jersey City*—Jersey City 2d, 11 52. *Monmouth*—Cream Ridge, @, 1; Jamesburg, 15 74. *Morris and Orange*—New Providence, 1 50; Orange Brick sab-sch., 24 88. *Newark*—Newark Calvary, 29 15; — Central, 50; — South Park, 260 77. *New Brunswick*—Flemington, 65 14; Lawrenceville, 13 63. *Newton*—Andover, 5 75. 478 60
NEW YORK.—*Albany*—Gloversville Kingsboro' Ave., Hon. D. B. Judson, 10. *Boston*—Boston St. Andrews, 10; Lonsdale, 8; New Bedford 1st, 2. *Brooklyn*—Brooklyn Classon Ave., 729 79; — Throop Ave. (Young Men's Mission Band, 10, Mission sab-sch. Miss'y Assoc., 50), 60. *Buffalo*—Silver Creek, 15. *Columbia*—Jewett, 11 43. *Hudson*—Scotchtown, 10. *New York*—New York 13th St., 56 50; — Madison Ave. (W. M. S., 100), 458; — Mt. Washington, 43 50; — Spring St., 30; — University Place (a member, 10), 748 52; — Washington Heights, 38 95. *Syracuse*—Fayetteville, 15 95. *Troy*—Warrensburg, a balance, 7 85; Waterford, 100. *Utica*—Sauquoit, 9. *Westchester*—Katonah, 10; Yonkers Westminster, 22 72. 2397 21
NORTH DAKOTA.—*Fargo*—Casselton, 4; Sanborn sab-sch., 1 50. *Pembina*—Arvilla, 4 50. 10 00
OHIO.—*Bellefontaine*—Bellefontaine, "J. W. W.," 2 50; Bucyrus, 36 13; Urbana, 22 61. *Cincinnati*—Avondale, 58; Cincinnati Central, 2 10; Hartwell, 19. *Cleveland*—Ashtabula, 7 77; Cleveland 1st (Stone ch. Congregation, 233 22, Calvary Congregation, 77 68), 310 90; — Euclid Ave., 141 72. *Huron*—Elmore, 6; Genoa, 4. *Lima*—Turtle Creek, 2 87. *Maumee*—Toledo 1st Ger., 3; — Westminster, 46 38. *Zanesville*—Granville, @, 20; Newark Salem Ger., 2 63. 685 51
PACIFIC.—*Benicia*—Pleasanton, 5. *Los Angeles*—Carpenteria, 7; El Monte, 3. Redlands, 66. *San Francisco*—Golden Gate, 5; North Temescal, 5. *San Jose*—Gilroy, 7 50; Livermore, @, 1. *Stockton*—Bethel, 2; Orosi, 3; Traver, 4 25; Rev. M. D. A. Steen, 1. 109 75
PENNSYLVANIA.—*Blairsville*—New Alexandria, a member, 10 20; Salem, 13. *Butler*—Sunbury, 14. *Carlisle*—Carlisle 1st, @, 2 50; Upper Path Valley, 45 68. *Chester*—Chester 1st, 43; — 2d, 8; — 3d, 8; Coatesville, 7; Forks of Brandywine, 13; Honeybrook, 17 75; Media sab-sch., 25. *Erie*—Erie Park, 100. *Huntingdon*—Duncansville, 5; Personal, 10. *Kittanning*—Srader's Grove, 5 50. *Lackawanna*—Bennett (sab-sch., 3), 6; West Pittston, 73 50. *Lehigh*—Hokendauqua sab-sch., 5. *Philadelphia*—Philadelphia 9th, 8. *Pittsburgh*—Pittsburgh 1st, @, 2 50; — 2d, @, 10; — 3d, 500. *Redstone*—Little Redstone, 5; McKeesport 1st, 203 76; Rehoboth, 4 30. *Shenango*—Hermon, 4. *Wellsboro'*—Elkland and Osceola, 22. *West Virginia*—Grafton, 6; Morgantown, 7. 1187 69
SOUTH DAKOTA.—*Aberdeen*—Groton, 3 35; Leola, 5; Pembroke, 3. *Black Hills*—Collins, 1 50; Dudley, 2 50. *Central Dakota*—Flandreau 2d, 5. *Dakota*—Ascension, 2. 22 35
TENNESSEE.—*Holston*—Amity, 2 50; New Salem, 1 75. *Kingston*—South Pittsburg, 7. *Union*—Cloyd's Creek, 2 50. 13 75
UTAH.—*Utah*—Hyrum Emmanuel, 7 25; Manti, 1. *Wood River*—Boise City, @, 5. 13 25
WASHINGTON.—*Olympia*—Tacoma 2d, 10. *Puget Sound*—Port Townsend 1st, 6 60; Port Townsend Bay, 6. *Spokane*—Rockford, 2. 26 60
WISCONSIN.—*La Crosse*—Galesville, 15. *Lake Superior*—St. Ignace, 6. *Madison*—Oregon (sab-sch., 2 21), 4 84. *Winnebago*—Florence, 13. 38 84
Woman's Executive Committee of Home Missions 229 21
$10,913 82
Less amount transferred to home mission account, from Gilby ch., Fargo Presbytery 8 00
Total received from churches, November, 1890..... $10,905 82

MISCELLANEOUS.

"W. H. S." 100; Mrs. Schuyler Bradley, Syracuse, N. Y., 50; "An old lady," Zanesville, O., 1 27; "C. R.," 5 25; S. E. Carpenter, Springfield, N. Y., 5; Mrs. Mary A. Evarts, Englewood, Ill., 1; Woman's Home Missionary Society of the Presbytery of Albany, 78 45; Rev. Meade C. Williams, D.D., Princeton, Ill., 50; "Three extra cent boxes in Dobb's Ferry send," 5 52; "E. F. N.," 5; A friend, 20; Mrs. Rev. Dr. Creighead, Washington, D. C., 25; Miss Alice W. Creighead, 20; Tithe, Wellington, Kan., 1; Mr. L. W. and Mrs. Heermance, New Haven, Conn., 25 50; Miss M. J. Cort, Hyrum, Utah, 5; Mr. and Mrs. J. G. Tidball, Spokane Falls, Wash., 100; "M. E. P.," Brooklyn, N. Y., 5; Mrs. M. E. Drake, Brockport, N. Y., 8; Rev. W. J. Thompson, Broadalbin, N. Y., 1 50; T. L. Brigham, Syracuse, N. Y., 10; John H. Holliday and wife, Indianapolis, Ind., 50; Friend, Wilmington, Del., 25; Miss Mary M. Broome, Tacoma, Wash., 5..... 602 49

Total received for the home mission debt, November, 1890 ..... $11,508 31
Total received from June 1, 1890..... 53,918 02

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Ave., N. Y.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1890.

ATLANTIC.—*Fairfield*—Mt. Olivet, 1. *South Florida*—Titusville, 2. 3 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 61; — Broadway, 15; Waverly, 5. *New Castle*—West Nottingham, 22 78. *Washington City*—Washington City 4th add'l, 42 08; — 6th, 48. 213 86
COLORADO.—*Denver*—Denver 23d Ave., 32 67; — Capitol Ave., 23. *Pueblo*—Canon City (3 from sab-sch.), 26; Mesa, 104. 185 67
COLUMBIA.—*Oregon*—Portland 4th, 17 30
ILLINOIS.—*Bloomington*—Bloomington 1st, 23; Champaign 1st, 33 92; Clinton, 21; Minonk 1st, 18 15. *Cairo*—Cairo 1st, 10; Cobden, 8 88. *Chicago*—Brookline, 4 95; Cabery, 7; Chicago 3d, 250; — 41st St., 53 15; — Fullerton Ave., 8 25; Du Page 1st, 26; Lake Forest 1st, 308 81. *Freeport*—Ridgefield, 14 75. *Mattoon*—Bethel, 5; Vandalia, 6. *Ottawa*—Mendota, 29; Streator Park, 23. *Rock River*—Franklin Grove, 8; Princeton, 24 71. *Schuyler*—Fountain Green, 2; Hersman, 30; Nauvoo Ger., 5; Plymouth, 2. *Springfield*—Jacksonville 2d Portuguese Miss. Soc., 2 50; — State St., 82; — United Portuguese Miss. Soc., 2 50. 1009 57
INDIANA.—*Crawfordsville*—Dayton, 14 45. *Fort Wayne*—Goshen 1st, 5. *Indianapolis*—Indianapolis Tabernacle, 19 15. *Muncie*—Noblesville, 8; Wabash, 9. *New Albany*—Bedford,

5; Jeffersonville 1st, 39 40; Livonia, 2 22; New Washington, 5. *Vincennes*—Terre Haute Central, 27 25. 134 47

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 89 23; Scotch Grove, 4. *Council Bluffs*—Clarinda, 35; Villisca, 10. *Des Moines*—Des Moines Central, 80 72; Newton, 12 52. *Fort Dodge*—Boone 1st, 17; Carroll, 10; Lyon Co. Ger., 5; Pomeroy, 6 73; Sioux City 2d, 5; Wheatland Ger., 5. *Iowa*—Montrose, 3; Morning Sun, 22 05; St. Peter's Evangelical, 4. *Iowa City*—Crawfordsville, 2 20; Eldridge, 4 61; Iowa City 1st, 23 60; Red Oak Grove, 11 65; Summit, 9 81; Unity, 6; Washington, 1 45. *Waterloo*—West Friesland Ger., 6. 324 57

KANSAS.—*Emporia*—Belle Plaine, 4 16; Emporia 1st, 28; Maxon, 1 42; Peabody, 11 90; Quenemo, 13 49; Wellington 1st, 25 26. *Highland*—Washington, 9 15. *Neosho*—Fairview, 1 25; Moran, 3 25; Ottawa 1st, 19 40. *Solomon*—Salina 1st, 17. *Topeka*—Kansas City 1st, 52 42; Lawrence 1st, 25 92. 212 62

KENTUCKY.—*Ebenezer*—Lexington 2d, 248 45. *Louisville*—Kuttawa W. P. Miss. Soc., 30; Louisville Warren Memorial, 47 91. 326 36

MICHIGAN.—*Detroit*—Detroit 1st, 78 34; — Jefferson Ave., 325; Ypsilanti, 25. *Petoskey*—Petoskey 1st, 14 97. 443 31

MISSOURI.—*Kansas City*—Clinton 1st, 4 35. *Palmyra*—Brookfield, 2 25; Unionville, 3 50. *Platte*—Breckenridge, 4; Mound City, 3; Parkville, 8 14. 25 24

NEBRASKA.—*Hastings*—Hastings Ger., 2. *Kearney*—Lexington, 4 24. *Omaha*—Omaha Westminster, 18 78. 25 02

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, "Hope Mission," 5 83; Lamington, 15. *Monmouth*—Burlington, 49 84; Perrineville, 6 07. *Morris and Orange*—Mendham 1st, 24 50; — 2d, 18; Mt. Olive, 9 19. *Newark*—Newark 1st, 60; — Park, 16 11. *New Brunswick*—Princeton 1st, 110 33; Stockton, 4; Trenton 2d, 21 57. *Newton*—Harmony, 6 83; Stanhope, 5 60. *West Jersey*—Cedarville 2d, 2. 354 87

NEW YORK.—*Albany*—Ballston Spa, 11; Gloversville 1st, 36 70. *Binghamton*—Marathon, 7 50; Owego 1st, 13 54. *Brooklyn*—Brooklyn Duryea, 25; — Grace, 4; — Throop Ave., 165; Edgewater 1st, 50. *Buffalo*—Franklinville 1st, 6 50; Silver Creek, 11. *Columbia*—Greenville, 6 75. *Genesee*—Castile, 29 10. *Geneva*—Gorham, 10 71; Ovid 1st, 14 15; Seneca, 19 25. *Hudson*—Good Will, M. C., 1 53; Middletown 2d, 3 28; Washingtonville 1st, 15. *Lyons*—Lyons, a member, 2; Newark, 26 90; Rose, 5 93. *New York*—New York 4th, 305 40; — Covenant, 346 42; — Harlem, 158 18; — Phillips, 64 16; — University Place, 1000; — Washington Heights, 53 05. *Niagara*—Barre Centre, 2; Niagara Falls 1st, 19 22. *North River*—Pine Plains, 6; Poughkeepsie, 12 43. *Rochester*—Geneseo 1st, 5. *St. Lawrence*—Ox Bow, 7; Rossie 1st, 4 08. *Steuben*—Howard, 12. *Syracuse*—Cazenovia 1st, 24 84; Fayetteville, 2 30; Onondaga Valley, 6 10; Skaneateles, 8 28. *Troy*—Lansingburg 1st, 58 61; Troy Memorial, 8 60. *Westchester*—Mahopac Falls, 25 06; South Salem, 19. 2592 47

OHIO.—*Bellefontaine*—Bellefontaine, 4 72; Crestline, 2 75. *Chillicothe*—Mt. Pleasant, 3 75. *Cincinnati*—Cincinnati Walnut Hills, add'l, 5; Goshen, 2; Loveland, 12 67. *Cleveland*—Cleveland 1st Calvary Cong'l, 43 10; — North sab-sch., 11 25; Kingsville, 2 18. *Dayton*—Bethel, 9; Somerville, 3. *Huron*—Huron, 5 24. *Lima*—Columbus Grove, 8; Sidney, 27 51. *Mahoning*—Clarkson, 2 55. *Marion*—Berlin, 4 25; Marion 1st, 15. *Maumee*—Bowling Green, 15 75; Defiance, 10; Weston, 5. *Portsmouth*—Ripley, 15. *St. Clairsville*—Farmington, 4 14; Martin's Ferry, 26 48. *Steubenville*—Beech Spring, 10; Brilliant 1st, 4; Long's Run, 4 18. *Wooster*—Canal Fulton, 6. *Zanesville*—Newark 2d, add'l, 3. 265 52

PACIFIC.—*Los Angeles*—Alhambra, 8; Glendale, 2. *San José*—Watsonville, 5. *Stockton*—Visalia, 3 50. 18 50

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 75 cts.; Plains, 3. *Blairsville*—Beulah, 20 07. *Butler*—North Washington, 3 02. *Carlisle*—Big Spring, 34 20; Bloomfield, 9 25; Great Conewago, 1 05. *Chester*—Forks of Brandywine, 30; Nottingham, 2 55; Oxford 1st, 77 85. *Clarion*—Tionesta, 3 75. *Erie*—Edinboro', 4 65; Greenville, 32; Utica, 4 85. *Huntingdon*—Altoona 2d sab-sch., add'l, 3; Logan's Valley, 15 25; Mifflintown Westminster, add'l, 1. *Kittanning*—Kittanning 1st, 51; Saltsburg, 20 37. *Lackawanna*—Canton, 15; Scranton 2d, 212 80; — Washburn St., 58 07; Wilkesbarre 1st, 386 87. *Lehigh*—Audenried, 40. *Northumberland*—Chillisquaque, 5; Mooresburg, 1 15; Muncy, 5; Shamokin 1st, 9 75. *Philadelphia*—Philadelphia 2d, 156 24; — Calvary, 313 29; — Mariner's, 5 03; — Walnut St. Elm Ave. sab-sch., 11; — Westminster, 15 73. *Philadelphia Central*—Philadelphia Princeton, add'l, 100. *Philadelphia North*—Fox Chase, 5; Frankford, 7 12; Germantown 1st, 141 49; — 2d, 289 33. *Pittsburgh*—Centre, 11; Homestead, 20 25; Pittsburgh East Liberty, 47; — Shady Side, 35 62. *Redstone*—Scottdale (3 90 from sab-sch.), 13 37. *Shenango*—Beaver Falls, 20; Hermon, 3; Little Beaver, 2 83; Mahoning, 6; New Castle 1st, 48 96; Rich Hill, 5. *Washington*—Burgettstown sab-sch., 6 87. *Wellsboro'*—Wellsboro', 6 86. *Westminster*—Stewartstown, 14 85; York Calvary, 31 78. 2968 87

UTAH.—*Utah*—Hyrum Emmanuel, 1 30. *Wood River*—Boise City, 17 50. 18 80

WASHINGTON.—*Idaho*—Waitsburg 1st, 2. *Puget Sound*—Seattle 2d, 6 20; Ana Costes Westminster, 7. 15 20

WISCONSIN.—*Lake Superior*—Ford River, 5; Menominee 1st, 30. *Milwaukee*—Milwaukee Calvary, 42 66; — Immanuel, 82 55. 160 21

From the churches..... ..... $9,315 43

FROM INDIVIDUALS.

Rev. W. C. Cattell, D.D., Philadelphia, 50; J. C. Palmer, Pa., 10; "J. B. M.," N. Y., 2; Mrs. Schuyler Bradley, N. Y., 50; Guest money at Perth Amboy, 71; Rev. W. C. Dewey, per W. W. Peet, 8 80; Mrs. W. Cotton, Ohio, 5; Frank L. Janeway, N. J., 102 70; Minister's daughter, N. Y., 15; Mrs. A. E. S. Johnston, Ohio, 10; Miss E. H. Boardman, N. Y., 1; Mrs. R. H. Hening, Wis., 5; "Two sisters," N. Y., 20; R. A. Crawford, Del., 20; Agnes E. A. Anderson, Ind., 168; Mrs. Mary A. Cargen, Wis., 5; Mrs. Jennie Keeper, Pa., 5; "A Presbyterian," 1; Rev. C. C. Carr, N. Y., 5; Miss Jane B. North, Ill., 1; Mrs. E. R. Norton, Ill., 1; "Colorado," 3; "Tithes," Neb., 10; Mrs. Grizelda Campbell, Ky., 50; "From a friend," Mich., 5; Rev. F. A. Shearer, D.D., Iowa, 5; "O. V.," 5; "C., Pa.," 6; Rev. E. P. Goodrich, Mich., 9; Rev. A. A. Mathes, Ill., 2..... 651 50

Interest from permanent fund..... 4,112 50

Interest on bank deposits..... 243 50

For current fund..... $14,322 93

PERMANENT FUND.
(*Interest only used.*)

Legacy of Levi C. Barkdull, Sidney, Ohio, on account, 100; Legacy of Rev. Alex. Caldwell, Smith Centre, Kan., 25; Donation of New Providence church, Presbytery of Morris and Orange, 2..... 127 00

Total for November..... $14,449 93

Total for current fund reported October 31, 1890... 71,175 61

Less amount returned which was for another object..... 42 68

$71,132 93

Amount received in November..... 14,322 93

Total current fund November 30, 1890..... $85,455 86

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1890.

ATLANTIC.—*Atlantic*—Berean, 1 10. *South Florida*—Titusville, 2. 3 10

BALTIMORE.—*Baltimore*—Baltimore Ridgely St. sab-sch., 12 89; Waverly, 10. *New Castle*—Drawyer's sab-sch., 9; Wilmington West (sab-sch., 93 50), 109. *Washington City*—Washington City Assembly sab-sch., 15. 155 89

COLORADO.—*Denver*—Brighton (sab-sch., 12 50), 17 50. *Pueblo*—Canon City, 8. 25 50

ILLINOIS.—*Alton*—Bethel sab-sch., 8 25; Raymond sab-sch., 5 56. *Bloomington*—Danville sab-sch., 16 63; Pontiac sab-sch., 10 05; Wenona, 6. *Chiro*—Harrisburg sab-sch., 8. *Chicago*—Chicago 4th sab-sch., 39 74; — Fullerton Ave., 1; — Jefferson Park, 50 65. *Freeport*—Harvard, 2. *Matteon*—Vandalia, 3. 150 88

INDIANA.—*Indianapolis*—Indianapolis Tabernacle, 11 21. *Muncie*—Wabash, 3. 14 21

IOWA.—*Council Bluffs*—Randolph sab-sch., 3 62. *Fort Dodge*—Lyon Co. Ger., 5; Pomeroy, 1 66; Wheatland Ger., 3. *Iowa*—Kirkville, 7 61; Ottumwa sab-sch., 37 71; St. Peter's Evangelical, 2. *Iowa City*—Washington, 31 cts. *Waterloo*—East Friesland Ger. sab-sch., 3 50. 64 41

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 190 58

MICHIGAN.—*Grand Rapids*—Grand Rapids Immanuel sab-sch., 12. *Monroe*—Palmyra, 7 62; Petersburg, 2. 21 62

MISSOURI.—*Kansas City*—Kansas City 1st, 26 21; — Hill Memorial sab-sch., 7 47. *Platte*—Avalon sab-sch., 6 26; Mound City, 2. *St. Louis*—Bethel Ger. sab-sch., 5. 46 94

NEBRASKA.—*Hastings*—Edgar sab-sch., 7 75. *Nebraska City*—Monroe sab-sch., 2 80. *Omaha*—Omaha Westminster, 11 96. 22 51

NEW JERSEY.—*Jersey City*—Carlstadt Ger., 2; Jersey City 1st sab-sch., 50; — 2d, 13 22. *Monmouth*—Hightstown, 23 91. *Newark*—Bloomfield Westminster sab-sch., 54 43; — Park, 9 83. *Newton*—Newton sab-sch., 25. *West Jersey*—Bridgeton West sab-sch., 35 25; Cape Island, 10. 222 64

NEW MEXICO.—*Arizona*—Florence sab-sch., 6 00
NEW YORK.—*Binghamton*—Owego, 12 35. *Brooklyn*—West New Brighton Calvary, 12 50. *Buffalo*—Portville, 20. *Hudson*—Good Will, 51 cts.; Greenbush, 5 15; Middletown 2d, 1 09. *Long Island*—Southold, 11 60. *Lyons*—Rose, 4 86. *North River*—Pine Plains, 5; Poughkeepsie, 4 14. *Otsego*—Richfield Springs, 11 50. *Rochester*—Parma Centre sab-sch., 4. *St. Lawrence*—Watertown Stone St., 12 85. *Syracuse*—Marcellus (sab-sch., 12 80), 23. *Troy*—Troy 2d, 34 02. *Westchester*—Bedford, 5; Greenburg, 76 93; Stamford, 88 29; Thompsonville sab-sch., 100. 382 79
NORTH DAKOTA.—*Bismarck*—Mandan sab-sch., 2 53
OHIO.—*Bellefontaine*—Bellefontaine, 1 59; Urbana, 10 01. *Chillicothe*—White Oak sab-sch., 3 21. *Cincinnati*—Lebanon, 4. *Cleveland*—Cleveland 1st Calvary, 14 36; — North sab-sch., 3 75. *Dayton*—Somerville, 3. *Huron*—McCutcheonville, 4 61. *Mahoning*—Clarkson, 5 50. 50 03
PACIFIC.—*San José*—San José, 25. *Stockton*—Visalia sab-sch., 5. 30 00
PENNSYLVANIA.—*Chester*—Forks of Brandywine, 19. *Clarion*—Reynoldsville (sab-sch., 7 79), 11 52. *Erie*—Cool Spring sab-sch., 10; Erie 1st, 18 07; Oil City 1st sab-sch., 31; Sugar Creek, 1. *Huntingdon*—Altoona 2d sab-sch., 2. *Kittanning*—Saltsburg, 23 39. *Lackawanna*—Scranton Green Ridge Ave. sab-sch., 4 16; Stella, 15. *Lehigh*—Portland, 2; Shawnee sab-sch., 4; Upper Mt. Bethel, 3. *Philadelphia*—Philadelphia 9th sab-sch., 15; — Elm Ave. sab-sch., 6 15; West Spruce St., 229 03. *Philadelphia Central*—Philadelphia Alexander, 28 52; — Bethlehem, 20 79; — Cohocksink sab-sch., 11 55; — Northern Liberties 1st sab-sch., 15 78; — West Arch St., 73 46. *Philadelphia North*—Ann Carmichael sab-sch., 26 50; Frankford, 7 12; Germantown 1st sab-sch., 54 56; Norristown Central sab-sch., 46 18. *Pittsburgh*—Mt. Olive, 20 50; Pittsburgh 7th, 13 08; — East Liberty, 14; — Shady Side, 14 25. *Redstone*—Dawson (sab-sch., 22 28), 49. *Shenango*—New Castle 1st, 29 08. *Washington*—Cove, 3 43. *Wellsboro'*—Wellsboro', 2 28. *Westminster*—Chestnut Level sab-sch., 3 73. 828 13
SOUTH DAKOTA.—*Central Dakota*—Woonsocket sab-sch., 2. *Southern Dakota*—Harmony, 2 70. 4 70
TENNESSEE.—*Holston*—Elizabethton, 2 10; Salem, 4. 6 10
UTAH.—*Utah*—Hyrum Emmanuel (sab-sch., 5), 5 45
WISCONSIN.—*Lake Superior*—Negaunee sab-sch., 40. *Winnebago*—Nasonville sab-sch., 1 50. 41 50

Total from churches, November, 1890..... $1,335 28
Total from Sabbath-schools, November, 1890..... 940 23

Total from churches and Sabbath-schools, November, 1890..... $2,275 51

MISCELLANEOUS.

Miss J. Alexander, Princeton, N. J., 200; Malden-on-Hudson sab-sch., N. Y., 1 24; Miss Kate Wentz, Philadelphia, 50; Miss Annie Cousty, Philadelphia, 50; Frank L. Janeway, New Brunswick, N. J., 102 70; Pomera sab-sch., S. Dak., 3; W. H. Long, Franklinton, N. C., 1 20; Ashtabula sab-sch., N. Dak., 2; Maynard sab-sch., Cal., 50 cts.; Pleasant View sab-sch., Neb., 75 cts.; Silver Ridge sab-sch., Neb., 3 45; Cool Spring sab-sch., N. C., 1 55; Rev. R. B. Abbott, D.D., Albert Lea, Minn., 3 91; Odell sab-sch., West Va., 2 10; A. J. Harman, Cincinnati, O., 25 cts.; Rowland sab-sch., N. C., 2; Miss Mary Welsh, Philadelphia, 5; Miss Jane B. Worth, Tallula, Ill., 1; Mrs. Sarah Gill, Reading, O., 1; Paris sab-sch., Idaho, 2 50; "O. V.," 1; "C., Pa.," 1; Rev. E. P. Goodrich, Ypsilanti, Mich., 3; Interest from Trustees, 561 25..... 1,000 40

Total receipts, November, 1890..... $3,275 91
Amount previously acknowledged..... 67,773 98

Total contributions since April 1, 1890..... $71,049 89

C. T. McMULLIN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

NOTE.—$16 84 credited in November CHURCH AT HOME AND ABROAD to *Armourdale* church, Topeka Presbytery, should read *First church, Kansas City*, Topeka Presbytery.

[From the Canadian Missionary Link.]

LOST OPPORTUNITIES.

PAMELIA VINING YULE.

One walked beside me in my daily walks,
  Of lowly mien and clad in homely vest,
Shared with me oftentimes my twilight talks,
  And sometimes 'neath my roof found nightly rest.
Poor, friendless, lone, I knew him well to be,
  Yet showed him scanty honor, till one day
His faded robes fell off, and suddenly,
  White-robed and crowned, I saw him soar away.
Then, while my tears fell fast, in accents low
  A gentle voice spake to me tenderly:
"What thou hast done, or failed at all to do,
  For mine, thou'st done, or failed to do, *for Me!*"

A little bird of homeliest plumage came
  One morn, and, perching on my window sill,
Sang all day long; and though I knew its name,
  And loved its notes, small heed I gave, until
The twilight darkened all the house, and then
  My heart misgave me; for I had not fed
Or cheered or comforted my guest; but when
  I turned to do it, lo, the bird had fled!—
Then, as through tears I upward gazed, I saw
  An angel heavenward soaring swift and free;
And heard abashed—"What thou hast done this day,
  Or failed to do, for mine, has been *for Me!*"

A lamb stood bleating at my garden gate—
  Within were flowers, and fruits, and pastures green;
And, just beyond, clear waters, cool and sweet,
  Flashing in morning sunlight might be seen.
I heard its cry and knew it was astray,
  Far from the fold, weary and famishing;
And yet I waited half that summer day
  Ere I went forth to let the wand'rer in!—
Alas for me! another's hand had won
  The gem I might have worn eternally;
Mine the rebuke—"What thou hast left undone
  For this of mine, thou'st left undone *for Me!*"

THE CHURCH
AT HOME AND ABROAD.

MARCH, 1891.

"HOME MISSIONS *in the Older States*" is the subject made prominent in this issue by the Secretaries of Home Missions.

The three contiguous synods, New Jersey, New York and Pennsylvania, have undertaken to relieve the General Assembly's Board of Home Missions, of all care and expenditure for the work of home missions in those States, while instructing and urging their people to continue more and more liberally their contributions to the treasury of that Board, for its ever advancing and expanding work in the regions beyond. How, beyond the most sanguine expectations, the Synod of New Jersey has succeeded in this effort, our readers will be delighted to find in reading the first of our Contributed Articles, by Rev. Allen H. Brown.

The situation and antecedents of that synod were, as Mr. Brown shows, more favorable to early success than in either of the other two synods.

The Synod of Pennsylvania is evidently advancing in the same line and making steady and assured progress. That Synod has given to its scheme the name of *Synodical Sustentation*; the Synod of New York chose the name *Synodical Aid*; and the Synod of New Jersey, *Synodical Home Missions*. They all mean the same thing, and each includes the whole work of sending ministers to evangelize communities in which there is no church, and aiding churches already established which need aid for the support of their ministers. Each of these synodical schemes is intended to provide, in the state to which it belongs, for all the work done by the Assembly's Board of Home Missions in the wider and more diversified regions in which Synods are not yet ready thus to come to the help of that over-laden Board.

An honorably retired minister in Indiana, having found himself in receipt of the CHURCH AT HOME AND ABROAD during 1890, and finding it continued in 1891, through the kindness of some unknown donor, writes to express his grateful appreciation, and encloses two dollars as a contribution for the debt of the Board of Home Missions. He says:

For many years I have been accustomed to give one-tenth of my income to benevolent objects. When I received a regular salary this was easy enough, but since I have become H. R., with a much smaller income, it is not so easy, but I enjoy it even more, and still have plenty with family of six.

THE PHILADELPHIA PRESBYTERIAN HOSPITAL.

It was a happy day, (Jan. 15, 1891), when the buildings represented on these two pages were formally opened and set apart with suitable services of dedication to the beneficent purpose for which they had been erected. The one on this page is the gift of Mr. John H. Converse, an elder in the Calvary Presbyterian Church, and is the *Administration Building;* the one on the next page is the *Women's Surgical Ward*, the gift of Lady Kortwright.

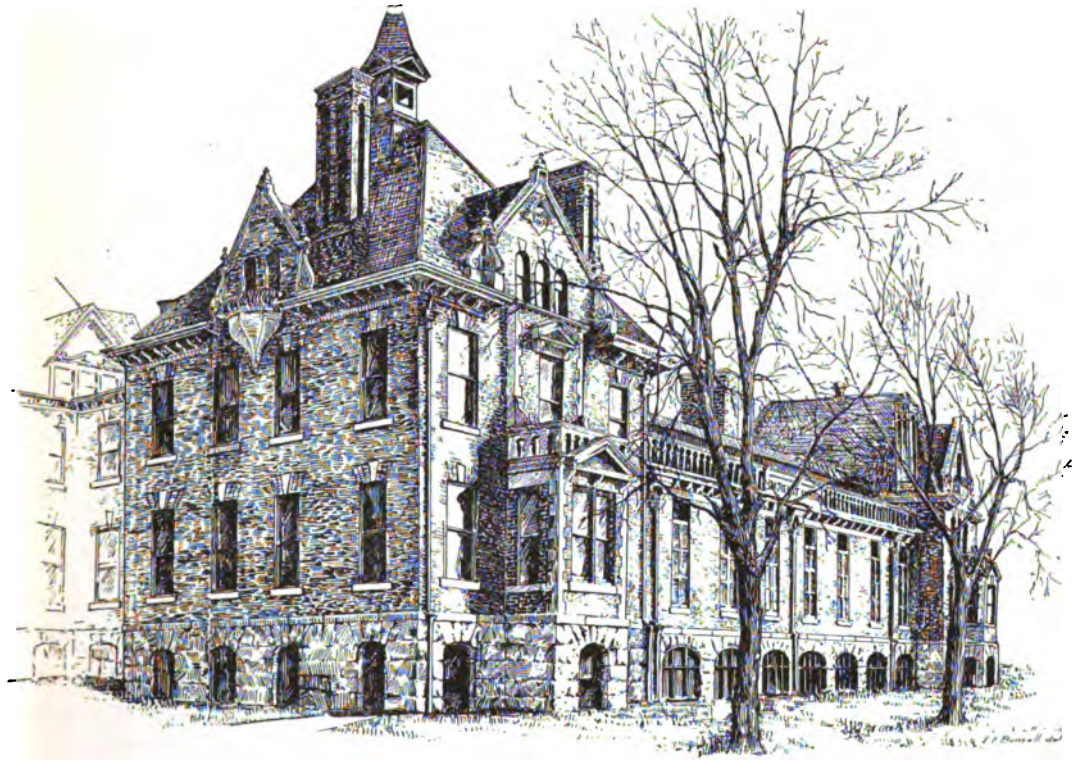
A surgical ward for men, of similar style and dimensions, was opened at the same time, and in it the dedicatory services were held. This had been erected by an association of women of Philadelphia.

A Children's Ward, as beautiful and commodious, was erected and given by Mrs. Wanamaker some two years ago.

This hospital was begun on a much smaller scale in 1870, and is one of the blessed fruits of the reunion of the Presbyterian Church.

This was happily set forth in an address by Dr. Grier, who referred to the previous division as having prevented the combination of Presbyterian resources and strength in any such enterprise. "In those days,"

said he, "the Jews had no dealings with the Samaritans. I will not say which were Samaritans and which were Jews. But I will say that if we, on one side, had thought those on the other to be Samaritans, we found them *good* Samaritans." His reference was understood to be to the very large contributions of the Calvary Church to the hospital. The experience



which the remark intimated was a common one throughout the Church. The brethren so unhappily and so unnecessarily separated only needed to find out what good Samaritans and what true Israelites they both were. And exactly that is all that is now needed to accomplish as happy and as fruitful union of the two churches U. S. and U. S. A.

Christian institutions of this sort, their Christianity guaranteed by the supervision of some one denomination, and bestowing their benefits upon all who need them of every creed and of none, are increasing in number and power for good in the large cities of our country, as they are also in connection with Christian Missions in Pagan and Mohammedan countries. Christian men and women of the medical profession, Christian women of the sister profession, (educated nurses), and many more women, aiding and promoting these charities, find them a most inviting field for Christian work. In no other work can women or men more surely win the Lord's approving words, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

"I was sick and ye visited me."

EVANGELISTIC WORK is conducted under the auspices of the Synod of Illinois in a very systematic way. An abstract of their Home Mission Committee's report has been sent to us, from which we learn that in the year ending October 1, 1890, "Evangelistic services, lasting from ten days to three weeks, were held in sixty-four places, beside shorter visits to a large number of other churches, for the purpose of counselling and encouraging them."

At these sixty-four meetings over 800 persons confessed Christ, and over 400 united with Presbyterian churches.

"A few new churches were organized, decayed churches reorganized, and a goodly number supplied with pastors or regular supplies. Christian Endeavor Societies, or other organizations were formed among the young people, and whole communities were spiritually quickened."

Four evangelists were employed by the Synod for an average of over eight months. Their salaries and travelling expenses amounted to $3,502.64, of which $800 was collected on the fields in which they labored, and $2,700.64 paid from the treasury of the Synod. The same work is continued this year.

The Synodical Evangelists are instructed "to use all diligence in securing pastors for the vacant churches in which they may be called to labor, always conferring with the Home Mission Committees of the Presbyteries. The Presbyterial Committees of Home Missions in the Synod are requested to pay special attention to the matter of gathering the converts into the churches, and of securing and settling pastors in all vacant congregations."

The Synod also has "a committee to whom the stated clerks and Home Mission Committees of the several Presbyteries in the Synod are requested to send the names of all available candidates for pastors of vacant churches, with full information concerning them, and the Presbyterial Home Mission Committees and the Evangelists are referred to him for suitable pastors for their vacant fields."

ANOTHER DOZEN.—The Illinois pastor mentioned on page 101 of our February number, who had sent us the names of twelve subscribers with ten dollars to pay for them, and promised *another dozen in a few days*, soon fulfilled that promise, giving good measure and running over, a baker's dozen and one more. He sent fourteen names and twelve dollars. That is twelve names for ten dollars and two dollars for the two extra names.

The proportion of subscribers in that congregation to its number of communicants carried through the whole Presbyterian Church, would quadruple our present number. *How he does it* is pretty distinctly told thus:

I appointed three young ladies—the missionary committee of the Young People's Association—to work with me in securing subscriptions. The result is 26 subscriptions. I give each of the young ladies a copy, and three other copies to deserving members.

THE CHURCH AT HOME AND ABROAD grows constantly better. God bless you.

With such generous helpers as that pastor and those women, how can it help growing better? *God bless him and them*, we thankfully and reverently respond.

A missionary who had been some fifteen years, more or less, in a foreign land, was in this country some time ago for recu-

peration and making arrangements for the education of her only child. She made good, proper and safe arrangements, but did not wholly escape criticism for consenting to such a sacrifice as that separation implied. After returning with her husband to their field, she wrote:

We are deep in the old work here, though there are some new aspects to it. I have had a great desire to be so useful as to prove it thoroughly "*worth while*" to have come back.

Dr. and Mrs. Hepburn, of Japan, are reported in *The Presbyterian* as having celebrated their golden wedding on Oct. 27, 1890. On that occasion their associates in the mission presented congratulations and a handsome souvenir—a service of plate, and an address in which they gave this testimony to the value of Dr. Hepburn's thirty years of work in that mission.

There are thousands of Japanese, aye, tens of thousands who must bear in their hearts a grateful recollection of your skill as a physician, and your kindness as a fellow man; while Japanese and foreigners alike owe to you the first Dictionary of the language of this land; a splendid work, the fruit of years of hard toil, as we know, and the benefits of which cannot be estimated.

THE LIFE OF ALEXANDER DUFF, by Elizabeth B. Vermilye, is No. IX of the series of *Missionary Annals* published by the Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block, Chicago. It contains 123 pages, and gives as vividly as so few pages well could a picture of that wonderful life.

Bishop Hare, one of the most trusted friends of the Indians, has written to Mr. Herbert Welsh of the Indian Rights Association, "in partial correction of views expressed by him heretofore":

The evidence compels the conclusion that, among the Pine Ridge Indians at least, *hunger has been an important element* in the causes of *discontent* and *insubordination.*

In the farming season of 1889 (July) the Indians were all called into the Agency and kept there for a month by the Sioux Commission. During their absence their cattle broke into their fields and trod down, or ate up, their crops. The Indians reaped practically nothing.

In the year 1890, drought, the worst known for many years, afflicted the western part of South Dakota, and the Indian crops were a total failure.

There is ample evidence that during this period, the rations issued lasted, even when carefully used, for only two-thirds of the time for which they were intended.

To add to their distress, this period, 1889 and 1890 was marked by extraordinary misfortunes. The measles prevailed with great virulence in 1889. The grippe in 1890. Whooping cough also attacked the children. The sick died from want. In this statement Inspector Gardiner, Dr. McGillycuddy, late Agent, Miss Elaine Goodale, who has been in the camps a good deal, the Missionary force, and many others whose testimony is of the highest value because of their character and their knowledge of the situation, all agree.

. . . . There is no reason for losing faith or courage. Let all kind and honest men unite with the higher officials of the Government, all of whom, I believe, mean well, in a spirit of forbearance towards each other, of willingness to learn, and of mutual helpfulness, to accomplish the results which they all desire.

THE REPUBLICAN CONTINENT.

Not many years ago, Dr. Ellinwood called our attention to the fact that, after our acquisition of Alaska, all the western coast of this continent was under republican government except for the short distance where British Columbia touches the Pacific. Doubtless he considered that that was hardly an exception, as the British monarchy interferes but little with virtual republican government in all British America.

He did recognize Brazil as an empire, and therefore limited his statement to the western side of our continent. Did his sagacity, or that of any statesman, anticipate what we now see realized? With the semi-exception of the dominion on the north of the great lakes, this is now a republican continent. How naturally and how happily have these American republics come together in a pan-American Council, the deliberations of which have given these nations good reason to hope that they will never be burdened by such huge military establishments as have made all Europe "groan together until now;" that they will agree upon reasonable methods of arbitrament for unavoidable disputes; will unite their wisdom and their wealth in providing easy means of intercommunication and commercial intercourse which will promote the welfare of all; and will lead the world—all its countries and continents—toward the happy epoch in which "The nations shall learn war no more."

We do not forget that when that great Council convened, Brazil was still an empire, and that its magnanimous monarch entered into the great plan for international peace and brotherhood most intelligently and heartily. This only shows how liberally he had administered imperialism, exemplifying in his own rule and behavior the very spirit of republican liberty, and (consciously or unconsciously) educating his people into fitness for the actual republic. As was said in our pages in January, 1890, "His was a government of the people, *for* the people. With wonderful readiness he retired from the continent when it was demanded that it should become a government of the people *by* the people."

The occurrence of this peaceful revolution while that great American Council was in session, did not disturb its deliberations nor diminish Brazil's interest in them. Quite the contrary.

A year has passed. Lately two Brazilian ships of war visited the United States, and their officers were received with honor by our naval and diplomatic officers and by the President. Taking occasion from this visit the New York *Tribune* gracefully and justly said:

After a bloodless revolution, untainted with crime, Brazil has passed rapidly and without political disturbance into an era of constitutional development under an enlightened and progressive system. The financial credit of the new Government has remained unimpaired at a time when Argentine securities have been heavily depreciated. Order has been maintained in all the coast cities, and popular elections have been conducted without turmoil or excitement. One of the latest acts of the Provisional Government has been the repeal of the few sentences of banishment passed against partisans of the Imperial order.

Every tendency of the first year of Republican Government in Brazil has been at once conservative and progressive. Brilliant results have been accomplished. There is the promise of a great work for civilization under Republican conditions. It is a work which Americans cannot help regarding with a feeling of sympathetic interest.

And how should our Church regard the opportunity thus opened to her? She and her sister Church (South) have missions in that great South American Republic. They have joined in hearty benediction to their missionaries and their people in their uniting to constitute the Synod (*i. e.*, the Presbyterian Church) of Brazil. That Church is the ward alike of both these North American Churches. Its existence is the happiest prognostic of their coming union. But not waiting for that, what can we now do to invigorate and strengthen the Evangelical Christianity of Brazil, in which the Republic means perfect religious liberty, with all its liabilities to become irreligious liberty, atheism, anarchy? What can we do to prevent this? If what from month to month appears in this magazine does not adequately answer this question, as it arises in any one's mind, we advise such a person to correspond with Rev. G. W. Chamberlain, D. D., whose present address is 53 Fifth Avenue, New York. You should also read his article in this number—page 236.

IRONSIDES is the surname of a young woman, one of whose parents was of American Indian descent. She was educated at Northfield, and has been a teacher in Brazil. Ill health having compelled her to return, she has been, for some time past, teaching in Alabama. Having been informed that she is still needed and desired in Brazil, she has written a letter to Dr. Chamberlain, from which he permits us to make some extracts:—

I wish *very much* to go. I love Brazil, and am anxious to give my life for God's work there. I like the Brazilian people, and find it *so easy* to win the Brazilian children. I do not care how hard the work nor how small the salary. I only want a chance to work.

One year in the States has entirely restored me to my former robust health. I have not forgotten my Portuguese; I have a Portuguese Bible with me, and I will study it every day, so as to be fresh in it when I begin work in Brazil. . . .

I do not care where you send me in Brazil. I am not afraid of hardship nor yellow fever. . . . . I will gladly work all the rest of my life in Brazil.

Sr. Domingos Soares de Barros, who died in December last, left to the mission school of Botucatu $25,000 and a lot of ground between it and his own house: $15,000 and the house he lived in for a hospital in Botucatu; $2,500 to the Botucatu church; $1,000 for the support of an evangelist in that field; $2,000 for the first two orphans who shall be married in the Botucatu church after his death; $1,000 for the poor in charge of the pastor of that church; $2,500 for Brazilian Home Missions; $2,500 to the San Paulo Hospital; $500 to the woman who should be with him when he died. In fact, his niece came in just before his sudden death.

HOME MISSION NOTES.

BY THE SECRETARIES.

SUSTENTATION.—A few years ago the month of March was designated by the General Assembly as the one in which Sustentation collections were to be taken up. But when a prevalent desire sprang up for efforts through certain States in behalf of Home Mission work within their own bounds, order was given by the Assembly that certain Synods, if they saw fit, might substitute the collection in March for that purpose. So that the Synods of New York, New Jersey and Pennsylvania are now authorized to take up their collection for the Sustentation Fund in the month of March in the place of Sustentation as it used to be. Ohio, Indiana, Michigan and, perhaps, Illinois are moving in the same direction, though not on precisely the same plan. All these Synods are at liberty to take up collections for the present plan of Sustentation if they see fit to use the money wholly within their own bounds; but as to all other Synods, those that have not adopted any such scheme, the old regulations and rules are still in force.

The month of March becomes then the convenient month for all the churches in these States for the work in their own States; but the appointed time for all the other Synods to take collections to carry on Sustentation work on the old basis and in the old way. Both features of the work are commended to the churches, for both have been sadly lacking in funds during the past year.

The feeble churches in the States, old and new, need help. Some Synods are sadly in need. Let the closing month of our fiscal year remind all our readers of their duty and their opportunity.

Among the foreign populations to whom we are called to preach the gospel, none give us greater encouragement than the Bohemians. We recently sent a talented young brother to Cedar Rapids. The church fell in love with him and called him to become their pastor at once. This is what a Cedar Rapids paper says of the installation:

A service of unusual interest was that at the Bohemian Presbyterian Church Sunday afternoon. The church at 3 o'clock was packed with young and old among the Bohemians and many Americans.

Prof. Condit led the devotional service and Rev. Dr. Burkhalter explained the steps taken, first by the church in electing Vaclav Hlavaty to be their minister, and then the action of Cedar Rapids presbytery in examining him and arranging to ordain and install him. Rev. Dr. Fowler preached the sermon. His text was happily suited to the occasion, being David's prayer in Psalm cxviii: 25: "O Lord, I beseech thee, send now prosperity." He put meaning into the prayer for that time and people by treating of the prosperous church, describing such a church under four adjectives—a live, loving, liberal and laborious church.

After Mr. Hlavaty and the people had answered the constitutional questions presented to each, Rev. Dr. Burkhalter offered the ordaining prayer.

Dr. Burkhalter then gave a feeling and fitting charge to Mr. Hlavaty.

Rev. Mr. Coons, the old-time minister from the country south of the city, gave the charge to the people in Bohemian and touched the hearts of all by his earnest words.

The week of prayer was followed by very fruitful results in many parts of our country. Many churches on the Home Mission field report large accessions to their membership. The Rev. James M. Boyer, pastor of Olivet Presbyterian Church, Louisville, Ky., writes as follows:

We had a most glorious day in Olivet, yesterday. We celebrated the Lord's Supper at the morning service. At that time we received 56 new members. I baptized 20 of them. Nearly every member of our church was present. Last year we reported 110 members to the General Assembly. This Spring we will report nearly two hundred. Have 187 now, having received 77 during the past 13 months. We are hoping to do greater things in the coming twelve months.

Much valuable work has been done on the Home Mission fields by middlers from the various seminaries, during the summer months, for a number of years. Last year the work was very fruitful of permanent results. Already requests for such service are coming up from many places. But the Board, at its recent meeting, decided to employ no middlers the coming summer. This action was taken with regret, and will be received upon the field and in the seminaries with a feeling of disappointment; but the financial outlook does not warrant any other course.

Churches, as individuals, often ease their conscience, after one contribution to a cause, with the feeling that they have discharged their duty. Persons often toss into the plate what happens to be convenient at the time, without a thought of the relation of the gift to their ability to give, the needs of the cause to which they contribute, or new conditions which arise from time to time. But there are exceptions. Here is one. He has watched the work and watched our receipts, and noted how the one is steadily outrunning the other, and in a letter enclosing a remittance he writes: "I am happy to say that this is the third contribution to the Home work which our church has sent or assisted to send this year."

The treasurer reports that the falling off in receipts this year is wholly in legacies. We have received more from churches and individuals than we did last year. This speaks well for the loyalty of the church to this great cause through the financial crisis of the year. But the receipts so far are not the large gifts of the wealthy so much as the aggregate of small gifts—the consecrated offerings of those who are richer in faith and sympathy than in this world's goods. A letter enclosing a remittance recently came to the office with this explanation: "A family of little children, hearing of the condition of the Board of Home Missions have put together all their little earnings and laid them at Jesus' feet, asking His blessing upon it. Their mother asks me to forward it *without name*. They have their Mission purse, but they had other plans for this money, and were charged to think well before they sent it. One of them said: "I *have* thought, mamma. They need the money. I can get along."

MAKING A RECORD.

A SYNODICAL MISSIONARY'S BURDEN.

Dr. B. had been riding all night. The night ride had been necessary in order to reach L. to participate with "one of his boys" in anniversary exercises. Of course he was weary after the sleepless night. Maybe, on that account, his glasses were a shade more blue than usual. At all events, when he had scanned the bundle of letters that had been forwarded to him at L., his face did not glow with the habitual cheery light. One letter in particular seemed to furnish the explanation of his unusual depression. This letter was from the school of the prophets. Dr. B. had been looking for it. He had expected it to enable him to arrange pulpit supply for one of the best Mission fields in the Synod. The principal church in this field is in a growing town at a railroad junction, the business centre of a beautiful and developing farming country. With it is an out-

station, also on the railroad. Both churches have new houses of worship. There is also a good manse. To arrange for a minister for this important field was what Dr. B. had hoped the letter would enable him to do. Apart from the specific disappointment, there was that in the letter which wounded him deeply. "Tried every man in the senior class for R., but the same objection is made by each one. They all object to double fields." Out of a class of more than sixty, not one seems willing even to *consider* aught but single fields. And this is the day, too, of the grand Missionary uprising among students! Can it be that men whom the Foreign Board *cannot* send abroad *will* not be called to scattering fields within the sphere of the Home Board?

The puzzled Superintendent of Missions began to ask anew the old question, "Does it pay the young minister to begin his work on the frontier? Is it fair to him to urge his doing it?" Happily a concrete answer was right before him in the occasion which had called him to L. The Presbyterian Church here was celebrating its tenth anniversary. The first topic on the program as arranged for the occasion, was, "The Presbyterian Church in L. in 1881." The senior elder, a pioneer, told the story. There was no railroad to L. at that time. The synodical missionary, who organized the church, had reached the village by a twenty-two mile drive. Having found nine willing Presbyterians, he organized them into a church, and left them with a promise to do the best he could for them in the way of a supply. In May a student from the Seminary came to spend his vacation on this field. At its close, the most cheering feature in the outlook of the church was this student's promise to return at the end of his senior year. The pioneer's story was told. Dr. B. felt that he had much more promising fields to offer the class of 1891, but his meditation was interrupted by the introduction of another elder, who was to present the results of a decade of faithful work in describing "The Presbyterian Church in L. in 1891."

The student had kept his promise, and, in the face of flattering invitations from single fields, supposedly more favorable to that concentrated energy which compels rapid results, returned to L. He soon had other appointments. As a result of this scattering work four outside churches were organized and each provided with a good house of worship. These also have become working centres for three additional ministers. Meanwhile the church in L. has developed so as to require the full time of its pastor, and that on a self-supporting basis. At last, through God's blessing on his own patient, self-denying energy, the pastor of this scattering parish has a single field. In the church of L. alone, during the decade, two hundred and fifty-eight members have been received, with a present membership of more than 230. A most beautiful church edifice has been built. The railroad came and the town grew. The increase in membership has been largely from the world, and the church is alive and full of spiritual power.

The old look of eager hopefulness had returned to the genial face of the now jubilant synodical missionary. "It pays, it pays," he sang in his heart. After the anniversary exercises, he turned to the "minutes" to see the present status of the particular single field that the student of 1881 had been most drawn to. "Total number 165!" Dr. B. smiled, yet his face shadowed again as his thoughts turned to the school of the prophets. In his heart he felt no bitterness toward the students. He was rather sorry, and his prayer, for the young man of God, was that of an ancient teacher of a prophetical school, regarding a young man—"Lord, open thou his eyes." G. N. L.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

From the very beginning of our mission in Mexico, the missionaries have given earnest attention to the raising up of a native ministry. During the early years of the mission, this work was done both in the north and south. In 1885, however, these efforts were consolidated, and a Theological Seminary opened for the entire mission in San Luis Potosi, which in 1887 was transferred to Tlalpam, about twelve miles from the City of Mexico. The Rev. Henry C. Thomson, who is at present in charge of the institution, reports for the last year a roll of twenty-seven students, with an average attendance of twenty-five. He has been assisted in the work of instruction by the Rev. H. B. Pratt, D.D., who has rendered valuable service for the past three years gratuitously, by Miss Maria B. Pratt, and by several Mexican Christians. Dr. Thomson writes: "In the absence of proper academic and collegiate training, we have adopted a provisional course of three years of preparatory studies, followed by three years of theological training, and at the end of the preparatory course, and before entering upon the theological training, it is proposed that the young men, with a view to proving their abilities and fidelity, spend one year in practical labor, either in teaching school or in other work under the direction of the several missionaries." Mr. Thomson and his co-laborers are greatly hampered in their work by lack of text books in the Spanish tongue, necessitating instruction very largely by lectures, a slow and unsatisfactory process to students with but a meagre academic training. Progress, however, is now being made in the printing of text books, so that the difficulty referred to will be greatly obviated as the years go by.

One of the marked features of our Mexican work is the large number of native ministers who have been trained by the mission and are now the pastors of the churches in connection with our mission.

There is a good degree of religious interest in the Indian church of the Cattaragus Reservation. Fourteen persons have been added to the church, and several others have applied for admission. From year to year this Indian church makes additions to its church membership, and in many ways gives evidence of the fact that labor bestowed upon the Indians of New York is not bestowed in vain. The work carried on by Rev. Messrs. Trippe and Hall on the Alleghany Reservation is also encouraging.

No time to stay at home! This was the case with our missionaries at Wei Hien, in north China, when the last letter was written. Dr. and Mrs. Faries, just arriving out, found hardly any one at the station to welcome them. The missionary homes were nearly all deserted because their occupants were absent in the precious harvest work. "There are so many inquirers," says the letter, "and the country work is so encouraging, that when the brethren come home they rush back again as soon as possible. There are over four hundred adults who have been baptized in connection with this station."

Dr. Henry, of Canton, writes that the authorities have not been so friendly before for many years. And there are many favorable openings on all sides. After having been thwarted for some years, the Canton mission has secured a house for the residence of missionaries at Sam Kong, near Lienchow. This now becomes a regular and very promising station.

The United States Government has been footing up the cost of suppressing the recent uprising among the Sioux, and the figure is found to be about $1,500,000! to say nothing of the blood shed on both sides. It will be some compensation for this tremendous outlay if the Government shall learn from this experience what the British Government learned from the Sepoy mutiny in India, viz: that in all crises involving loyalty to the government, Christian natives can be relied on. The Rev. John P. Williamson, of Greenwood, S. D., our veteran missionary among the Sioux, writing under date of January 13th, says: Of the 1100 Presbyterian communicants among the Sioux, I know of none who are among the "hostiles," and of only one who has been found among the "ghost-dancers." It may be said that there was little if any ghost-dancing at Yankton Agency and Flandrau, and Sisseton Agency and Devil's Lake, where nearly all our Presbyterian members are. And why was there no ghost dancing, if it was not because Christ and Beelzebub were uncongenial companions? Among the Yankton Indians the ghost-dance has never been started. Some of the heathen portion have visited the dances elsewhere and come home evidently considerably impressed. But the public sentiment here was so strong against it that they announced its doctrine quite apologetically. Three hundred Presbyterian members, and as many Episcopalians, now control the public sentiment of the tribe in favor of a Bible Christ.

The receipts of the Board up to the first of February have shown, on the whole, an encouraging gain over the corresponding receipts of last year, yet there is one drawback, namely the fact that the *per cent.* of gain has fallen off since the first of January as compared with the eight previous months, and that notwithstanding the fact that the month of January is supposed to be one of the most important months for the foreign mission contributions.

It will be easy to see that injustice may be done in the comparative burdens which are borne by the churches in this work. There are certain congregations whose collections are always taken in the summer and autumnal months or before the first of January. There are others who make their contributions between January and May. The first class seem to have done their duty in supplying a handsome increase of funds during their usual period, and the question arises, How should their example affect the churches contributing in the later winter months? Shall these feel that they are so far relieved from responsibility, or rather consider the generous effort of their brethren an increased incentive?

It is fair to say that part of the increase of the earlier months came as contributions to the debt, but only a part can thus be accounted for. There was an increase in general contributions and in many cases the very churches which made their regular contributions, added their gifts for the debt to their ordinary offerings.

The Presbyterian Church is often congratulated upon the solidarity of its benevolent agencies—upon the fact that it acts so much together through its ecclesiastical appliances, and relies so little upon special agents. But if this *esprit du corps* is to be kept up and increased in power and efficiency, there must be a sense of honor, as between one church and another, one Presbytery and another, and when a step in advance has been taken the whole column should move forward to the new line; when the colors have been carried to some new point of vantage, there should be a general rally. This view of the duty of missionary contribution is not often presented. There are other points of view which lose none of their force while we specially urge this. The great want of the field, the con-

tinued cry of missionaries whose hands are over-burdened, the fact that nearly two thousand laborers (missionaries and natives) are depending on the church for support in their conquest of the heathen world, the great encouragements that they find in their labor, the zeal and interest of the young who are asking to be sent, the fellowship of many boards and societies in the common work bringing continually its inspiration and encouragement, and above all the Master's call, that is still echoed and re-echoed from generation to generation, all these motives still unite their force, and call upon every pastor who has the ear of the people to rally those under his leadership and render that service which he only can render for a common cause.

The subject of child marriage in India is coming to an inevitable crisis. As we learn from the *Indian Female Evangelist* a recent visit of Mr. Malabari to England, has resulted in the formation of an influential committee to seek a reform of the Indian marriage laws. This earnest determination to put down this relic of barbarism has aroused public sentiment in India to a remarkable degree. The press, both English and native has taken up the subject. Meetings have been held, and memorials to the Viceroy have been adopted on both sides. One is reminded of a similar struggle which occurred more than half a century ago when enlightened sentiment and a development of the spirit of reform grappled with the great evils of widow burning and female infanticide. Then, as now, conservative Hindu sentiment, backed by an interested priesthood, entered its loud protest, held mass meetings, drew up memorials to the Government, &c. Then, as now, cautious English residents deprecated agitation, feared disastrous political results, overtured the British Parliament, attempted to intimidate the ruling Viceroy with prophecies of danger to the very sceptre of England in India. Then as now, also, there was a resolute sentiment on the part of the better class, and the result was that Suttee and infanticide were put down and that reform, instead of being followed by revolution, only promoted onward march of every good interest. In this case there is a much larger native element on the side of reform than before. It is a hopeless struggle for the conservatives, although they are holding meetings at Poona, Benares, Delhi and Madras, in which they have expressed the most pronounced opposition to reform.

Chief among the elements in this crusade is the authoritative appeal made to the Viceroy by fifty-five lady physicians practicing medicine in India. They have laid aside all false delicacy for the welfare of the suffering children of their sex. They have branded this monster evil, as it well deserves to be branded, and it is difficult to see how an enlightened Viceroy can withstand their eloquent memorial. The whole business is unveiled by the many and heart-rending facts which they give of the cruelties, even unto death, which attend the system of child marriage.

On October 11th, Dr. Pechey-Phipson, an English lady, gave a lecture on the subject of early marriage to a large number of men in Bombay. Very courageously did she place before them the results met with in her own experience. She closed with the following earnest words:

"It is a retrogression from the early civilization of your race; it is a stigma on your religion; a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilized world. Stamp it out, at whatever cost from vulgar prejudice; blot out this stain upon your characters as men of honor and manly virtue."

The recent news from Uganda, published in the January number of the *Church Mis-*

sionary Intelligencer, is inspiring beyond anything that has preceded it. There has been a long history of hopes and fears, of successes and disasters, of blessed encouragements and sickening details of disease, persecution and massacre. No one who has followed the history of the Uganda Mission, can fail to rejoice, with thanksgivings for what God hath wrought. The situation now is simply this: Uganda is under a reclaimed and friendly king, the veritable Mwanga. For the sake of his own security at least (and we should scarcely dare to analyze all his motives), he is loyal to the Protectorate of the British Government. As Mr. Stanley has put it: "The Nero who persecuted is now the Christian king; the actual murderer of Hannington is now a willing British subject. Uganda is now British territory."

The East Africa Company, whose charter covers a specific and extended territory, covering the region between Bombas and Lake Victoria Nyanza, has already opened a road three hundred miles in length, stretching toward the interior, and having stockaded posts for its protection. This will be pushed forward rapidly. Meanwhile a staunch steamboat, destined for Lake Victoria, is about being sent out in sections, to be borne overland and launched upon the great inland sea. Mr. Gedge, the East Africa Company's representative, has been a resident at the court of Mwanga since May last, and Captains Lugard and Williams, with a force of Soudanese soldiers, have by this time reached the place for his support.

That King Mwanga is placed on his good behaviour goes without saying. A force of trained soldiers under British command is probably about the most conservative factor in his realm. Great Britain, since her understanding with Germany in regard to territory, may be considered now thoroughly in earnest in her plans respecting the Lake country. The history of this brave and apostolic mission reads like a romance when we turn over its pages in review. It is the old story over again of travail, and sacrifice and death, as constituting the sacred seed from which spring up the glorious fruits of righteousness. Over and over again is the philosophy of the Garden and the Cross illustrated anew. Freedom, enlightenment, spiritual life, Christian progress, have always come out of bitter struggle, and joy has issued forth as the blossom and the fruit of sorrow. Roman Catholic as well as Protestant missions have occasion to rejoice in this outcome of the tragic history of Uganda. Te Deums mingle with doxologies throughout Christendom.

But just here is a little cloud hanging over the scene. There has always been difficulty in getting on with the Catholic missionaries. That heroic and Godly soul, the immortal Mackay, struggled with this obstacle. All the wisdom and grace that he possessed were taxed by the over-reaching and the treachery of those who ought to have considered merely the common cause, and in honesty and Christian co-operation to have labored on in equity and in charity.

The following important announcement, just received from Dr. B. C. Atterbury, appeared in the *Peking Gazette* of December 12th. As it is official, its importance will be appreciated by all who are interested in our relations to China, and in the prosperity of Chinese missions. We always wonder that the Chinese Government should exercise so much forbearance as it does toward the American Government or the British, after all the wrongs that China has suffered and is suffering at their hands. The example of the Church and the influence of Christianity are unimpaired, and it is to be hoped that China, Government and people, has come to appreciate the difference between these and what are known

as Christian governments. This young emperor who inspires this utterance, seems to treat very lightly the old custom which held the emperor as something too sacred to be seen by foreign eyes. Let us hope that more and more the courtesies indicated in this note may be observed, and that Western nations may emulate the kindness indicated:

"The relations between the Western powers and China are now very friendly. For some time past it has been our custom to invite the foreign Ministers to a banquet in the Tsung-li Yamen in the first or second moon every year. As it is now two years since I ascended the Throne and the foreign Ministers in Peking have been friendly all the time, my wish is to see them myself, and I hereby order the above mentioned Yamen to fix the proper time for such interview and to inform me regarding the necessary etiquette. The day after the reception a banquet shall be given in the Tsung-li Yamen and the same procedure of business shall be carried out on every subsequent year. At important dates (' of congratulations') I wish to fulfill all ceremonies, and the Tsung-li Yamen are therefore ordered to report beforehand to me. Respect this."

The opening of the first Diet of Japan, which occurred on the 29th of November, is an event which may well be noticed and pondered by the Christian world. Never before had such rapid strides been made by any nation. Less than forty years have passed since the flagship "Mississipi" lay at the closed gates of Japan, while her Commodore and crew celebrated the Christian Sabbath by singing the words, "Before Jehovah's awful throne," etc.

In the years which have followed in the brief interval, the influences which have been at work, some of them of a directly Christian and missionary character, others commercial and diplomatic, have been too numerous and their succession too rapid to admit of a review. The story is to all intelligent readers a familiar one, and now we have in the Japanese *Mail* a full account of the opening of the Diet by the Emperor, an event which was consummated in a style worthy of a European monarch. The arrangements for the great occasion were perfectly planned and carried out. Immense throngs were drawn by previous announcement into the streets leading to the Diet chamber, but the precautions of the police and military force secured perfect order. Companies of lancers surrounded the magnificent imperial carriage as it moved from the palace; courtly etiquette was observed as to the rank and position of the officials, the order of procession, etc., etc.

When at length the Emperor entered the presence of the two houses and stood before the throne, Count Ito, the president of the upper house, advanced, and with profound obeisance, presented His Majesty the scroll from which he read the brief imperial address. The translation of it, which the Japanese *Mail* furnishes, is an eminently sensible document, brief but to the point, expressing particular satisfaction at the increasing friendly relations of Japan to other nations, and counselling the two houses to legislate with impartiality and discretion, remembering that their acts will become precedents for generations to come.

Well may all those who are interested in the present and future prosperity of Japan rejoice at this event, and most of all those who have observed the progress of Christianity and the wide-spread influence which it has already exerted. Eleven members of the Diet are Christian men.

MISSIONARY CALENDAR.

DEPARTURES.

From New York, for Lodiana Mission, India, November 25, Miss Annie E. Scott; for Columbia Mission, January 15, Rev. T. S. Pond.

MAP OF
CENTRAL & SOUTHERN
MEXICO.
GULF OF MEXICO
PACIFIC OCEAN
CARIBBEAN SEA
Guaymas
SONORA
Alamos
CHIHUAHUA
Chihuahua
Jimines
MEXICAS
Topolobampo
Sinaloa
Culiacan
Altata
Mazatlan
Durango
TERRITORIO DE TEPIC
Tepic
Guadalajara
Autlan
Colima
Manzanillo
Acambaro
Patzcuaro
Morelia
Zitacuaro
Toluca
MEXICO
Tlalpam
Cuernavaca
Iguala
Tixtla
Chilpancingo
Acapulco
Oaxaca
Tehuantepec
Bay of Tehuantepec
ISTHMUS OF TEHUANTEPEC
Tuxpam
Tuxpan
Tampico
Victoria
Monterey
Saltillo
Parras
Patos
Torreon
Lerdo
S. Pedro
Venadito
Montemorelos
Sabinas
Allende
Felipe
Nuevo Laredo
Corpus Christi
Rio Grande
Brownsville
Ft. Isabel
Matamoros
Mier
Zacatecas
Fresnillo
Salinas
Guadalupe
Aguas Calientes
Leon
Silao
Queretaro
El Barrio
Jacala
Zimapan
HIDALGO
Pachuca
Jalapa
Tuxpan
Misantla
Tuxpan
Tampico
Rayon
S. Maria
San Luis Potosi
Victoria
Tamaulipas
Vera Cruz
Anton Lizardo
Orizaba
Puebla
Tehuacan
Minatitlan
Coatzacoalcos
Tabasco
Cardenas
San Juan Bautista
Jalapa
Chiapas
San Cristobal
Guatemala
Quetzaltenango
Progreso
Merida
Isamal
Maxcanu
Acanceh
Campeche
BAY OF CAMPECHE
YUCATAN
Frontera
Comalcalco
NEW ORLEANS TO VERA CRUZ 815 MILES.
Culcatlan
Suchil
Xochipala
Ahuacuatlipan
La Mojonera
Tlalpujahua
Zitacuaro
Jungapeo
Almoloya del Rio
Ixtlahuaca
Tula
Mora
Los Reyes
Chapultepec
Texcoco
Tlalnepantla
Tacubaya
Guadalupe
Lerma
Salamanca
Celaya
Irapuato
Guanajuato
Aguascalientes
Zacatecas
Durango
Torreon
Parras
Patos
Saltillo
Monterey
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Coatzacoalcos
Tabasco
Cardenas
San Juan Bautista
Jalapa
Chiapas
San Cristobal
Guatemala
Quetzaltenango

CONCERT OF PRAYER.

CHURCH WORK ABROAD.

JANUARY, . General summary—week of prayer.
FEBRUARY, . . . Missions in China.
MARCH, . . Mexico and Central America.
APRIL, ... Missions in India.
MAY, ... Siam and Laos.
JUNE, ... Missions in Africa.
JULY, . Indians, Chinese and Japanese in America.
AUGUST, ... Papal Europe.
SEPTEMBER, . . . Japan and Korea.
OCTOBER, ... Missions in Persia.
NOVEMBER, ... South America.
DECEMBER, . . . Missions in Syria.

MEXICO AND CENTRAL AMERICA.

THE MEXICAN MISSION.

SOUTHERN MEXICO.

Begun in 1872 in the City of Mexico; missionaries—Rev. J. Milton Greene, D. D., and Rev. Hubert W. Brown and their wives, Miss A. M. Bartlett and Miss Ella De Baun, in Mexico City; Rev. Henry C. Thomson and wife, Tlalpam. Native ministers: Mexico City, *Rev. Arcadio Morales*, *Rev. Manuel Zavaleia;* Toluca, *Rev. Luis Arias;* Jalapa (Tabasco), *Rev. Evaristo Hurtado;* Ozumba, *Rev. Jose P. Navarez;* Zimapan, *Rev. Miguel Arias;* Jacala, *Rev. Vicente Gomez;* Huetamo, *Rev. Enrique Bianchi;* Zitacuaro, *Revs. Daniel Rodriquez* and *Felipe Pastrana;* Tuxpan (Mich.), *Revs. Maximiano Palomino* and *Pedro Ballastra;* Jungapeo, *Rev. Leopoldo Diaz;* Vera Cruz, *Rev. Hipolito Quesada;* Paraiso, *Rev. Salomon R. Diaz;* San Juan Bautista, *Rev. Procopio C. Diaz;* Comalcalco, *Rev. Eligio N. Granados;* Merida, *Rev. Abraham Franco;* Chilpancingo, *Rev. Plutarco Arellano;* Tixtla, *Rev. Prisciliano Zavaleta;* Mohonera, *Rev. Felix Gomez;* licentiates, 6; native teachers and helpers, 34.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers — Rev. Thomas F. Wallace, Rev. W. W. Wallace; *Rev. Jesus Martinez*, *Rev. Brigidio Sepulveda*, and *Rev. Luis Amayo;* licentiates, 9; native helpers, 4.

SAN LUIS POTOSI: occupied 1873; Rev. and Mrs. M. E. Beall; *Rev. Hesiquio Forcada;* licentiates, 3; teachers, 6.

SALTILLO: occupied 1884; Rev. and Mrs. Isaac Boyce, Miss Jennie Wheeler and Miss Mabel Elliott; licentiates, 7; teachers, 8.

SAN MIGUEL DEL MESQUITAL: occupied 1876; laborers—Rev. and Mrs. David J. Stewart; 1 teacher.

In this country: Mrs. T. F. Wallace.

On the opposite page is a new map of Mexico, carefully prepared to date. By comparing it with the list of stations, an intelligent idea will be gained of the fields occupied by our Church, and their relative positions, in twelve of the States of that republic. They include some important railroad centers, which at a glance are seen to be strategic points.

APOSTLES' MISSIONS AND OUR OWN.

REV. M. E. BEALL, SAN LUIS POTOSI.

Is not THE CHURCH AT HOME AND ABROAD a current record of the acts of the apostles, the messengers sent forth on the same mission as that which occupied those who were personally called by the Master?

What a vividness mission work in Mexico lends to the Acts and Epistles of the inspired missionaries that were sent forth by the Jerusalem Board and Antioch Board! No sooner do the modern apostles commence their work than they find not only that apostolic succession has been continued in the personnel of the mission, but also that successors of Barjesus, the false prophet and sorcerer, still live in the same house with Sergius Paulus, the

prudent man, and will withstand them face to face. When the experienced missionary goes with all joy to the house of some devout Cornelius delivered from the thraldom of Romanism, who has called together his kinsmen and near friends to hear the good news, and finds a congregation waiting to hear him, he is not surprised if across the street, or around the corner lives Demetrius, the silver-smith, whose calling is endangered by the preaching of the truth. Nor have the Athenians disappeared from the list of gospel hearers, for there are those "who spend their time in nothing else, but either to tell or to hear some new thing," and when the novelty of the new doctrine passes away, they will either mock the speaker or bow him aside with the courteous phrase "We will hear thee again of this matter." In both cases they simply mean to dismiss the messenger of God. It is a great consolation to the missionary of to-day after he has suffered what he considers a complete failure in some cherished plan, to turn to the inspired record, and find that men of old passed through similar trials, and that out of weakness they were made strong.

This evening, the last of the old year, we had a meeting for confession and thanksgiving, according to our custom, and one brother, with sandals on his feet, and wrapped in his red blanket, after making humble confession of sin, found reason to thank God that his lot was not cast in a Christian land where he would find Christians on every hand, but that he was set for the defense of the truth in the midst of a people who knew not God; that his labors in the gospel of God's dear Son were limited only by his capacity and not by lack of opportunity. Such a prayer points to good material for Presbyterian elders in the true apostolic sense of the word. And the fact of spiritual development is often overlooked in our hungering and thirsting after statistical progress. Let the good friends of missions as they compare the reports from year to year take into account the inward, as well as the outward growth.

EVANGELICAL MISSIONS IN MEXICO.

REV. HUBERT W. BROWN, MEXICO CITY.

There are eleven evangelical missions in Mexico. The following lists will show the order in which they commenced work, and the field of their activity:

1. American Baptist Home Missionary Society began in 1863, operating in seven states, viz.: Coahuila, Nuevo Leon, Tamaulipas, San Luis Potosi, Guanajuato, Mexico and Chiapas.

2. Episcopal Mission, 1869, four states: Mexico, Morales, Guerrero and Hidalgo.

3. Friends' Mexican Mission, 1871, two states: Tamaulipas and San Luis Potosi.

4. Presbyterian Board of Foreign Missions, 1872, twelve states: Nuevo Leon, Coahuila, San Luis Potosi, Durango, Zacatecas, Hidalgo, Mexico, Michoacan, Guerrero, Vera Cruz, Tabasco, Yucatan.

5. Methodist Episcopal Mission, North, 1873, eight states: Guanajuato, Querotari, Hidalgo, Mexico, Puebla, Tlascala, Vera Cruz, Oaxaca.

6. Methodist Episcopal, South, 1873, seventeen states: Coahuila, Nuevo Leon, Chihuahua, Sonora, Sinaloa, Jalisco, Durango, Tamaulipas, San Luis Potosi, Guanajuato, Michoacan, Mexico, Hidalgo, Puebla, Morelos, Vera Cruz.

7. Presbyterian Church, South, 1874, two states: Tamaulipas and Nuevo Leon.

8. Associate Reformed Presbyterian, South, 1880, two states: Tamaulipas and Vera Cruz.

9. A. B. C. F. M. or Congregational Mission, 1873 (?), reorganized in 1882, three states: Chihuahua, Sonora, Jalisco.

10. Southern Baptists, 1884, six states:

Nuevo Leon, Coahuila, Tamaulipas, Zacatecas, Aguas Calientes, Jalisco.

11. Cumberland Presbyterian, 1888, two states: Aguas Calientes, Guanajuato.

The above are all American missions. It is only just to add that the Plymouth Brethren of England for many years have had work in Mexico, at first under the direction of Rev. James Pascoe, and since his death, of Rev. Mr. Bright. This work centres in Toluca and St. Elmo. Mr. Pascoe had a press on which many tracts, wall texts, hymn books, and portions of Scripture were printed, and which were widely circulated throughout the Republic. The work, however, was never organized. Mr. Pascoe taught that the natives were to contribute nothing, but to enjoy a "free" gospel in every sense, and to be bound by no authoritative organization; so that in spite of his extensive pioneer work, he contributed little to the permanent establishment of evangelical Christianity. Mr. Bright hopes to prosecute the work on a better basis.

To return to the regularly organized missions. The principal centre of work is Mexico City, the capital of the country, in which are the headquarters of the Episcopal, Methodist (north and south), Baptist (north) and Presbyterian (north) missions. Saltillo, San Luis Potosi and Zacatecas are also centres of the Baptists; Puebla, Queretaro, Silao and Guanajuato, of the northern Methodists; Monterey, Saltillo, Durango, San Luis Potosi, Leon, Aguas Calientes, Guadalajara and Puebla, of the southern Methodists; Zacatecas, San Luis Potosi, Saltillo, Monterey, Vera Cruz, San Juan Bautista and Merida, of our own Presbyterian Church. Matamoras is the principal centre of the southern Presbyterians; Tampico of the Associate Reformed, and Aguas Calientes and Guanajerato of the Cumberland Presbyterians. The Friends are mainly in and around Matamoras and Victoria, Tamaulipas, while the work of the American Board centres in Guadalajara and Chihuahua.

The value of the mission property owned by all these Churches in Mexico has been estimated at $650,000. The foreign workers, including lady missionaries and unordained men, are about 150; the native workers, male and female, teachers, preachers and helpers, about 360, or a grand total of 510 workers of all classes. Nearly 400 congregations are reported and over 1,500 communicants, over 4000 pupils in the day schools; and more than 6000 Sabbath School scholars. All of the missions publish newspapers, and four of them Sunday School lesson helps. The different mission presses have given to Mexico millions of pages of religious literature in the form of tracts and leaflets.

EDUCATIONAL.

Increased attention is being given to the cause of education, and especial efforts are being made to secure an educated ministry. The northern Methodists have a fine academy and theological seminary in Puebla, probably the best equipped Protestant institution of its kind in all Mexico. The southern Methodists have a similar institution in San Luis Potosi; the Congregationalists, in Juarez (Paso del Norte); the Presbyterians in Tlalpam. The Baptists, Methodists and Presbyterians have excellent Girls' Normal Schools in Saltillo, Puebla and Mexico City.

In regard to the relative strength of the different missions, I think it is generally admitted that, judged by money expended, thoroughness of organization, number and education of native workers, and size of membership, the Northern Methodist and the Presbyterian are the strongest missions. The Southern Methodist is most widely extended, but lays less stress on education; the two M.

E. Churches (north and south) have the largest number of foreign workers, while the Presbyterian Church has the largest membership. The Episcopal mission once led all the rest, but, owing to the rupture with Bishop Riley, it has suffered greatly of late years. The Congregationalists, Associate Reformed and Southern Presbyterians are doing careful, solid work. Altogether, a general survey of the whole field gives us many reasons for encouragement. Let us press on, shoulder to shoulder, and Mexico will yet be won to Christ.

SIGNS OF PROGRESS IN MEXICO.

J. MILTON GREEN, D. D.

Many and varied are the agencies which Providence is employing to free this people from the bondage of ignorance, social corruption, idolatrous observances and priestly tyranny. The contagion of a higher civilization with its useful inventions, larger resources, restless enterprise, superior intelligence and freedom of thought, as these are being introduced more and more into the country by representatives of other and more highly favored nations, is being felt most powerfully in all parts of the Republic and acts as a mighty stimulus to beget within the Mexicans both a just appreciation of the heritage God has given them and a sense of shame that they have hitherto made so little of it. Even the common people are asking themselves why they appear to such a disadvantage in their religion, education, homes, dress, domestic comforts and the practice of the useful arts. A spirit of emulation is abroad ; a high patriotic ambition is making itself felt ; the people are demanding better schools and more of them; books and papers are sought for and read as never before; homes are being made more comfortable and healthful by the adoption of foreign methods and facilities; the soil is better cultivated; the mines are worked more profitably; the roads are being improved; communication is made more frequent and much less laborious; a knowledge of what is passing in the outside world is being diffused among the masses; in a word, the people are waking up intellectually, industrially and socially and life is assuming for them a new intensity, significance and value. They are fast learning to think for themselves, to form and maintain their own opinions and to estimate at their true worth, the influences which have so long been at work to imbrute and enslave them. Sad it is, inexpressibly sad, that the mighty reaction from that caricature of Christianity with which they were so long familiar and which by thousands the fathers and sons among the people are abandoning as an imposture, is followed as a rule by utter infidelity and godlessness.

THE REAL PROBLEM.

The problem before us to-day is not so much to prove the unscripturalness of Romanism in her pretensions. This was done long ago for the great mass of the thinking Mexicans, so that they are much more intelligent and bitter enemies of the Romish system than are our people at home. Our calling is to convince the people by writing, preaching, conversation, and, above all, by godly living on our own part and that of our people, that we are heralds of unadulterated truth, and that we practice what we preach. A religion free from avarice, incontinence, fanaticism, political scheming, and all immorality, is to them a new thing, a wonder so great as to be well nigh incredible. A religion that is loyal to country, favorable to education, obedient to human law, temperate, progressive, charitable, uplifting in its influence on the masses, and in all this sincerely and consistently unselfish, is good

news from a far country to this people, and they are quick to own its charm and worth when once they see it as it is.

DEADENING INFLUENCE OF ROMANISM.

Our continual sorrow is that so few Mexicans have faith enough in Christianity when the Romish Church is through with them, to consider it worth their while to read or hear what we offer them, and they are usually so prejudiced that downright integrity of life, as seen in so many of our humble people, is viewed by them with distorted vision. To make rapid headway against such a state of things, can perhaps, hardly be hoped for. Increased familiarity with evangelical missions and the results of their work will undoubtedly effect a gradual change of sentiment and give us to see abundant fruit from the seed we are now sowing. We hail with gratitude every indication that our Mexicans are losing their faith in the corrupt system which has only served to debase them, but as a sign of progress it must always be understood that this is but preparatory, a negative gain, to be followed later on, if the Lord will, by the enthronement in their hearts of Jesus as their only and all-sufficient Saviour.

SIGNIFICANT EVENTS.

One of the greatest advantages of Romanism in Mexico is its prestige. For three and a half centuries it was the state church, and naturally gave form and coloring to all the social intercourse and habits of the people, so that rank in society, holidays, and even the popular diversions, were all relative to the church year and to priestly prescriptions. The priests were practically considered infallible, and therefore above criticism and beyond the jurisdiction of the law. The worst of crimes, when committed by the clergy, remained unpunished. But signs are not wanting that our rulers fully comprehend the situation, and will prove equal to its dangers. For example, at a banquet recently given to the President, he in response to a toast, expressed himself in the following clear and energetic language: "In the future the Romish clergy, fast losing their prestige, will not exert the influence which formerly attached to them." Speaking of the Papacy he said that it was "an abyss of obscurity," and added that "there remains to the present pope only the prestige which he derives from the wonderful works of art by which he is surrounded in Rome." In connection with this should be mentioned the explicit denial which President Diaz has recently given through his official organ, to the statement published by the leading Romish paper in the Republic, asserting that General Diaz had officially congratulated Pope Leo XIII on the occasion of his recent golden wedding. The Romish press seem greatly alarmed at these utterances, and strangely enough to our ear, at least, insist that General Diaz, as President of the Republic, has no right to publish his opinion on religious subjects!

In former years, it was found practically impossible, for lack of a quorum, to transact any business in the Houses of Congress on Guadalupe Day, December 12. This is one of the principal feast days of the Romish Church, but during the present year a most significant change was noted in that, in accordance with the President's expressed wish, there was a full attendance of the members, and the usual order of business was observed. We cannot but hope that this will soon be followed by the opening of our banks and other places of business on All Saints' Day, All Souls' Day, and the other principal feasts of the Romish calendar. On the 5th of February, 1857, the Mexican

Congress promulgated a new and reformed constitution, which marked a new era in the history of the nation. These principles of reform were a death blow to all monarchical pretensions, and were designed to put an end, once and for all, to the practical supremacy of Romanism and the Clerical or Conservative party. But Jesuitism did not cease her intrigues nor abandon her hopes of success. Ever since the overthrow of the Maximilian dynasty and the firm establishment of the republican government, the policy of the Archbishop has been to import from Spain Carlist priests, and place them in charge of parishes all over the country, justifying his policy by an insult to all true Mexicans, saying that the Mexican clergy are not sufficiently well educated for his purpose. His real motive, as all understand, was to sow the country thick with monarchical ideas, conserve to the individual churches an anti-republican policy, and thus antagonize and obstruct the march of liberal views and measures, hoping thus in time to effect a peaceful conquest of the nation, and remand our poor Mexicans to the good old Inquisition times and methods. For a long time murmurings at this policy have been heard in the Liberal ranks as often as the passenger list of some Spanish steamer would announce the arrival at Vera Cruz of a score or more of Jesuit priests, and in November last, Juan A. Mateoz, one of Mexico's foremost literati and patriots, introduced into Congress a proposed amendment to the constitution providing for the expulsion from the country of all foreign priests who occupy churches which are the property of the government, and have been generously loaned to the Romish Church. At the present writing it is not known whether or not the proposed measure will be adopted, but the enthusiasm with which it has been received by the Liberal press, and the flood of telegrams which have poured in on Senor Mateoz, congratulating and thanking him, as well as many anonymous communications threatening him with violence and death, all reveal clearly that both the friends and the enemies of Mexico are quick to perceive how vital is this question to the future developement of the country. The least that can be done, as it now seems, will be to exact from these Romish emissaries a heavy rental for the use of the Churches.

OUR GUATEMALA MISSION.

The past year in Guatemala has been one of intense excitement and turmoil. The war with San Salvador, although of short duration, stirred the little republic from centre to circumference. Life was abruptly turned out of its ordinary channels; commerce was interrupted; business was prostrated; family circles were broken, and everything was thrown into the utmost confusion. The sudden termination of the strife averted, or at least diminished, the results of a more protracted and bloody conflict, but it necessarily left everything in an unsettled condition. Moreover, scarcely had the troops returned from the front until a scourge of smallpox swept over the country, claiming hundreds as its victims. Happily our missionaries in the city were mercifully preserved in the midst of the excitement of the war, and from the "pestilence that walketh in darkness." Naturally enough, however, the mission work suffered severely, so that the progress during the year has fallen far short of what otherwise might have been realized. Nevertheless the work in the city was carried forward along the usual lines with some measure of success. An event entirely disconnected with the depressing causes just mentioned, has operated, however, for the time against our mission work. The building

which was rented by the mission for our girls' school, including apartments for the teachers, and a chapel, was recently sold. Unfortunately rents in Guatemala city have risen so much that it was found impossible to rent any suitable structure without paying an extravagant price, indeed after diligent search it was found difficult to secure one at any price. The church, which is in process of erection and will soon be completed, will obviate the necessity for a chapel, and meanwhile a little building on the church premises, intended for a printing establishment and book depository, has been utilized for religious services. No way, however, seemed to open by which adequate provision for the girls' school could be made at a reasonable outlay. It was thought wise by the Board, on recommendation of the mission, to suspend the school until permanent provision can be made for it. The necessity for this step is all the more to be regretted as the past year, notwithstanding the untoward circumstances in the country, has been one of the most successful in the history of the school. Quite a number of applications had been made also for the new year, should the school be re-opened. It is believed to have accomplished a good work in the removing of prejudice among some of the better class of Roman Catholics, to say nothing of the Biblical instruction which has been given from day to day in the school, the fruit of which may appear many days hence. Were the Board in position to purchase property and erect suitable buildings for the establishment of a boarding school, there can be little doubt that the reputation already acquired would go far towards reducing the current expense of the enterprise. Moreover, in Roman Catholic, as in heathen countries, the religious influence of the boarding school is considered far in advance of that of the day school, because the pupils are more continuously under the care of Christian teachers, and the moral and spiritual atmosphere they are constantly breathing tells on the development of their character. It is earnestly hoped that the day may not be distant when the Board will be in position to establish such a school in Guatemala.

Mr. Haymaker and Mr. Iddings have continued to preach to a little company of English-speaking people, and also to conduct services in Spanish, Mr. Iddings continuing meanwhile his study of the language. One of the missionaries thus summarizes other parts of the work: "In Santa Rosita a congregation of thirty or more, and a most interesting work going on; material for a congregation as soon as we can start work in San Jose del Golfo, where there are more than a dozen readers of the Bible and Mensajero (mission paper), three of them former attendants of our congregation in the capital; a regular tract and Bible agent in Quezaltenango, and another in Coban, two of the most important cities of the Republic outside the capital. We have Bibles, tracts and papers distributed all over the country, and they are being read and are doing their work. At present one of the students is working in two important towns down the railroad, trying to bring together some scattered friends of our cause who are known to be there, and form a nucleus for more definite work, and there is reason to believe that he will have success."

OUR NORMAL SCHOOLS.

Concerning that in Saltillo, Miss Jennie Wheeler writes: The exercises of this school, held November 21st, 1890, closed the first year's work since the transfer from Monterey. Though started during a time of financial difficulty, a blessing from God followed the work day by day, and the thirty girls who stood upon the

platform that closing night testified to the success of the year's efforts.

The school, divided into four grades and a primary department for day pupils, kept the teachers busy during five school hours, and the training of the girls in the housework and sewing filled the remaining time.

A marked improvement in the health of the girls while in the school, showed the effect of well-ventilated rooms, a garden, in which to exercise, plain, substantial food, and regular habits.

The girls were children of Protestant parents, some being members of the church.

There was no marked religious interest during the year, but it was never necessary to urge attendance upon church, Sunday-school, or prayer meeting.

In the line of Christian effort, the girls visited among the congregation, carrying Bible and hymn-book with them, thus trying to encourage the people in their Christian life, they themselves in turn being taught to work among their own people. They also found a sphere of usefulness in the Sunday-school. As the name implies, the aim of the school is to fit girls for teaching, but the thought of an industrial department in addition to what is now taught often arises. A girl with only brain, ear and eye developed is only half trained. The girls are now taught to do their own housework and sewing as time will allow, but the question of giving more time and regular training to useful employments seems a very practical one. The girls taken from the class which represents the common people need a practical Christian education and a training which looks upon idleness as a disgrace, and which would cultivate economy and self-respect.

They are not destined to lives of luxury, and need to be so trained that they may be useful and happy in their sphere.

A girl capable of becoming a valuable worker will not be lost sight of. If she can teach, a school will open for her; if she can sew, she will find employment; and in time may not a girl trained in general housework find her sphere as Christian wife and mother?

Of our school in MEXICO CITY, Miss Annette Bartlett reports: There was felt throughout the work of the school a spirit of harmony and of mutual helpfulness conducive in the highest degree to mental and spiritual advancement. At the close of the spring term last June, the girls' essays on such subjects as "The Future of Woman," "The Flora of Mexico," "Industrial Training," "The Protestant Church in Mexico," showed considerable ability.

A year ago we organized a Christian Endeavor Society, which has held weekly meetings throughout the year with great profit to the girls. They memorized parts of many chapters of the Bible, read and studied nearly half the Old Testament, and, owing to the efforts of the more enthusiastic members, some who had appeared indifferent to religious matters became earnest workers in the society. During the year seven of the girls united with our church.

A petition which they never omit from the evening prayer at six is, that the Societies in the United States who support this school may be abundantly blessed, and that they, the girls, may improve to the best advantage the great opportunity to become useful that is so generously afforded them.

At the end of the fall term, the first of December, the pupils, with the exception of five, went home for vacation. Six of the most reliable girls we have, from Chilpancingo, in the state of Guerrero, took with them tracts to distribute, and the Constitution of the Christian Endeavor Society, and

meant to do some work among their acquaintances. The eldest of the six, Arcadia Avila, has finished the course of study, and now goes to Ozumba to take the place left vacant a year ago by the death of Macedonia Madariaga, one of Mrs. Fannie Snow Hamilton's girls. Three others from Texcoco, also carried books and tracts and meant to work among the children there.

Some one may say, "Why, if all this be true, how easy work must be in Mexico, with every one so ready to be useful, and everything so encouraging!" But the fact is that there is another aspect of our work which is not so agreeable to contemplate. Indeed, it sometimes seems so hopeless that it requires all one's resolution not to give up in despair. These people lack stability and independence of character. This ready yielding to the surrounding influences would seem to lighten our work of leading these girls to Christ, but the fact remains that it is really the most fruitful cause of our difficulties. In the main, however, they are like girls in the United States, or indeed, anywhere, for I fancy girlhood is more or less the same the world over. We cannot think of them as "natives," but rather as bright, lovable young friends of ours, who have the same joys and the same small grievances that one of us might have had at their age, who are as thoughtless, and who cause their elders the same anxieties and sleepless nights, perhaps, that we also did when we were careless and fourteen.

To see these girls grow up into strong, beautiful womanhood, bringing out of ignorance and idolatry to a knowledge of the Saviour of the world those who are less fortunate than they, making Christian homes in this land where home, as we know and love it, is foreign even to the imagination of this unhappy people, this is our hope, and the burden of our prayers and labors.

FIRST IMPRESSIONS OF CHURCH LIFE IN MEXICO.

REV. WILLIAM WALLACE, ZACETECAS.

Enter, on any Sabbath, one of our many adobe churches, finished in dirt or brick floor, and with unpainted benches, and you will find for the most part the garb of plain people. Sandals and bare feet are not uncommon. Instead of the gay bonnet, which so often distracts the devotions of our American worshipper, is to be seen a dark-blue or grey *mantilla*. It is an advantage in dealing with the social and industrial questions which, with the influx of European civilization, are already confronting us here in Mexico, to have a grip upon the lower strata of society. Every great reform movement has had its roots among the masses; and the descendants of these evangelized poor may in the third generation hold the destinies of the country.

Evidences of this are already seen in the great improvement made within the last twenty years in our churches. In the church at Zacetecas the custom of dressing from fifteen to twenty-five children, each year, so as to make it possible for them to take part in our annual Christmas celebration, is now scarcely a necessity. The improved habits of industry and the more or less complete abandonment of former vices, such as gambling, drunkenness and licentiousness, involved in the adoption of a new Christian life, has made a very perceptible material improvement among our people.

One of the partners in a large cotton-seed oil and soap factory, located in the north told me that in employing new workingmen they unhesitatingly gave the preference to the *Evangelicals*, as the company invariably found them more industrious and more faithful in the discharge of their duties than any others.

Our members are mostly day laborers, keepers of small shops, mechanics, such as carpenters and blacksmiths, and employees in the factories and ranches. One of our elders, a man of good judgment and thorough-going spirituality, makes his living by hawking sugar-canes in the street. He takes charge of the services at Forrem, the junction of the Central and International railroads, and in order to do this, walks several miles each Sunday from his home in a neighboring town.

The lack of work among the poor, though not brought to the attention of the public, through vast federations of organized laboring men, nor by strikes for living wages, is, after all, a much more serious question here than in the United States. Many of these people, bright and capable enough if only given a chance, are kept in a state of uncertain dependence, by the present system of land-tenure. The vast landed estates are in the hands of a few, many of whom have secured possession of much property to which they have no right, by fraudulent titles. They might be called the *robber-barons* of Mexico. The families owning such immense estates are interested in cultivating only a portion of them. As a result, great stretches which would yield fair results if cultivated by individual land holders now lie waste, and the dependent tillers of the soil are left to get along as best they may.

The government is remedying this state of affairs to some extent by investigating titles, and throwing lands whose tenure has been found to be illegal upon the market at a moderate price. A company organized for the purpose of making these investigations divides with the government the proceeds of the sale. Although the method of procedure leads to a good deal of jobbing, the wealthy land holders are to a certain degree, deprived of their former iniquitous influence, and the people are able to stand on their own feet.

The question of Sabbath observance is closely connected with that of poverty. Sunday in Mexico is the best market day of the week. To a small tradesman it is worth several week-days. Many of the members of our churches have just emerged from their former state of ignorant immorality in which they had been trained to consider Sabbath observance as no necessary part of moral or religious duty. With many of the families the question of getting enough to eat day by day is a very serious one, and many would lose what employment they have if they kept the Sabbath rigidly. This makes the question of Sabbath observance in its strictest form a very difficult one. We have to deal tenderly with these brethren, weak in the faith, and lead them as fast as possible to higher conceptions of Christian duty and its obligations. I think, however, that the converts in Mexico after twenty years of the gospel would compare favorably with the members of the church founded by St. Paul at Corinth, within the same period.

We need a great spiritual reviving of our churches all through Mexico. The presence of the Holy Spirit *in power* would be the most effective agent in solving the questions of Sabbath-observance, self-support, the building up of a Native Ministry, and the other pressing problems which confront the missionaries here. Brethren, pray for us.

CHURCH WORK AT HOME.

JANUARY, . The evangelization of the great West.
FEBRUARY, . The Indians of the United States.
MARCH, . Home Missions in the older States.
APRIL, ... Woman's work.
MAY, ... The Mormons.
JUNE, ... The South.
JULY, . . The Roman Catholics in our land.
AUGUST, . . Our Immigrant population.
SEPTEMBER, ... The Mexicans.
OCTOBER, . . The treasury of the Board.
NOVEMBER, Missionaries and missionary teachers.
DECEMBER, . Spiritual condition of our country.

HOME MISSIONS IN THE OLDER STATES.

The Committee on *Synodical Aid* of the Synod of New York, in its last report, says:

While your Committee is disappointed in not being able to report such results as is wished and strongly expected, it is encouraged by the fact that increasing interest is manifested in its work, and that, notwithstanding a marked falling off in contributions to other objects, there has been some enlargement here.

The Synod appointed a special committee "to consider the whole subject of the administration of its Synodical Aid Plan, and to report to the Synod next year."

The work of the synods of Pennsylvania and New Jersey is reported on subsequent pages.

We confidently believe that these great synods will wisely, patiently, effectually work their way through all the difficulties of the situation, and rejoice in the success of their schemes, with whatever modifications they may find necessary to assure such success. There are other synods already strong and growing constantly stronger, which will, we believe, be not far behind these three in reaching independence of aid from without, and increasing helpfulness to others.

SYNODICAL AID OR SUSTENTATION.

REV. J. N. CROCKER, D. D.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."

The work of caring for the weak churches in the older synods is sometimes called Sustentation and sometimes Synodical Aid. And the inquiry is often made as to what it is, and how the work is done.

Nearly every Synod east of the Mississippi has started some plan for caring for the weak churches, eventually without the aid of the Board of Home Missions.

This has been done at the suggestion of the General Assembly, and it is meeting with encouraging success. The Synod of New Jersey has accomplished it, taking care of its own weak churches and giving at the same time more to the Board of Home Missions than before. In the other synods progress is making.

The points of likeness in the schemes are several. First is a revival of the close and watchful care of each Presbytery over its own churches. The habit has been for the Presbyteries to recommend their weak churches to the Board of Home Missions for aid and do but little more for them. This failure, to so large a degree, to give them the benefit of the episcopal fostering care of the Presbytery has resulted in the decline of the weak churches. They have learned to live on the charitable support of the funds, but have had none, or very little, of the stimulus of the sympathy of Presbytery. Many of these churches nearly lost sight of Presbytery and learned to think only of the Board that sent the money, and that as a staff to lean on.

And the forgetfulness was often mutual, for the Presbytery seemed to forget all about the weak church except that the chairman of a committee yearly endorsed and forwarded the renewed application for help. This was not universal, but widely prevalent.

The eastern Synods, in their care over their Presbyteries, have started well on their return to better things, and are now putting forth vigorous efforts to recover the church at large from this loss.

Another point of likeness in the schemes is the appointment of a committee of Synod to promote this work, in some cases through the help of the Board, in others independently. The effort is to bring the combined force of Synod to bear on each Presbytery, and, by a possible agency, aid the committees of presbyteries in caring for this work. Some of the synods appoint superintendents of the work to labor constantly under the direction of presbyterial committees. Others appoint evangelists and others seek the same end through the committees without evangelists or superintendents.

Possibly all these plans, after some experience, may be modified to become more alike in their operations. The aim is the same, relief to the Board of Home Missions, that is overburdened by the growth of the country, greater efficiency in the work at home by a revival of presbyterial care and the constant work of some agency that shall be adapted to promote the welfare of the weak churches.

This agency becomes a medium of information between the churches and the ministers, that will solve the problem of candidating when fully understood. No central secretary of the whole church could do this work of introduction, and never should. Men should be introduced to churches by those who are under direction of presbyterial committees, or by the committees themselves. Ministers and churches both need the sympathizing and authoritative care of Presbytery, and this is an essential principle in the scheme of Synodical Aid.

But what is the work to be done besides introducing pastors? It might be answered that the superintendent, or evangelist has every kind of work to do that belongs to a pastor; preaching, visiting from house to house, when the church has been vacant for some time, visiting the sick, officiating at funerals, administering the sealing ordinances, advising in matters ecclesiastical and financial, helping build chapels, churches and parsonages, raising money for debts; and for the time, being to the church which he helps, the expression of the sympathy and care of the Presbytery in which he may be working.

Has this work shown any success? The record in the Synod of New Jersey answers emphatically.

In another synod reference might be made. In a new village, at the junction of two railroads, where there was no church, a work was started, which has resulted in a prosperous church.

In another village, where there was no church, an edifice has been erected, a congregation secured, and a minister to preach, who also supplies another church several miles away, which, for years, had preaching only in the summer.

In another county, a large space was found without the means of grace. A chapel was erected, a congregation and a minister secured, and now an organized church is there.

Another place was found where the church had been closed for nine years, and but few of the members of Presbytery knew anything of the church. It now has a pastor.

Another church in the suburbs of a city was hopelessly in debt as it appeared to them. The debt was cancelled and the church has been prosperous ever since.

Many other places similar could be produced to show the success of this work. And yet there is need even in a synod where this work has been prosecuted for ten years.

A village has but one church in it, a Presbyterian church, and the membership has been reduced to *one*. It is too far from any other church to be united in support. A few maintain a Sabbath school most of the time late years. A fairly sized congregation could be gathered there by a faithful minister, but there is not money enough at the disposal of Presbytery to send a man there and assure him a living. Infidelity and sin claim the sway and Satan holds carnival where the church of God is closed.

Nor is this a solitary case. The eastern synods have many fields of this kind where the harvest could be gathered if the money were provided to secure the laborers.

There are discouraged churches, which need the helpful hand and the encouraging word. There are communities out of which have gone many of the christian workers and their places have been filled from every quarter of the globe by those who, in answer to prayer for missions, have been sent of God in His providence to our very doors where they may find the warmth of a Christian atmosphere and hear the glad tidings.

Not to sustain these places is to neglect the roots of the plant and expect it to give fruit. Where shall we find the laborers for the West if they are not raised up in their old homes?

How shall we save the East from infidelity and corruption any more than the West, if we do not save the churches from depletion and disaster? Not to care for a church simply because it is weak is to deny bread to God's poor.

March is the month set apart for sustentation. By direction of the General Assembly Synodical Aid takes the place of sustentation in all synods having a scheme for self-support.

Is it not high time that the committees having this work in charge should stir up the churches to a response to this call which shall be equal to the need?

Does not this cause appeal to benevolent persons who have money to give, for special contributions that shall be the means of joy to many who are struggling to keep the fires bright on the old altars?

If it be true that "He gives twice who gives quickly," it must be so surely in this case, for every dollar given to this cause is a dollar's relief to the Board of Home Missions, as well as comfort to sorrowing christians and a stimulus to weary hearts.

SYNODICAL SUSTENTATION.

The Pennsylvania Committee, through its Chairman, Dr. J. S. MacIntosh, made a most cheerful report to the Synod at its last meeting, from which we take the following extract:

The rapid decline of the country churches throughout our older States in the past two decades has become a matter of deep concern to all thoughtful Christians. Many once flourishing congregations in the rural districts are no longer able to support the public worship of God's house. This is due to the strong current of migration that has set in from the country towards our cities and larger towns. The old homesteads are passing into the hands of a new and non-church-going population. Country pastors see the strength of their churches thus sapped away. They, too, become restless and discouraged, and turn wistful eyes towards the thriving city and village churches. Thus it is that once strong and flourishing congregations, like the old water-mills, have fallen into decay, the streams whence their power was derived having been dried up. What shall be done in regard to the ancient seats of God's sanctuary? Shall we say that they have outlived their day of usefulness? that they will not pay for reconstruction?

Sustentation is the answer to this question. Keep the pastor in the field to preach the Gospel; to visit from house to house among this new population that is pouring into these

rural districts; to gather the children into the Sabbath-schools; to visit the sick and bury the dead; to train up a generation of God-fearing, church-going people, and soon these waste places of Zion will flourish again as the garden of the Lord. Although so lately inaugurated, our Sustentation scheme is already bearing fruit in this direction. New life and hope is being infused into many of these lately discouraged and dying churches.

Your Committee feels confident that this is a work that lies close to the heart of our divine Master. Its watchword is: "Be watchful and strengthen the things that remain, that are ready to die."

In all our city churches there is a large, influential, and wealthy class, who look back to those old country churches as the spiritual home of their childhood; they love these ancient sanctuaries, and they stand ready to contribute liberally to their sustentation. All that is needed is that pastors shall present this cause, explain its objects and methods, and the money will flow into our treasury with which to carry on this glorious work.

It must be borne in mind that the scheme has been in actual operation but three years, and that its aim and purpose are as yet but imperfectly understood by the majority of our churches. And when we recall the widely diversified interests that had to be cared for in the formulation of the scheme; the widely divergent views held as to the best methods of reaching the end sought; the earnestness with which different ideas were contended for; the mutual concessions that were necessary in order that any plan might be adopted; we certainly have abundant reason for congratulation in view of the success that has already attended the work. We seriously question whether any of our Boards can show a more rapid and substantial growth in proportion to the number of churches represented.

With increased acquaintance with and confidence in our Sustentation work there will certainly come a heartier support, The indications in this direction are very cheering. Success depends upon the interest taken by the Presbyteries. With a member of this Committee in each Presbytery, we ought to be able to reach the people. Your Committee has reason to believe that the Presbyteries are moving in this matter; and that the information placed in the hands of the Sustentation Committee in the past two months has been faithfully used in stirring up the pastors of our churches. Our reports are being looked for with interest, and more time is being given to the consideration of this important work.

It is in these Presbyteries where this help is mostly needed that we find the staunchest friends of Sustentation. Why? Because its methods are found to be so well adapted to their needs. Each Presbytery has its representative in the Committee by which this aid is distributed, to present the claims of its churches and to keep the Presbytery in touch with the Committee. Thus the churches are made to feel that their interests will not be neglected.

It is reported that Chaplain McCabe, of the Methodist Church, has sent the following note to Colonel Robert G. Ingersoll: "Dear Colonel: Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900."—*Illustrated Christian Weekly.*

M. de Foville, the eminent Chef du Bureau de Statisque du Ministere des Finances, has lately stated that there are in the savings banks and postal banks of France 6,500,000 deposits, representing over $5,000,000,000. This could be greatly increased but for the saloon which runs away with money that would otherwise be saved. M. de Foville tells us that the saloon is waging a war to the knife against the savings banks in every French town and village.—*The Presbyterian.*

CONTRIBUTED ARTICLES.

SUSTENTATION AND HOME MISSIONS UNITED IN NEW JERSEY.

REV. ALLEN H. BROWN.

The Synod of New Jersey, constituted in 1823, is worthy of remembrance at the Monthly Concert of Prayer for Home Missions in the older States. At the Reunion in 1870, this Synod was made co-extensive with the State. It has never adopted the plan of delegations elected by Presbyteries. Next to New York, Pennsylvania, Ohio and Illinois, it ranks the fifth in the number of ministers and churches, while only Pennsylvania, New York and Ohio exceed it in the number of communicants. The increase of this Synod in twenty years has been: In ministers, 91; in churches, 65; in communicants, 19,984; the total in 1890 being: Ministers, 401; churches, 302; communicants, 57,896.

The strength of the Synod has always been in the central and northern part of the State. In the southern part, the two Presbyteries, Monmouth and West Jersey, cover more than one-half of the entire State, and have only 94 churches, of which all but fourteen have been organized in the last fifty years, and about forty are not yet self-supporting.

As new railroads penetrated new lands, and as new settlements on the coast and inland were multiplied, the Synod discovered a new field for missionary zeal and church extension. It is not without reason that Synod appropriates one-half of all its mission fund to the two Presbyteries above mentioned, when they have half the territory and two-thirds of all the missionaries.

The Synodical plan or plant for Sustentation on New Jersey's soil is the *growth* of years from small beginnings. Its seed was implanted in the Annual Report of the Board of Home Missions to the General Assembly in 1883, and the blade sprang up in resolution No. 7, of the report of the Standing Committee, in these words: "Resolved, That the Assembly commend to the favorable consideration of the older Synods the suggestions of the Board of Home Missions in regard to Sustentation, as found on page 20 of its Annual Report."* The Church Extension Committee of this Synod, having been at work diligently for ten years, gave heed to the recommendation of the Assembly, and at the opportune time in the same year, upon an overture from the Presbytery of West Jersey, submitted to Synod at Orange a printed Plan for Synodical Sustentation, with the motto, "Synodical supervision. Presbyterial control. Adequate support." For want of time it was postponed to the Synod at Elizabeth. Here, again, under adverse circumstances, it was taken up and was carried by a small majority; so small that its friends deemed it wise to reconsider and refer it to the Presbyteries. They reported to Synod in Atlantic City in 1885, and while the scheme was evidently gaining friends and yet was trembling in the balance, the whole subject, on the motion of the Rev. John Dixon, was referred to a special committee, of which the mover became the chairman, and in 1886, at Camden, he introduced the plan which now prevails so successfully, under the title of Synodical Home Missions. The General Assembly,† however, has decided that contributions to this cause be entered under the column for Sustentation, and

* Minutes of G. A., 1883, Page 603.

† See Minutes of G. A., 1887, Pages 82 and 271.

recommends the month of March for Sustentation collections. In the first year, 1886–7, as the commissions of the men under the Home Board expired, the Synod assumed their support. Since that time the Assembly's Board has had no missionaries in New Jersey.

The Synod, without aid from the Home Board, now sustains about seventy mission churches and stations, but not quite so many laborers, because two or more churches are often assigned to one minister. Two Presbyterial missionaries, also give the best portion of their time to superintendence and active work.

Since the scheme is no longer an experiment, but an assured success, it is time to examine its principles and to look at results. As our missions in distant lands send up their annual estimates of funds needed, and as the Board of Foreign Missions decides upon these applications and makes appropriations for the ensuing year; so in New Jersey, the Presbyteries send up their estimates for the home work and Synod, upon report of its standing committee, allots a definite sum to each Presbytery and names the sum which each ought to contribute. This is not like a bank of deposit, where only depositors may draw out and only as they have put in. It is rather a bank of faith, or like a mutual insurance company or a beneficial society, where all the members contribute, and that not by assessment, but according to the law of love and liberty and ability, and all draw out according to their need. The stronger give more and draw less; the weaker draw out more, and at the same time contribute according to their ability, and find it to be a good investment. Thus an equilibrium is assured, and the stronger Presbyteries begin to appreciate the privilege of protecting the weaker portions of the body as members, one of another.

It has been most gratifying to the early advocates of Synodical supervision to see prominent ministers, one after another, rise in the Synod and to hear them say: "Mr. Moderator, I confess that in the beginning I opposed this scheme and voted against it; but I am now convinced and converted by its success, and am ready to support it henceforth with heart and hand."

The Synod now gives the best hours of its annual meeting to this business. The Presbyteries realize their increased responsibility to use the money entrusted to their disposal, so that it may do the most good, and the Presbyterial committees give hours, even days, to the careful consideration of the field under their care, as never before. With no salaried officers and with the expenses of administration, mainly for printing and postage, reduced to less than one per cent., all contributions, with the above exception, go directly to the support of the missionaries.

It was natural to expect that the contributions by Synod to the Home Board would be less, when it assumed the support of its own Churches, and yet it was hoped that the Board's *available working balance* for regions beyond would be none the less, when it ceased to pay back to New Jersey nearly ten thousand dollars annually. To the surprise of every one, the Synod has paid to the Board of Home Missions much more than ever:* for in the four years (1883-86), preceding the adoption of Synod's plan, the Synod paid to the Board of Home Missions $131,531.31, or an average per year of $32,882.82, and in the last four years (1887-90), $155,189.09, or an average of $38,797.27. A total gain of $23,657.78, and an average gain of $5,914.44 in direct contributions besides the saving to the Board of the sum which it had heretofore paid back to New Jersey.

The last annual reports of the Committee and of the Treasurer, Elmer Ewing

* See Report of the Board 1890, Page 110.

Green, of Trenton, have been printed for distribution and are most encouraging. The Treasurer received $13,545, and disbursed $12,969. Two Presbyteries gave less than requested; but the other six gave so much more, that the aggregate was $500 above the total estimate. The report commends the Sunday Schools of West Jersey for contributing $223.50.

Synod ventures to ask for an advance of seven per cent. above the contributions of the previous year. A larger advance is needed in order to give adequate support and to occupy new and promising fields of labor.

It is a great mistake to infer that the balance in the treasury $4,575, at the close of the year was a surplus available for the next year's work; because at that very date the entire payments of the fourth quarter of the previous year became due, and in ten days drew out three-fourths of that nominal balance. It indicates only good business management to have enough in the treasury to pay honest obligations. The fear once expressed that the stream of Synod's benevolence would run dry is dispelled. There is reason to complain that the stream is so irregular in its flow. In the beginning of the Synodical year, there is a drought, and at the end a freshet. Some Presbyteries do not pay the half of their quota until the last quarter. It is too much to ask a Treasurer to work for nothing and to advance his own funds to save the credit of the Synod. This ought not to be suffered by our neglect.

Synod's plant springing up from that small seed is growing to maturity. Some buds of promise indicate that the building of a manse for every mission field, if not for every church, will be the next product of Synodical cultivation.

The accessions to the aid-receiving churches of Synod reported to the General Assembly of 1890 were: On confession of faith, 322, and by certificate, 134; total, 456.

According to the recent census the population of the whole country increased 24.86 per cent., and of New Jersey 28 per cent. New Jersey's population in 1880 was 1,131,116. An addition of 310,515 souls in ten years demands increasing efforts to give to them the Gospel according to the command of our ascended Saviour.

A HOME MISSION CONGRESS IN PARIS.

EDMOND DE PRESSENSÉ, D. D., SENATOR.

[Translated from the French by Rev. J. C. Bracq, Secretary of the American McAll Association.]

There was held in Paris, from the 14th to the 17th of October last, a real Congress of Evangelization to which had been invited all the Evangelical churches of France. The aim of this Congress was to arrive at an agreement as to the best means of developing and of organizing Home Missionary work, at a moment when the conflict between good and evil in all its forms, between Christianity and atheistical unbelief has assumed a vehement character. This conflict, so serious and so perilous, has, at least, one good feature—it no longer permits indifference; it arouses torpid souls. Accordingly, we have seen, coincident with this recrudescence, an unquestionable revival of religious inquiry, especially among our young men. The time is now past when one dared pretend that this kind of inquiry belonged absolutely to the past—to the childhood of humanity, and that, in this positive century, all that resembles religion must be left in the inaccessible realm of

the unknown. Not only do these questions give rise to ardent discussions, but one may even recognize that positive religious needs have been awakened in the heart of this generation which has seemed wholly inclined toward the earth, to demand from it wealth and enjoyment. It was not possible that Christians, in all our evangelical churches, should not feel the increased responsibility under such circumstances, and that they should not understand that what France needs more than ever is apostleship,—the courageous untiring apostleship, not satisfying itself by working within the scope of existing churches, but entering into a true movement of conquest like that of eighteen centuries ago. They already have at their disposal powerful means for carrying on this truly missionary work, either through the old societies of evangelization, or through the McAll Mission. It will be easy for me to show at another time how the labors of these societies have been blessed to us. It was no less important, without neglecting any of the means of evangelization already in existence, to agree, before beginning this decisive campaign, to give a new impulse to this holy activity, and to study the best methods of making it efficient.

It will, I believe, be interesting to sum up the work of the Congress whose meetings were so largely attended. The discussions were most frank, but there was much besides discussion. The delegates remembered that the best preparation for the primitive apostleship was the upper-room at Jerusalem where the disciples of Christ were of one heart and of one soul to call down upon them the Divine help.

The first question in order was the study of the means of giving to the evangelical propaganda the greatest activity. The report on this subject was presented by the evangelist Sainton who is the principal agent of *La Mission Intérieure.* The means that have long been in use, such as colportage and tract-distribution, were rapidly considered. Open-air preaching which begins to be acclimated in France, was discussed more at length. The Bible-wagon and the Missionary Boat, which have been at work but for a few months were commended by the assembly for their successful beginning. The conclusions of the report of Monsieur Sainton, fully adopted by the Congress, read as follows:—

1. "All Christians, without exception, are called upon to spread the good news of salvation to the sinners that surround them."

2. "The home missionary is specially chosen and established by God for the work of evangelization."

3. "Consequently, for the sake of good order, it is desirable that this charge be recognized by the church, and that the home missionary be ordained for the work of his ministry."

4. "Of all the essential gifts of the home missionary, there is one without which his ministry is impossible, that of power from on high."

5. "In evangelization as in the question of doctrines, we must return to God's Word, and cling rigorously to the apostolic method."

6. "The means must be viewed in the light of their utility in reaching the multitudes, and in placing the question of salvation before sinners. Their use must be submitted to the rule of adaptation. The end must never be lost sight of, which is to submit the sinner to God by bringing him into covenant with Him, through repentance and faith in Jesus Christ."

7. "The new converts must never be left to themselves. If the environments prevent the solution of the ecclesiastical question, they must, at least, be grouped in associations of Christians and watched

with the tenderest solicitude. If circumstances allow, they must be invited to a living church or be organized into a church upon the basis of apostolic principles, and according to the rule of the Scriptures."

The question of after-meetings met with less unanimity. The Salvation Army has endangered them by the multiplicity of its testimonies of conversion, called forth not without some imprudence. It was, however, recognized that, with great care not to transform into regular formality that which should be the most spontaneous act of the Christian soul which ought not to reveal, except under the impulse of direct feeling, the wonderful things that God has done for it, there would be a real advantage in giving to those present at an exhortation meeting, the opportunity of an intimate intercourse with the missionaries.

One of the most interesting questions brought before the Congress was the utility and the results of medical missions. As its name implies, the evangelization of souls is associated with the care given to the indigent sick. The work was begun by Mlle. de Broen in 1871, at Belleville, in one of the quarters of Paris where the civil war had made itself felt in the most effectual manner. "I know that ground," said lately an old man, pointing to this house of kindly help; "it was on that spot that the troops shot men and women, because they had taken part in the Commune."

This medical mission proceeds as follows: if you take your stand opposite the entrance of the dispensary as early as 7 a. m. you will see poor people arriving, and soon forming a band of from 150 to 200 persons. At 10 o'clock there is a service—prayers, singing and explanation of God's Word. This service is in charge of the doctor, or some one of the missionaries connected with the work. We also have quite often the privilege of hearing visitors, who are always welcome, speak to those thirsty souls of the love of God. At half past ten, the work of the doctor begins. During the hours of waiting, "which are necessarily long," says Mlle de Broen, "my usual helpers and myself, aided by the friends who have accidentally come to see us, go among the patients; we take their names and addresses so as to be able to visit them, to encourage them, and to speak to them of Him who said 'Him that cometh unto me I will in no wise cast out.'"

Who can tell the number of those who have thus been brought to the Cross of the Redeemer? "I bless God that I have been sick," said one of them, "for here I have found the cure of my body and of my soul." A recent letter speaks thus: "I cannot tell you all my gratitude and that of my family for all the good that we have received in our bodies and in our souls, by the means of your dispensary. We are exceedingly grateful to you, and words fail to express what we feel."

In the Congress of Home Missions last October it was recognized that, by using the greatest prudence so as never to give to proselytism a self-interested character, it was not possible to separate the Christian Mission from that helpful pity which ministers to temporal wants. After all, is it not following the example of Jesus who healed the sick and opened the eyes of the blind while announcing the Gospel to the poor? To preach to the poor wounded man without dressing his wounds would be to imitate the Scribe rather than the Good Samaritan of the parable. This subject, so important to Christian benevolence, gave rise to a very earnest discussion. We are happy to see that our evangelical churches of France refuse to allow the Catholic church to outdo them in the generous solicitude of that social question forced upon us with increasing urgency. I shall have the opportunity later on to present a sketch of what has been attempted in this direction.

The Congress of Paris also gave atten-

tion to a special work done among the women of the working class. Here again there is a powerful means of evangelization. It also studied in what manner the new converts could best be brought into the existing churches, for there would be the most serious disadvantage in leaving them isolated. There was nothing of a narrow or sectarian spirit in the discussion of this subject. A grand spirit of Christian largeness passed over that assembly which was truly a faithful representation of the Evangelical Alliance. The motto of evangelization must be the words of the Apostle, the missionary *par excellence*, "I am determined to know nothing among you save Jesus Christ and him crucified." The desire for union among Christians was so intense at the Congress of Home Missions that a proposition to establish a federation of all the evangelical churches of France was voted with enthusiasm, and a Commission was appointed to seek the practical means to this end. We do not believe that a thoroughly organized federation is possible, but such attempts contribute no little to the triumph of unity in faith and in love over secondary differences.

I cannot better close this sketch of the deliberations of that Congress than in reproducing the following words of Rev. Reuben Saillens, one of the last orators heard: "United in liberty by brotherly love, obeying the Holy Scriptures, let us then, brethren and sisters, work with all our strength, with all our gifts, and with all our heart for the salvation of souls, remembering that the Church, the preaching of the Word, the sacraments, the prayer meetings, evangelization, the Young Men's Christian Association, the *Diaconates*, all the thousand forms of our activity are nothing in themselves; and repeating ceaselessly, in humble distrust of ourselves, with an absolute sacrifice of our whole being, and with the joyful adoration of the ineffable and divine Visitor that deigns to dwell in us, "*I believe in the Holy Ghost.*"

OUR MISSIONARIES.

MRS. MARY E. ALLBRIGHT.

What *is* a missionary? Our friend, Mr. Dictionary Webster, places the palms of his hands together, with due regard to his fingers and thumbs, looks reflectively at the ceiling, and answers, in a sonorous voice, "One sent to propagate religion?" Flitting dimly before our minds is a vision of some dreary-faced man or woman, who, counting as nothing the love and beauty and joy of this world, has undertaken, in an official way, to carry the gospel to the perishing heathen. Affection and enthusiasm would meet with no warmer response from such a person than from an old-fashioned box-pulpit in a country meeting-house.

God does not fashion his missionaries from any specially prepared material; he uses ordinary flesh and blood. Neither does he dedicate to this particular service the poorer specimens of his handiwork. But having made the best kind of men and women, having refined and brightened them in His own mysterious way, He inspires their hearts, sends them out to work for Him, and calls them "*missionaries.*"

Suppose we shake our minds a little, wake up, and think for a minute or two of this class of the world's inhabitants, in an honest and commonsense way.

Take any man of our acquaintance, who is provided with sound brains and a heart; accept him with all his peculiar

likes and dislikes, and even those distinctively manly characteristics which are often so perplexing to his friends. Fill him with an all-absorbing admiration and love for Christ and let him comprehend what there is to be done for Him in the broad world. Take him out of his dressing gown and slippers, or from his luxurious hammock and last novel. Mount him on horseback, and send him up and down the mountains of Persia or Syria. Let him stop to talk, under a booth of freshly cut branches, to an audience sitting on the ground,—and presto change! you have a missionary!

Find a gentle, beautiful, *womanly* woman. Let her be well educated and accomplished. Let her love art, music, dainty dresses, and her own way. Let Jesus Christ win and master her heart, until she devotes her soul and life to him. Perhaps when next you see her she will be going up and down some river in Africa, attracting the children along the banks to the canoe by her singing, and visiting and teaching in the villages. You may discover her among the Indians in our own far West, in some one-story log house, cheerfully pasting muslin and newspapers over air-holes, to keep out the blizzards; eight miles from a post-office, and dependent on the red men for supplies. You might have found her, a year or two ago, bravely holding the mission fort, the only representative of the white race in an Asiatic city of 15,000 people.

What is a Missionary?

The Word, in this age of the world, means a representative man in a grand position, or an ideal woman in the highest place of dignity and honor. It means a clergyman, who could command desirable city pulpits, preaching with eloquence and pathos to the blacks on the banks of the Congo; a physician, capable of succeeding anywhere in his profession, prescribing for, yes, and *nursing*, the ignorant, superstitious people of India and Siam; a singer, with a voice which would thrill cultured audiences, going to teach the Japanese, who have no music, how to sing. It means one who, under manifold perplexities, in weariness and homesickness, under a hot sky, and in a foreign climate, is often harder worked than a doctor or druggist in a town afflicted with an epidemic. In short, our missionaries, for whom we are working, flesh and blood realities of this nineteenth century, are living embodiments of downright, old-fashioned heroism. They belong by right to that glorious company of saints, confessors and martyrs, who have, before and since the days of Jesus, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness been made strong, turned to flight the armies of the aliens,—of whom the world is not worthy.

Are we ashamed to call *missionaries* our friends? *If* our friends, let us love them, work for them, glory in them!

A LONG PASTORATE.

WILLIAM C. CATTELL, D. D.

Last December I took part in a church "Dedication" which had a peculiar and significant interest. First of all, it was an illustration of the wise and beneficent use of wealth. The congregation of the "White Church" at Cedarville, N. J., needed a new and larger house of worship, and the people were really unable to raise among themselves the money required for its erection. In this emergency, Mr. Ethan O. Thompson came forward and defrayed the entire cost of the building,

which is to be known hereafter as the Ethan Osborn Memorial Church. There was a special reason why his beneficence should take this form. He was born in the neighborhood, and is a grandson of the honored minister who served the church as its pastor for so many years, and for whom the new building is a "Memorial." Mr. Thompson wisely insisted, however, that the people should do their share by contributing, according to their ability, to a permanent fund, the interest of which should be employed in keeping the edifice in complete repair. This they gladly did, and the day of the dedication was naturally one of great rejoicing to the people who thronged their new and beautiful and commodious church. I must not enlarge upon the exercises, though the sermon by Dr. Hemphill was deeply impressive, and the addresses of various members of the Presbytery of West Jersey were full of interest. One thing, however, in the admirable address of Mr. Thompson himself, in his formal transfer of the building to the Trustees of the church, I must refer to. He said the church was not built with his money. *It was built with the Lord's money*—for the funds to erect it came from that part of his income which he laid aside every year for the Lord's work. He never regarded this part of his income as really belonging to him, though he felt the responsibility of choosing the direction it should take. The Lord's money had now for several years been accumulating in his hands, and it was with this he had built the church!

But something beyond all this has led me, in these pages, to refer to this dedication. The Ethan Osborn Memorial Church is an object lesson in the very line of the work which the church has given me to do, and which is rarely absent from my thoughts. If all pastors were like Mr. Osborn, and all our churches were like the one he served, there would be little need to occupy the pages of this magazine in pleading for the cause of Ministerial Relief! The facts are briefly these:

In 1789, Mr. Osborn was ordained as a minister of the gospel, and installed as pastor of the "Stone Church," situated about midway between Cedarville and Fairton. He was then thirty years old. In 1844 (in the eighty-fifth year of his age) he was still the pastor of this same church! In that year the Presbytery, in releasing him from this unbroken pastoral charge of fifty-five years, adopted a minute, one paragraph of which I beg leave to quote:

"Now, late in the evening of life, in the eighty-fifth year of his age, after having been permitted to enjoy, in connection with his labors, several revivals of religion, and after having buried all but one of those who composed his flock at the time of his installation, and after having seen the children of two generations baptized with his own hands, succeeding to the places in the church vacated by their fathers, he comes with an undiminished regard for his people, and, in the unabated enjoyment of their confidence and affection, to commit his united and happy charge to the care of this body."

Comparatively few persons reach the advanced age of eighty-four years; and it very rarely happens that a minister is to be found who, at this age, is still in the active discharge of the duties of the pastorate, "with the unabated enjoyment of the confidence and affection" of his people. Well did the Presbytery, in their minute, refer to this long, honored and useful pastorate as "happily illustrating the beauty and importance of a permanent pastoral relation," and as "highly creditable" to both pastor and people.

Undoubtedly Mr. Osborn must have had a constitution of unusual vigor and a well-balanced character to be, when in his eighty-fifth year, an acceptable, useful pastor of a large congregation. And it must be said that, while all who love Christ are ready to take into their very

hearts the dear old men who have worn themselves out in the faithful ministry of His word, the best interests of congregations may often demand the services of younger and more vigorous men. None admit this more readily than ministers themselves, though they are often deeply wounded by being regarded as too old for the pastorate, when they have barely reached the age of sixty. They are still able to preach, and they still love the work. Yet they know that old age brings with it an inability to do effective work, and these blessed servants of the Master will not stand in the way of the interests of His church by holding on to positions the duties of which they can no longer discharge.

Happy, indeed, are these aged men if, when the time has come for them to be "Honorably Retired" from the active duties of the pastorate, they shall be treated as thoughtfully and as tenderly as was Father Osborn. The Presbytery, in dissolving the pastoral relation between him and his people, further said, in the minute already quoted from:

"The Presbytery commend this church for providing that their worthy and venerable Pastor may continue to lean upon their arm while he lives, and recline on their bosom when he dies, and hope that other churches may follow their example."

For the people meant that their worthy and venerable Pastor should still lean upon their arm—not upon that of a Board of Ministerial Relief! They were not rich, but they continued, till the day of his death, a part of his salary, and this, with the savings of his long life of frugal and simple habits, was an ample provision for his declining years. And not only did they make this provision for his temporal support, but they continued to regard him with the same "confidence and affection" as when he was their Pastor. From my early youth, the venerable form of the patriarch was a familiar sight to me; and nothing could be more beautiful than the last years of his life as I witnessed them in my frequent visits among his people. Yes, "he reclined upon their bosom" till his death. During all the years that intervened between his retirement from the pastoral charge and his death in 1858, his people not only welcomed and honored him in their homes, but they loved to hear his voice in the pulpit. When, in 1850, the old Stone Church was abandoned as a place of worship, owing to the fact that a new location was regarded as essential to its prosperity, it was Father Osborn—then ninety years old—who was invited to preach the last sermon within the old walls so endeared to the people by sacred associations with his long and faithful ministry. At the age of ninety-seven, the people still hung upon his words when, in the new church to which the congregation had removed, he preached to them his last sermon—sixty-seven years after he had preached to their fathers and grandfathers the first sermon of his long pastorate. And when, two years afterwards, he fell asleep, the whole community bore him reverently to his grave, sorrowing that they should see his face no more.

But not every Pastor is blessed with such a people—upon whose arm he may lean when he is old. As I write these lines, the mail brings me an appeal from a Pastor in behalf of an aged minister—a neighbor of his who, after a long and useful life, is now "Honorably Retired" by Presbytery from the active duties of the ministry. He says:

"He has been very ill for some time and is now very low. He needs medicine, needs fuel, needs provisions, needs almost everything that a poor, sick man can need."

And there is "need" of such an agency as the Board of Relief to care for such men—the worn out servants of the Church!

THE PRESBYTERIAN CHURCHES THROUGHOUT THE WORLD.

BY REV. W. H. ROBERTS, D.D.

The number of Church organizations maintaining the Presbyterian system of doctrine, polity and worship is much greater than is commonly thought, and their strength in various portions of the globe as a rule is much underestimated by the general public. The number of Presbyterian denominations at present in existence on the five continents is eighty-one, and the more important of them, with few exceptions, have entered into an Alliance under the title of "The Alliance of the Reformed Churches Throughout the World holding the Presbyterian System." This Alliance was suggested first by the Rev. Dr. James McCosh, in 1870, and was formally organized at London, England, in 1875. The preamble of the Constitution indicates the ends sought through organization, and is as follows: "Whereas, churches holding the Reformed Faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world: Whereas, many of these were wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: And Whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; it is agreed to form a Presbyterian Alliance, to meet in general council from time to time, in order to confer on matters of common interest, and to further the ends for which the Church has been constituted by her divine Lord and only King. In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law." As this indicates, the object of the Alliance concisely stated is "co-operation without incorporation."

The first council of the Alliance was held at Edinburgh, Scotland, in 1877, the second at Philadelphia, Pa., in 1880, the third at Belfast, Ireland, in 1884, the fourth at London, England, in 1888, and the fifth has been called to meet in 1892, at Toronto, Canada. The organization includes the Churches known as the Reformed Churches as well as those distinctly claiming the name Presbyterian. The Reformed Churches of France and of Hungary, for instance, though not Presbyterian in name are thoroughly so in organization, and maintain steadfastly the great doctrines of grace sometimes called the Calvinistic, and sometimes the Augustinian System of doctrine. The preceding statement is also true of the Evangelical Churches of Belgium, of Greece, of Switzerland, of the Welsh Calvinistic Methodist Church in Wales and in the United States, and of the Waldensian and the Free Churches of Italy.

The outlook for the growth of the Presbyterian Churches is most encouraging, and their prosperity in many lands, notably Great Britain, Canada, and the United States, is marked. The Churches needing special effort and prayer are those upon the European Continent, some of them in connection with the State, and as a result struggling under the difficulties and burdens, which affect purity of doctrine and check energy of Christian life wherever

the State authoritatively controls the Church. The ideal Church must always be a free Church in a free State, acknowledging Christ alone as King, and obedient to His laws. This principle, enunciated by Knox, and maintained resolutely by all the Scotch and American Churches, is now one of the controlling principles of the great majority of Presbyterian organizations, and should be accepted and acted upon by all of them.

For convenience in the administration of its affairs the Presbyterian Alliance is divided into two sections, the Eastern and the Western Section, the one with headquarters in London, the other with headquarters in New York. The President of the Alliance is the Rev. W. G. Blaikie, D.D., LL.D., of Edinburgh, Scotland; the General Secretary is the Rev. George D. Matthews, D.D. and the General Treasurer, Mr. R. T. Trumbull, both residents of London, England. The officers of the Western Section are, Chairman, the Rev. Talbot W. Chambers, D.D., of New York; Secretary, Rev. Wm. H. Roberts, D.D., LL.D., of Cincinnati, O.; Treasurer, George Junkin, Esq., LL.D., of Philadelphia, Pa. The organ of the Alliance is called the *Quarterly Register*, issued as its title indicates every three months, and giving full information respecting all work proposed or accomplished. In addition to the *Quarterly Register*, four large volumes of the Proceedings of the Councils have been issued, which contain an immense mass of material connected with the history and work of the several Churches, and which are invaluable to all who desire to become familiar with the great evangelistic and educational movements, which have always been distinctive features of the work of the denominations connected with the Presbyterian Communion.

The following statistical table indicates in a concise manner the strength of the Presbyterian and Reformed Churches, in the several countries where they are found. The number of adherents has been estimated at about three and one-half times the number of communicants. This is a little below the usual proportion, which is four times, but has been adopted in order to avoid what might appear to some to be an excessive claim as to numbers.

COMMUNICANTS AND ADHERENTS, 1890.

(Includes the Dutch and German Reformed Churches.)

COUNTRIES	COMMUNICANTS	ADHERENTS
Great Britain,		
Scotland	1,107,920	3,600,000
England	67,000	200,000
Wales	143,040	500,000
Ireland	115,000	400,000
Europe,		
Austria Proper		15,000
Bohemia		70,000
Moravia		40,000
Hungary		2,000,000
Belgium	6,312	20,000
France		800,000
Germany		1,300,000
Holland		2,500,000
Italy	18,765	60,000
Poland (Russia)	7,000	25,000
Spain	1,000	3,500
Switzerland		1,700,000
America,		
United States	*1,587,879	5,500,000
Canada	167,065	575,000
West Indies	10,244	35,000
Mexico and Central America	6,000	20,000
South America	7,032	20,000
Africa	140,000	400,000
Asia,		
Japan	8,945	25,000
Persia	2,269	7,000
Colonial Churches and Missions	21,264	†270,000
Australia,		
Australia	34,035	120,000
New Zealand	18,603	60,000
		20,265,500

*Of this total the Presbyterian Church in the U. S. A. reports 775,908 communicants.

†Includes 240,000 adherents of the Colonial Dutch Reformed Church.

A CHRISTIAN UNIVERSITY FOR BRAZIL.

G. W. CHAMBERLAIN, D. D.

When seven men who can render a reason, and three more, who by trained legal acumen can sift it, append their names to the sentence "A fully equipped Christian University planted at that centre (San Paulo), would MORE THAN ANYTHING ELSE contribute to form the character of the mighty nationality now developing" (in the new Republic of the United States of Brazil); that judicial sentence ought to catch and hold the attention of every one who is thinking of *doing* (over and above his or her contributions to the work of the church through the ordinary channels of its Boards), something to confirm and stablish that work on sure foundations.

Let such an one reflect that two of these names, Drs. Hodge and Knox, are those of two witnesses whom our General Assembly commissioned to be at the organization of the Synod of Brazil in Rio de Janeiro in 1888, who, reporting to the Assembly of 1889 what they had seen and heard, recommended to the liberal members of our churches the immediate endowment of such an institution as a necessary measure for the advancement of our Mission in that Empire; other two, Drs. Alexander and Mitchell, are those of members of our Board of Foreign Missions who are second to none on that Board for the assiduous attention they have given to the vast interests which pass in review before it.

A fifth is that of an honored elder of the Madison Square Presbyterian Church (New York) Henry M. Humphrey, Esq., whose business (while he was holding the office of ruling elder in the First Presbyterian Church of Chicago) led him to Brazil; and whose fervor of spirit led him to inspect on the ground the work of our church. He was exceptionally favored in this inspection by finding the Presbytery of Rio de Janeiro in session at San Paulo. He stood on the site where it is proposed to build.

A sixth is that of the eminent jurist, Hon. Robert N. Willson who as Judge of the Court of Common Pleas does not lightly append his name to any decision, and to whose judicial sense the church confides matters of vast moment, placing it on high commissions involving important trusts.

A seventh is that of an active member of one of the largest legal firms in the land whose name, Col. J. J. McCook, is suggestive, from its associations with our national struggle, of the church militant and triumphant.

The eighth, Wm. Dulles, Jr., was marked by his legal training and business experience as the man to be made treasurer of the funds committed by the churches to our Board of Foreign Missions.

The ninth is an elder of the First Presbyterian Church of Brooklyn, whose name, Edwin Packard, widely known in that city of churches as President of its Young Men's Christian Association, stands before the business community as President of the Franklin Trust Co.

These nine witnesses, after due deliberation, consented to act as trustees of funds contributed, and to be contributed, for the realization of this enterprize and have been incorporated under the laws of the State of New York for this purpose.

With one accord we have appended our names to a statement, printed for private circulation, in which we affirm the *prime* importance of such an institution.

To say that "*more than anything else*" it would contribute to build up character on Christ's foundation might well be challenged if it were meant that educational work can take the place or precedence of the preaching of the Gospel. It is because

it will strengthen that right arm of service that it has become necessary.

"The fundamental principle in the minds of those contributing for this object is that the institution be founded on Christian principles, and that in it God and His Word shall for all time be distinctly acknowledged and honored."

The "*Constitution of the Christian University at San Paulo, Brazil,*" adopted July 15, 1890, provides that the Faculty, which shall consist of President, Professors and Associate Professors, each of whom shall be a member of some Protestant Evangelical church, shall in arranging the course of studies aim to give the students a thorough Christian education equal to that which may be obtained in the first colleges in the United States. They shall see that the Holy Scriptures of the Old and New Testaments shall be read and prayer offered every day of each collegiate term, and that on the Lord's day the students shall attend public worship.

Writing from San Paulo (Dec. 8th, 1890) Rev. W. A. Waddell thus refers to the school in which we have over 400 pupils of both sexes, which has now attained to its majority, founded in 1870:

1. You should take a very firm tone in speaking of the San Paulo School. It is an honor to the American name, is thoroughly up to any standard in its work in all directions, and has few equals anywhere.

2. Dr. Lane has the Bible worked into every department, and the school is an active and valuable part of the propaganda.

3. The College will be of value only so far as it is a natural outgrowth of the present work.

4. All the men on the field are more than anxious for a growth of the School work outward in Parochial Schools. Teachers, material and opportunity are ready.

5. Since the 8th grade of the school can be made to prepare for a creditable college course, it would be well to leave the general work of preparation to the school, which is much more advanced than you seemed to suppose and than I thought from the Report.

6. The College needs an American head; not a mere successful professor, but an independent administrator. A thorough practical business man of clear financial vision and accurate and extensive knowledge of college organization will carry the work admirably. It seems to me you are more likely to find him on the scientific than the classical side, and the chances are that the man you want is not a minister.

Mr. Waddell graduated eight years ago from Union College in the Classical, Scientific and Engineering courses, standing at the head in all, and studied theology at Princeton contemporaneously with the beloved McLaren, whose class of theological students he was sent to teach. He expresses the opinion that the man for President is already on the field in the person of the present Director of the school, H. M. Lane, M. D., who is a born administrator; and that a Freshman class may be carried on this year by Messrs. Underwood and Hall, aided by native teachers. Mr. Waddell will also aid in this work.

We cite these clearly expressed convictions of one recently arrived on the field as confirmatory of our own views, and as showing the foundation already existing for the work we contemplate.

Four acres of ground were donated years ago for college purposes. Three contiguous acres were recently secured by a gift from Col. McCook. Three more with an excellent house for a residence of a Professor have been purchased, on which $10,000 are yet to be paid. Who will give it? We have the refusal of intervening ground. Who will purchase it? A friend pays the salary of one Professor, and the man is already on the ground. Who will do likewise?

Let the work thus successfully inaugurated be fully equipped with men and means. "Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

EDUCATION.

The fact that forty-three students in their Academic course who have been strongly recommended to the Board for aid have been declined, besides others about whom inquiry has been made as to the prospect of their being received, suggests the important question, whether we are not neglecting too much, those at the beginning of their course of education, and needlessly aiding those near the close. Of course, had the Board abundant means for aiding all that come, no question need be raised. But as it is, considering that by reason of the scantiness of our funds, the one class must be neglected for the sake of the other, the inquiry forces itself upon us, which can we best afford to leave to their own resources. There must be Academics before we have graduates from our Theological Seminaries. Reduce the number of the former, and you reduce the number of the latter almost in proportion. Now it is very evident that we are greatly in need of more ministers. The problem is how to get them. Is not one method plainly this: To assist those who have their heart set towards the ministry, but have not the means for entering upon the costly education required by our standards, to begin their course of study and to help them along until they can help themselves. The tender buds must first be put forth and protected before you can have the ripe fruit. Let these be shaken off, as they easily can be, and your crop is inevitably diminished. But only let them once knot themselves into hard fruit, and we can be pretty sure of their ripening. It is so with our candidates. Let the first inclination towards the service of Christ be fostered and put in course of development, and in all likelihood we shall have the benefit of its maturity. Repel it, subject it to trials too severe, and there is danger that it fall to the ground.

Now, it is in the earlier stages that many of our candidates are least able to provide for themselves. And unless they have parents or friends to aid them then, their preparation for college can be accomplished only by a hard struggle, which few can go through and make it as thorough as they ought. The cost at the beginning is very nearly the same as that in college. Unless there happens to be an academy in the neighborhood, or a private teacher at hand, the student will be obliged to find his school at a distance, most often in the primary department of a college, where the expense of room-rent and board, and fuel and light, added to that of tuition and travel, will be nearly the same as in the advanced stages, while the chance for working his way is much less. The consequence is that the difficulty encountered in many cases amounts to absolute obstruction. In others it compels to too rapid and cursory a preparation, which affects injuriously the whole after course. Of the forty-three applicants for aid that have been declined some very promising ones, we are told, have abandoned study and are lost to us, greatly to the regret of their teachers and to the hurt of our Church.

The condition of those in the second and third years of the seminary course is, on the other hand, a less needful one, and they are better able to support themselves. No outlay is required for tuition or room-rent. In addition, there are in many of our seminaries scholarships for such as need them. The students themselves also are advanced in their attainments, and well matured in their powers, so that they can readily obtain remunerative employ-

ment during the long vacations, and also during the entire year as assistants in the neighboring churches. The seniors often have the opportunity of supplying vacant pulpits. Hence during the last year especially, a scholarship from the Board might in many instances be regarded more as a convenience than a necessity. Having reached that stage of study there is little donbt that all would get through and graduate. Now the question is, whether it would not be more economical, more to the advantage of the Church as a whole, to put the "special cases" that are to be helped in case the funds allow of it, at the end of the course rather than at the beginning.

The great objection to aiding young men near the beginning of their preparation is the uncertainty of their continuance in their course, and the difficulty of ascertaining their real fitness of character and ability for the ministry. The risk of waste, it is said, is therefore too great to be incurred. That there is force in this objection, all will concede. But it is as true in this as in all business generally. Where no risks are run, but little gains are made. Blossoms are liable to drop off, still we must have blossoms in abundance if we are to have a full crop. Nature teaches us this lesson. Yet it does seem that by proper care taken, and suitable tests applied, the risks might be reduced to a tolerable minimum. An indiscriminate recommendation of all who are moved by a desire to become ministers without having given any good indication of sincere piety and earnest purpose, or of any gifts at teaching, is to be deprecated. A season of probation should be insisted upon during which the candidate should show some interest in church work, some ability to instruct in Sunday-school, some promise of efficiency in winning souls. And just these tokens of good have been strongly affirmed of several whom the Board felt obliged with great regret to decline. Three or four of such cases were mentioned in full in the last number of the CHURCH AT HOME AND ABROAD, and there are still others of like nature that ought to be helped. The situation is such as merits wise reconsideration.

REPORT AND RESOLUTIONS PRESENTED BEFORE THE SYNODS OF ATLANTIC AND CATAWBA.

The following abstract of a report and resolutions, presented by Professor Lawrence and adopted by the two Synods mainly constituted by the Freedmen at the South on their educational work, is given below by request.

After showing the close connection between the Presbyterian type of Christianity and education, the Professor goes on to present the fact as illustrated in the planting and upbuilding of the churches among the Freedmen by the Board having them in charge. Here, it might be almost said, that the Christian school preceded the church. The teacher gathered his scholars together, and these not children entirely, for daily instruction, then formed them into a religious school on Sunday, and after the Sunday-school came the preaching service, the people being thus prepared for more intelligent worship. Thus the church sprung up out of the school as its germ, and there is hardly a church in these two Synods which cannot be traced to such an origin. The same is equally true of the higher schools which are multiplying throughout this territory, such as the Academies at Amelia Court House, Franklinton, Abbeville, Aiken, Wallingford with its 600 pupils, and Brainerd Institute with its grand history and high position. The like may be said also of Scotia Female Seminary at Concord, where Luke Dorland and wife little knew what a blessed and gigantic enterprise they were inaugurating when they started their little school in an old building. So, too, the humble beginnings of Biddle University, under Alexander, Miller and Mattoon, have grown into an institution whose recent pictured catalogue with its stately buildings and generous curriculum, could they but see it, would seem to them like a fancy picture book, so exceeding their hopes are the

present results. Now it is through institutions such as these, the school and the church combined, that the Negro problem, so called, is to reach its true solution. These, then, it seems to be the duty of these Synods to multiply and develop with all possible zeal and care, until these needy fields shall be redeemed for the Master, and the masses of the Freedmen become the freemen of the Lord.

Therefore, be it resolved:

First, That the members of this Synod, in cooperation with the Board of Missions for Freedmen, will use every effort to make the schools which have been planted by the said Board throughout this mission field distinctively Christian, and to that end earnestly recommend that a prominent place be given therein to the study of the Bible and the shorter Catechism.

Secondly. Realizing the great good that has been accomplished through the instrumentality of the parochial school in the planting of these churches, and in fitting our people for intelligent membership therein, we would earnestly recommend to the Board of Freedmen to aid, as far as their resources may admit, in the establishment of such schools in connection with the planting of new churches, especially in communities where the provision by the State for the instruction of youth is inadequate.

Thirdly, That it is desirable that the educational work under the auspices of the Board of Missions for Freedmen should as far as practicable form a system, the primary school preparing the youth who aspires to a liberal education for entering upon the higher studies of the academy, while this in turn should thoroughly fit him for taking up with profit the severer studies of college and seminary, each grade efficiently and systematically performing its own task. We would thus be able to economize time, men and money, and also to raise the standard of scholarship, on the principle that a division of labor increases the quantity and enhances the quality of the product.

Fourthly, That a vigorous effort should be made to endow our collegiate institutions in the field in order to secure their permanency, enlarged efficiency, and the liberal and inexpensive education of our children near their own homes for all the future.

Fifthly, That the interests of these institutions, so vitally important to any real progress of our work in the evangelization of the Freedmen, should be more prominently and earnestly put by the agents of our Board in their annual presentation of our cause to Synods and General Assemblies; and that they should have a large place in the prayers of the Church, that through the Spirit of all wisdom and grace they may become not only centres of light and intellectual energy, but also perennial fountains of sacred and holy influences, which overflowing into our home and church life shall make both pure and prosperous.

THE NEED IN NEW MEXICO.

REV. J. M. GAUGHEY.

In October, 1866, the Presbyterian church began mission work in New Mexico. A school for children of the natives was founded at that time in Santa Fe, and in January following, a church was organized at the same place composed of Americans or English speaking people. From that time to the present the work of evangelization has been prosecuted on these two lines, education and church-work proper, owing to the condition of the natives the former being necessary to prepare for the successful prosecution of the latter.

From this small beginning the work has grown until now we have among the Mexicans 18 churches with a total membership of about 650 and an attendance in our Sunday schools of about 900, also two churches among the Indians, with a total membership of 28, with 75 in Sunday school, besides some 30 day and boarding schools, with about 60 teachers and over 1,500 pupils.

During the progress of this work the importance and even necessity of native helpers or evangelists to labor among their own people was early realized. To meet this demand our ministers selected converts who gave promise of usefulness, instructed them in the elementary principles of the gospel and the doctrines and usages of the Presbyterian church, and put them to work under their direction. At

the present time there are about 20 of these helpers laboring in New Mexico. But while these men have done, and are doing, an important work, and filling a gap which could not otherwise at the time have been filled, yet our missionaries have always felt that the lack of early educational advantages and more thorough training for the specific work assigned them, has been a serious hindrance to their efficiency and a consequent detriment to our work. And hence the Presbytery of Santa Fe has for years past been seriously exercised over the problem of how such men can be properly educated and trained for work as lay helpers among their people. For years it has been felt that we ought to have an institution organized and endowed, whose specific object should be to meet this urgent demand. Accordingly at a meeting of this Presbytery in September last a committee was appointed to take in hand the matter of founding an Academy for the training of lay evangelists, and the preparation of young men for college who wished to take a full or partial course of study for the regular gospel ministry.

This subject has been partially and will be more fully presented to our Board of Aid for Colleges and Academies, and help from that source is confidently expected. But the question of the support of young men while preparing simply for work as lay helpers confronts us at the very outset. No provision has been made by our church to aid such persons. And as our converts among the Mexicans as a rule are poor, they must receive support from some source abroad if they are to devote their time to study for this work. This has raised the question whether it is not the duty of the Presbyterian church to make provision for this class of students, and authorize our Board of Education to grant them aid either from the regular funds of the Board or to create a special fund for this purpose. Compared with the amount of aid granted a student pursuing a regular course of study for the ministry, the sum needed for such students would be small, both because the course of study would be much shorter and because the Mexican student, especially at an institution near his own home, can support himself at a very small cost.

This arrangement would go far toward solving the problem of the supply of ministers at least for the Mexican population. The lay helpers when properly trained can do a large part of the work which the ordained minister would otherwise be required to do, and in many cases do it more successfully and in all cases at a much less cost for his support.

The demand for religious work among these people is imperative. New fields are constantly opening. The work is an exceedingly promising one. All that now seems needed is men and means to carry it forward to unparalleled success. The young men too, are ready to devote themselves to it. Last year in the boarding school at Las Vegas alone there were 40 young men 15 years of age and upward. A large number of these are ready to take a course of study as above indicated if the way is opened for it. Will the Presbyterian church enter this door and occupy this field opened to her in the gracious providence of God?

The English College of Medicine, founded in Calcutta in 1835, largely through the influence of Dr. Duff, is now said to be the largest medical institution in the world.

The hospital connected with it is also said to be the largest in the world, one-third of a million patients being annually nursed and tended within its ten buildings.

CHURCH ERECTION.

BUSINESS METHODS.

There is a sense in which it is true that strict "business methods" do not always apply in the management of the financial side of church life; but the sense in which it is true is unfortunately not that which is in the mind of the great majority who use the expression.

For example, in the support of the church it would be a strictly "business method" for each member to pay precisely the same amount for the same privileges, whether spiritual or material, while obviously it is according to common sense and scripture, that each one should contribute (not pay) as "God hath blessed him"; or again in building an edifice, it would be a "business method" for men to take stock as share-holders in the new enterprise, and own (in titles to pews, etc.) such proportion as they paid for, but plainly the christian plan is for all to bring to the work such sums as they can conscientiously devote, and give them freely, without claiming a proportionate ownership in the House of God.

But too often a congregation or their trustees in deserting business methods mean no such departures as these—but go forward as if because they are trying to do the Lord's work, they may safely neglect the most ordinary dictates of prudence, and sign contracts and involve themselves in expense without any assurance where the money is to come from to meet the one or pay the other.

From its central position and its wide correspondence with churches engaged in building, this Board has presented to it so many illustrations of the dangers that attend such a course, that it feels constrained to utter a word of warning.

It is not uncommon to receive a letter in which the writer says in effect: "The need of a church building here is so great that I have gone forward and have contracted for one. The people are poor, they can do little or nothing, but I have faith to believe that from some quarter the money will be supplied." A little later, inquiries come to the Board from one place and another enclosing earnest and touching appeals from this good brother to help him out of the extremity into which he has fallen. In the meantime an application has reached the Board from the same church stating not only that a grant is absolutely required to save the enterprise, but that it must be for an amount, and under conditions expressly forbidden by the Board's charter. Sometimes it is added: "The honor of the whole Presbyterian Church is involved in the church receiving this sum, and that too, without a week's delay."

Now there may well be cases where a church is imperatively needed, and where so little can be gathered upon the ground, that it is right to make an appeal broadcast to the whole church; but the case must be very extraordinary where any man has a right to involve himself and others financially before he has heard from his appeal.

In building churches no more than in individual expenditures, does any man have a right to promise what he does not know that he can do, or to contract to pay money that as yet is unsecured.

Yet some most excellent brethren seem to think that to confine themselves to business methods in church building indicates a lack of faith. A minister sees that his work is prospering and his church should be enlarged. Immediately he summons a builder, gives

directions to have it done and the trustees sign a contract to pay a given sum at a given date. Then a subscription paper is circulated. After diligent solicitations one-half the needed amount is pledged. Then a letter is sent to the Board asking a grant of one-third the cost. The Board, which it is to be remembered was not consulted before-hand, replies that the church was aided in its original building, and that it is unusual to make a second grant for enlargement, but nevertheless it will consider the application. Before the letter can be mailed, perhaps a telegram arrives to the effect that the life of the church depends upon immediate help: "*Telegraph answer at my expense;*" or before the Board can meet, a letter announces that the church is in a dire strait, that the contractor threatens to put a lien on the building and close it, that the people are greatly discouraged and cannot help their condition as they have no money and no credit.

Surely these are not lawful departures from "business methods."

We write the above not in the way of harsh criticism upon good and enthusiastic brethren who feel that delay is so dangerous that they must at any risk go forward, and who before-hand have a confidence almost sublime in the certainty that friends will come in from *somewhere*, but as a warning, founded upon long experience both in the pastoral work and in the Board, that in church building it is never safe to contract for what you know you cannot yourself pay, upon the ground that probably some one else will help you.

Most probably others *will* help you; almost certainly the Board will make a grant, but postpone your contract just long enough to hear from the friends to whom you propose to write, and to receive an official answer from the Board.

As we have more than once written before, the proper sequence of events is:

1. Secure the lots and have a title in fee-simple passed to the Church.

2. Or simultaneously secure as large a subscription as possible in the congregation and in the community at large.

3. Apply formally to the Board and receive its answer.

4. Upon the basis of means thus made reasonably certain, decide the degree of expense warranted, and

5. *Make your contract with the builder.* So doing you will be free from worrying anxiety and dread of disaster.

The smallest, plainest house paid for, is a happier home than the most beautiful edifice imaginable weighted down with crushing debt.

RESOURCES OF THE WEST.

The following words taken from a circular issued by the Church Extension Board of the Lutheran Church are stirring and true:

The agricultural, mineral, manufacturing and commercial resources of the West are practically unlimited. For every acre of arable land east of the Mississippi river, there are two-and-a-half acres west of it. Much land once supposed to be worthless, by irrigating and artesian wells has proved to be the most valuable. The precious metals, gold and silver, are not found in the Alleghanies, but in the Rocky mountains. Iron is found in every Western State and Territory. Coal, in every one except Minnesota. Lead in all except Minnesota, Nebraska and Indian Territory. Salt and gypsum abound. Idaho has a mountain 85 per cent. pure sulphur. In the Rockies are found the finest building stone, granite, sandstone, and marble of all possible colors and shades. The home market and these resources are rapidly developing large manufacturing industries. Commerce is coming from the East through the great railroad systems in their race to pre-occupy the land, and 'the wealth of Ormus and of Ind' will flow through the Golden Gate. The West does not only possess these resources, but it has also the *unequaled enterprise* backed by

the wealth and confidence of the East and Europe to develop them. Railroad companies and wealthy syndicates have faith in the future of the West, and they are showing their works. Will not the Church do the same? The view of this country from the top of the Rockies is quite different than from the top of the Alleghanies. Those best acquainted with the West have the greatest faith in its future. One of our Missionary Secretaries writes: "We need a campaign against the ignorance of the work and of the field." I have just come from three weeks' hard work in Mormon Utah, now alive with Gentile push, and to-morrow I start for New Mexico, and I am sure that our people are not posted on the work to be done for Christ and our country among the Mormons and the Mexicans. More about these fields in the near future. Let us have more light and a great enlargement of the work.

CHURCH DESIGNS.

We have now ready for the use of churches proposing to build, the new edition of our Book of Church, Chapel and Manse Designs.

It contains such plans before published as have commended themselves as useful together with many new ones. The variety is so great that almost all conditions and needs are met. Of the simpler plans we can furnish at a moderate expense working drawings. In the case of the more elaborate and expensive buildings, it is better to put the church in communication with the architect.

A PLEASANT RESPONSE.

Dear Bro.—Your dictated letter of the —— date received. I had previously sent you for leaflets; had them distributed last Sabbath, making use of them in the form of responsive readings as far as convenient..

We take collection at Sabbath A. M. services, dividing pro rata, as per Assembly's recommendation. The collection last Sabbath, after the sermon on the subject of Church Erection, was much larger than usual, the amount being $37. But as it was given with special reference to that work, I send you the amount. There is no board more essential than yours, and you should have a far larger proportion of the churches' gifts. A missionary is of no more importance in our growing towns than a house of worship; and of this I am persuaded after several years of missionary work.

CHURCH ERECTION.

A business man always looks with favor upon a charity or department of Christian work which commends itself to his common sense. Our Board of Church Erection is one of this kind. Any one can see that a congregation worshipping in a barn or a music-hall or liquor-saloon, has but a feeble hold and a short life. This Board lends the feeble congregation a portion of the money needed for an edifice, conditioned upon the rest being raised on the ground, and thus, in hundreds of cases, the Church acquires a "local habitation and a name," while the little village has a building where meetings can be held for any good object, and it thus becomes a beneficent center for miles around.

I sometimes walk about in our large cemeteries, and when I see the costly monuments raised by some men to contain their mouldering remains, I cannot help thinking how much better it would have been if the money spent for one handsome monument had been used in the erection of five or six neat and inexpensive churches in the Far West, where on each Sunday for many a year congregations would meet and worship the Almighty, and where many a soul might find peace in believing.—ELDERLY, in *N. Y. Evangelist.*

BUILDINGS COMPLETED WITHOUT DEBT IN JANUARY.

State.	Church.	Value.
California,	Carpenteria, 1st,	$2,200
Idaho,	Meadow Creek, in the Nez Perces Reservation	400
Indiana,	Roachdale,	1,100
Indian Territory,	Claremore Mound, at Sageeyah	550
Iowa,	Greene, 1st, (Manse)	1,050
Minnesota,	Fulda, 1st,	900
Missouri,	Enterprise, 1st,	850
North Carolina,	Winston,	2,040
Oregon,	Sinslaw, 1st.	1,250
Utah,	Spanish Fork Mission Chapel	2,500
Washington,	Toledo	800
Wisconsin,	La Crosse, 1st, for Mission Field,	1,800
Wisconsin,	Oxford,	1,020
		$16,460
Previously reported since April 1, '90,		$310,409
Total,		$326,869

FREEDMEN.

READING LETTERS FROM THE FIELD IN THE SECRETARY'S OFFICE.

Many of the societies contributing to the Board of Missions for Freedmen ask to be put in communication with the workers and the work in some particular field. They would support a particular teacher or pupil, or contribute to a particular church or school so that they can have letters from the work that they are helping to do. They say these letters create and keep up the interest and increase the contributions.

This method of giving greatly increases and complicates the work in the office, and it sometimes makes it very hard for the Board to preserve equity of distribution. Nevertheless, the Board recognizes the fact that direct communication with the work stimulates interest and develops liberality, and, therefore, it has not discouraged this method of giving. It is not strange that direct contact with the work and its need should lead to increased interest, and this desire to be brought face to face with any one part of the work may be only a striving after the ideal condition when the whole will be in fullest sympathy with every part, when the whole Church shall feel the sensations of pleasure or pain that come to every part of the Church, when the whole body shall suffer or enjoy with each member. As an officer of the Board I often feel that if every member of the Presbyterian Church could read the letters that come to this office from all parts of the field, the interest in and contributions to this work would very soon be doubled. We have no telephone that could reach every family in the Presbyterian Church, but in the good time coming, when every family in the whole General Assembly, takes THE CHURCH AT HOME AND ABROAD, we shall be able to read some of these letters loud enough to be heard by all. What a good time it will be, when every Presbyterian family shall have in condensed and attractive form, once each month, the latest news of our Church work in all parts of the world. This is possible to all now at the very moderate expense of one dollar per year.

But let me ask the many thousands, who, in this way, can hear what I say, to listen while I read a few brief extracts from some of our letters.

First, I read some extracts that indicate the spirit of the men and women that are working under commissions from the Board. Here we have a letter from a colored minister in Maryland, who has been in this work since 1869. He has gone into the woods and with his own hands taken out the timber and has done a very large part of the manual labor of erecting two churches and a school building. He has built up a church with flourishing Sabbath-school and day school. He needs now a church building in another part of his field, but only asks of the Board money to buy shingles and nails. He writes:

"I have made arrangements with a gentleman for trees for the timber for the building and had it not been for the deep snow I would have had some of them cut. But before this letter reaches you I hope to have the sound of the axe going up from my own hands with my prayers and faith to Him who will answer every earnest effort and trust. My way to secure this much-needed building is dark. I do not see a single dollar for it. But the way is no darker than it was for the buildings which we now have. I have found my greatest success in the work to be in going forward, doing what I can without waiting for any one."

Here is a letter that indicates the spirit of our teachers that go south to engage in the work. This letter is from one of four young ladies who get $40 per month for eight months, and pay their own expenses, except necessary expenses going to the field. She writes:

"The school building is really not fit for teacher or pupil to enter. We have determined to do our part toward erecting a new building before another year. If we would pledge ourselves for four hundred dollars how much do you think the Board would give?"

On investigation it was found that the building was not only most uncomfortable but unsafe, and the Board has accepted the pledge of these young ladies and appropriated $800 to supplement their gifts. They expect to get part of their four hundred dollars from personal friends, but they give not less than $25 each out of their own meager salaries.

The next letter from which I read an extract is written under date of December 31, '90. It is from one of our most earnest, efficient and self-sacrificing white teachers. The pastor of whom she speaks is a colored man. She writes:

"May the Lord bless what has been done and greatly increase the Board's ability to send the Gospel with all its attendant blessings to the Freedmen. To prove the sincerity of my prayer for this, and to enable the Board to increase our missionary's salary so that he may live with less worldly care on his mind, I hereby ask the Board to decrease my salary of $400 to $360 per annum, beginning the decrease January 31st, 1891, and add the $40 thus subtracted from mine to the salary of Rev. ——, my efficient, worthy co-laborer and pastor. He is to be married in the Spring and will have a wife to support, etc."

The letter closes with, "do not let him know who is responsible for the increase."

Let me now select a few extracts showing the earnest desire of many of the colored people for a Christian education. These letters are addressed to the President of one of our best institutions for educating young women, where the applicants pay $45.00 per year.

The first is from a girl who would be admitted at once if there was room enough. She writes:

"Mr. ———. Please do write and tell me that I can enter school this year. I feel so anxious to enter school, for I have been out of school now three years already, and if you will not let me enter this year that will be four. I am so very anxious to enter this year and my father is anxious for me to enter there, please write and tell me that I can come, this is the third time I have applied, please answer right away."

Another writes to the same institution:

"Dear Teachers.—I write to ask you both to please save me room this term. School was so crowded last term until I could not get in, but this term I will write for room and will also try and get in the first of this term. I am an old student of ——, and my mother and father have been unable to send me to school. They had so many other little ones to support they had to keep me home to help them. I was the older one, so my father says that he will send me this term and has me to write for fear the school would be crowded like it was last term. I have been working very hard myself trying to help myself in school, so please write dear kind teachers and let me know."

The above and many others hardly less pathetic were sent to this office as specimens of applications that were refused for lack of room. One of the above I think was admitted.

I close by reading an extract from a letter showing the spirit of some of those who go forth from our schools. This young girl writes:

"It was my intention to teach a Summer school eight miles from home so that I might be able to return to the Seminary at the opening; but I failed to get a school at that place. Being so anxious to teach my people I opened a night-school at home, and taught there two months and two weeks. I also carried on a

prayer-meeting Saturday night, and every Sunday I would have a Sabbath school.

"The first of November I was requested to take a school about fifteen miles from home. This I did not hesitate in doing; although it seemed hard for me to give up my idea of returning to the Sem'y. Fifth of November I began teaching. The first two months I had twenty-six regular attendants. Every Sunday I would carry on a Sabbath-school.

The older people wanted to attend Sabbath-school, but could not read. The first Sunday I taught they all gathered around me and asked me to teach them how to read the Bible. I asked them, how could I teach them to read when they did not come to school.

They said they did not know; and I did not know at first; but after thinking of it awhile, a thought came to me to teach a night school. They seemed to be *so* willing to learn, I taught them free of charge. It made me feel so thankful I had got to the place where I could do something for my people and a mite for the Lord Jesus who has been so kind to me; who has guided me and protected me from all harm and danger.

"The last two months I had thirty-five regular attendants. When my day's work was over I was so tired I once thought of giving up my night school; but I thought if they could work hard through the day and were willing to attend school at night, I should be willing to teach them. I did not complain to any one, but told it all to God in prayer; who strengthened me daily; for without His help I would have failed in my work. I ever thought this to myself 'that I am a part of God's great plan and I will cheerfully do all I can.' Many that did not know their alphabet when I began to teach them when I went away could read the Bible. When I was about to come away they all gathered around me and began to praise me for the good that I had done, but I did not consider that I had done anything; but it was God who doeth all things well."

Further on in the letter she writes:

"When I tried to explain to them the good things that were taught me in —— of the Bible, some of the old women would say: 'That is the truth, hunnie, God bless the school mistress.'

"I made a vow unto my heavenly Father, that if he would enable me to teach my people and help my mother, I would serve Him the best I knew how all my days. My intention is to go on doing all the good I can all my life by the help of God."

"How sweet it will be at evening,
When you and I can say,
Good Shepherd we have been seeking
The lambs that went astray,
Heart-sore and faint and weary,
We heard them making moan,
And lo! we have come at sun-set,
Bearing them safely home."

In reading these extracts I have omitted the names for the reason that in some cases it might have been taking undue liberty with the official correspondence and I thought best to omit all. If any listener wishes any of these names, I can put them in communication with each writer.

J. T. GIBSON.

THE WORK OF OUR CHURCH FOR NEGROES.

[At a late meeting of the American Association of Educators of Colored Youth at Atlanta, Ga., it was expected that Rev. Dr. Allen, of Pittsburgh, Pa., would represent the work of the Presbyterian Church. In his absence Rev. N. H. Payne, of Atlanta, the Field Secretary of the Presbyterian Board of Missions for Freedmen, was called on. He spoke extemporaneously and by request afterwards put the substance of his address in writing, as follows:]

Mr. President, Ladies and Gentlemen:—I had expected that the educational work of the Presbyterian Church among the Freedmen, would have an abler representation than I shall be able to give it under present circumstances.

The Presbyterian Church is a Missionary Church. While mindful of her duties to the millions who dwell in heathen lands, she has not been unmindful of the claims of our own country. Her motto is "Our whole land for Christ, and Christ for our

whole land." Last year she devoted to Home Mission Work, more than one million dollars ($1,076,085). No inconsiderable part of this ($176,325), was expended in the South among the negroes.

THE SOUTHERN WORK.

Scarcely had the smoke cleared away from the battle fields of the civil war, when the Presbyterian Church came south with her missionaries to do what she might for the freed people. The Freedmen's Board, the agency through which the Church does this part of her work, celebrated its twenty-fifth anniversary last May in connection with the General Assembly.

With us, evangelistic work has always been given precedence. The first duty of the Church is to bring the gospel of life to a dying race. We seek to win the poor, the sorrowing and the ignorant, and make them sharers in all that is best and most helpful in our religious life. But, while this is true, we feel that the fullest experience of the blessings of religion requires intelligence. Our theology is distinctively Pauline. As he wrote "some things hard to be understood," we seek that intellectual training with both ministers and people which will aid them in comprehending "the deep things of God." Our earliest missionaries were also school-teachers. In log cabins or under wide spreading trees those schools were gathered in which some of the most capable and efficient colored workers of to-day received their first intellectual impulses. From that time to this the Bible and the spelling-book have been used together in our work, and have been mutually helpful. We have expended more than $1,000,000 in the promotion of intelligence and Christian character among this people. Our work is now carried on in twelve different states and territories.

THE EDUCATIONAL DEPARTMENT.

It will be proper, at this time, to confine my remarks principally to the educational side of our work.

We have eighty schools of various grades, taught by 175 teachers, 127 of whom are colored. In these schools, which are growing all the time, more than 10,000 pupils were taught last year. Our educational system includes four grades of schools:

1.—*The Parochial School.*

This is a church school, taught in or near the church. It is under the direct control of the minister, and is often taught by him or his wife. The larger number of the schools are of this grade. The branches taught are the same or similar to those taught in common schools supported by the state. In addition, instruction is given in the saving truths of the Bible. Not unfrequently the girls are also taught plain sewing. These schools are scattered here and there over a broad territory; some are in very dark regions, and are doing an incalculable amount of good. They afford opportunity for the increasing number of educated young colored women to do effective work for Christ.

2.—*Schools of Academic Grade.*

These are twelve in number. They aim to give a more extended education than is possible in parochial or public schools. They give prominence to industrial education. Generally they have boarding departments connected with them, which are under most careful supervision, and in which the home idea is given as much prominence as possible. In the larger number of instances the principal and assistant teachers are colored. These schools are doing most valuable work. They complete the education of most of their scholars.

3.—*Female Seminaries.*

The Presbyterian Church is doing a large work in the way of separate, higher education for females. We now have three

institutions for this purpose. The first and oldest is Scotia Seminary, at Concord, N. C. The second is Mary Allen Seminary, at Crockett, Texas. Both of these are in very successful operation, and, from lack of room, are obliged to turn away as many applicants as they receive. The third seminary has been located at Burkeville, Va. Its work will be greatly enlarged when the extensive buildings, to be erected this year, are completed.

Thoughtful parents, aware of the low moral standards that prevail in the South, hesitate to send their daughters away from home, to a mixed school among strangers. But if they can be in a Christian home, with other students of their own sex, under the constant, kind supervision of teachers, whose effort is to develop in their pupils a true, pure Christian womanhood, they are at least safe, and experience has proven that they are almost sure to become blessings to their friends and to society. This accounts for the popularity of these schools. Students come to them from all the churches, and from distant parts of the country. The woman makes the home, and its homes make a people. We, therefore, feel that these seminaries give us access to the fountains from which must flow the moral and intellectual regeneration of this people.

4.—*Colleges.*

The Presbyterian Church owns and controls three colleges, in which it educates colored young men. Lincoln University, Pa., and Biddle University, at Charlotte, N. C., were founded and are maintained exclusively for this purpose. In Maryville College, Tenn., the large majority of students are white. About a dozen colored men are usually in attendance. Besides these, our church has a prominent interest in the Theological Department of Howard University, Washington, D. C. Some of our best men were educated there.

Let me say in conclusion, I rejoice in this Association of the Educators of Colored Youth. Wisely managed, it will be the means of greatly promoting the work in which we are all interested. To know the noble men and women who are engaged in it, is in itself an inspiration. The contact of mind with mind, and the comparison of experiences and methods will be exceedingly helpful. To learn as we do here of the great amount of work that is being done, and of its rapid progress, gives new strength of heart to those who have long been toilers.

The greatest obstacle to a proper adjustment of the differences between the races in South Carolina is the distrust they have of each other. The whites, as a rule, have very little confidence in the colored people, while the latter are equally wanting in faith toward the former. Neither can meet upon that high ground of mutual confidence and good will that should characterize the dealings of all Christian people. The white man has but little confidence in the honesty and integrity of his colored brother, while the latter has less, perhaps, in the sincerity and good faith of his brother in white. Neither seems willing to take the other at his word or to accept what the other promises in its full meaning. There is an unfortunate mutual distrust on the part of the one towards the other.

It is hardly necessary to say that no material progress can be made in reconciling them and establishing the proper relations between them until that distrust is largely removed and a better feeling established. For races as well as individuals to work together successfully, there must be a far greater degree of confidence between them than now exists between the white and colored people of this State. They must cease coquetting with each other and get more closely together.

—*New South.*

COLLEGES AND ACADEMIES.

MARCH THIRTY-FIRST will, this year, close the books of this Board. Until last year they were kept open a month longer. But the great difficulty of preparing and printing the year's reports between May 1st and the assembling of the General Assembly led the Board to arrange for changing the close of its financial year from the end of April to the end of March. Two years have been taken for effecting this transfer, the first year having been shortened by half a month. In 1890 its books closed April 15th; this year they will close March 31st. Treasurers of sessions, and all others who have remittances for our treasury are earnestly asked to have this change in mind. This shortening of our year creates great need for a prompt forwarding of all gifts intended for this cause.

"PLANTING AND WATERING."

Both are definite tasks, and all the more interesting on that account. The husbandman who gathers from his bearing vineyard the thousands of cuttings with which he means to plant another, has no little satisfaction when he sees his scions all prepared; but it is with a keener pleasure that he sets them one by one where they are to grow, and with his hands makes the soil firm about them. If he then sees that the water courses that irrigated the old vineyard will not serve also for the new, it must be a pleasant task to lay out and to open the new trench that taps another bountiful spring in the neighboring hills; and so to bring down the supply beside the very field where the slips are already leafing. But his chief joy, short of that of the future vintage, will come when the hot summer sun is on the sprouting vines, and he passes from head to head of the successive rows, and by the mere movement of his foot sends the water of the full sluice along furrow after furrow to every thirsty plant. "Paul had planted, Apollos had watered" (or irrigated) not over some undefined field of gospel work; but (for the purposes of this saying of Paul) exactly at that one spot of Corinth; and while the praise of the growth and the product belonged neither to the one nor the other, but only to God, the memory of their respective definite parts in the accomplished work belonged to both; as it will belong to them forever.

THIS BOARD A HUSBANDMAN.

Both work in the gross and work in particular must be done by the agencies of a large and faithful Church; but it adds immense interest to the work of this Board that so much of it can be thoughtfully directed to the promise of a definite plant and spot. The man that sets out a vine or a tree, and gets it growing, knows where to go to see results of his doing; and his children may know after he is gone.

Yet much of the noblest Christian work that has been done in our country in behalf of particular schools and colleges has heretofore been done under something less than assurance of success. Scions have been planted with no pledge that they would get competent watering; and laborious watering has in many cases gone on from year to year where there has been no canal and head of water from which future and indispensable supply could be had. This Board is intended to put husbandry into this work. Already it has been both a planter of vines, and a maker of trenches in which water runs. When the springs from which it draws shall run more freely, and its streams shall be constant, its planting and watering will go on, as within the

field of Christ's Church they ought to do —by trustworthy rule.

THIS BOARD'S "WATERING" A TEMPORARY PROCESS.

That rule, however, has limits to work in. A vineyard of Palestine or Arizona is only half a symbol of our Church's system of new schools and colleges,—except in this one regard, that the divine watering of *grace* must be constant. The human irrigation of *money* may end when the root of the plant gets down to the supply of which an American soil is sure to be full. Harvard, Yale and Princeton, and many other colleges that are now established, would never have survived their earlier years but for water that came to them by the bucketful. But their roots will never be dry again. And there is room in the moist undersoil of this nation for the roots of all the Christian schools that the nation can need. It is while the young roots are penetrating the extreme top-soil that they beg to have water brought to them. After that, we may fill up the old sluices and open new ones.

THE PLANTS.

The year that is closing is the eighth of this Board's work. Some of its colleges are eight years old, having competent faculties, valuable properties and scores of students (several of the colleges, as of the academies, overrunning a hundred each). The most of them either are out of debt or have debts merely nominal. They are now doing their characteristic service to their neighborhoods and the Church; and, the Church assisting them, they are as sure to be established on their distributed sites as the American nation is to endure.

THE CRITICAL HEAT.

With every one of these colleges, and with the Board's academies as well, it is this year carrying out rigidly its new rule of "Pay as you go." It makes its own payment of its appropriations turn upon satisfactory evidence, furnished by each institution, that its year's work will end with balanced accounts. To those colleges (a few) which are as yet unable to meet this condition—that is, for which their tuition-fees, the Board appropriation and their local subscriptions are evidently insufficient for the payment of salaries and of the incidentals of school work—the rule that withholds the appropriation till the lack is in some credible way provided for, appears to be harsh and unfeeling; and very naturally. But how can the Board do differently? Shall it relax for one the rule which it makes for the rest? Will such relaxation prove a real kindness, when it shall leave the college at the year's end with a debt which it can no more manage then than now? Will the lesson of such relaxation be wholesome or unwholesome when the Board shall be announcing for the following year, as it did for this, the conservative rule by which it means to act? Thoughtful readers will be apt to agree in their answers to these questions. Still the fact remains, and is not surprising, that it has been exceedingly difficult to bring at once into exact adjustment the working schemes of some of our most valuable and hopeful colleges and that most needful principle of balancing accounts which the Board has introduced into its work.

The most painful feature of any such deadlock is that, until it is relieved, worthy teachers must lack that part of their small salaries which the Board's appropriation would yield. Not that the means of payment are now in the Board's treasury; for at the time of this writing that is far from being true. Whether the yield of February and March will fully supply them, is painfully doubtful. But the Board has promised these several amounts, and where its conditions are met, it will borrow, if necessary, in order to make its word good.

A SPECIAL CALL.

Now these, that have been described, are spots that call for some work of special watering. Who will help these precious, well-rooted plants through their present dry season? Another year, some of their canes may possibly need shortening. They surely will, unless our sluices get fuller or their roots get deeper. But it is no time for pruning now. The clusters are hanging, ready to be rounded out; for "God giveth the increase" at these very points. There is no risk whatever that the money that is given as here requested will be sunk. It goes straight into life that is precious for what it is achieving now; and that is to last.

This article is intended to ask of individuals who have the ability, that they put immediately at this Board's disposal a special amount of five thousand dollars, to avail for bringing every institution under the care of the Board within the scope of its conservative rule, and thus of its immediate succor by its remittance both from the special aid thus furnished and upon its own appropriation. The appeal will do mischief instead of good if it leads habitual givers to the Board's general treasury to withold their accustomed gifts in order to meet this request; for, with that treasury disabled, how shall the Board pay its appropriations? The appeal is meant to reach those men and women who, while taking nothing from their habitual giving, are open to a thought like this: "When the young college at —— shall have come to the strength which it is nearing so fast I will be glad to remember that for the critical and transitional year of 1890-91 I met its unmanageable deficit, balanced its books, blessed its teachers and encouraged the sound policy of the Board."

Any such giver may have his name known or unknown to the object of his kindness, as he shall direct; but no considerable amount sent under this appeal will be specially applied except in a direction of which the giver shall first be informed, with full detail of the institution's work and financial condition; and of which he shall have formally approved. One exceedingly liberal offer, made on the foregoing terms, has already filled the trustees, teachers and students of such college with gratitude to their unknown benefactor.

PUBLICATION AND SABBATH-SCHOOL WORK.

"OUTPOURINGS OF THE SPIRIT."

This is a book that you can slip into your coat pocket without making an unsightly protuberance. It is only six by four inches, and no thicker than THE CHURCH AT HOME AND ABROAD. You can read it through from beginning to end in an hour or two. But you will not forget it so quickly. The hour or two of reading will lead to many hours of thought and prayer. Some little books are big books—big with truth and knowledge and thought and suggestion. This is one of them, this "Outpourings of the Spirit" lately published by our Board. Its author, the Rev. W. A. McCay, is an earnest pastor, whose only preface to his book is a brief dedication "to the people of his charge, to whom he has been permitted to minister these twelve years, and with whom he has enjoyed many seasons of refreshing." This is preface enough. It indicates the spirit in which the book is written.

Much that is unwholesome and injurious is often spoken and written concerning revivals, but in this book we find a healthy and helpful, because scriptural and practical, view of this subject so important.

The author first tells what a true revival of religion is: a true quickening of religious life and interest, under the manifest influence of the Holy Spirit. He brings the light of God's Word to bear on the subject, so as to make it plain. He then brings to bear the light of the Spirit's practical working, in describing how God has from time to time revived His work by mighty outpourings of His Spirit. The revivals of Old Testament times are noted, then the pentecostal blessing given to the Apostolic church, and the spiritual vigor of the early Christians. Then at greater length the revivals of the Reformation are noted, followed by accounts of great refreshings from on high in England, Scotland, Ireland and America, under the preaching of Whitefield, Wesley, Edwards, McCheyne, Moody and other servants of God. It is remarkable that so much ground can be covered so well in so few pages. There is nothing of the dry historical summary. Every page is vital with interest, replete with illustrations and anecdotes. The effect of the book is to make the reader see the reality and feel the necessity of the Spirit's power, and to make one consider most thoughtfully and earnestly the question of the author's concluding chapter "Do we need a revival?"

Pastors will find this little book extremely helpful and suggestive, and any Christian will find it interesting and stimulating.

GRANTS.

The extent of the gratuitous distribution of Christian literature by this Board is not generally appreciated by the members of our Church, even by those who are well acquainted with its missionary operations. It seems proper that information should be given on this subject.

Gratuitous distribution is made not only by our missionaries, but also by the direct action of the Sabbath-school and Missionary Department. We are in constant receipt of applications for grants of books, tracts, lesson helps and periodicals from missionaries of Boards other than our own, and also from needy churches, Sabbath-schools, mission stations, pastors and theological students. These applications come to us not only from our own country, but from all parts of the world—from Japan, China, India, Persia, Syria, Africa, Brazil and Mexico. Such applications, when properly endorsed, are never declined—the literature asked for is always granted to the extent of our ability.

LITERATURE FOR A PRISON IN SANTA FE.

The following extract is translated from a letter written by the wife of a Spanish missionary of the Board of Home Missions who is laboring at Santa Fe, New Mexico. It is presented as a specimen of the applications of which we are in daily receipt.

"My husband preaches in the prison of this city, and it appears that both the male and female prisoners are manifesting their interest in the Word of God. It is my desire that you would deem it well to donate to us a pulpit Bible for the prison chapel. We now have both an organ and a desk, but there is need of a Bible in Spanish and in English, and also of some hymn-books, pamphlets and tracts in both Spanish and English. I believe it to be very necessary that these publications should be in both languages, for there are prisoners of the two nationalities—both men and women. They have always a great desire for reading matter, and receive with much pleasure all the tracts and pamphlets and religious papers that my husband gives them."

HYMNALS FOR THE INDIAN TERRITORY.

Within an hour after the writing of the preceding article, two additional applications for grants were placed in the hands of the secretary. One of these was from a prominent pastor of our church, enclosing a letter written to himself by the wife of a missionary of the Home Board, laboring amongst the Chickasaw Indians. The let-

ter contained an appeal to him to ask his congregation to send some old Hymnals to the little church to which her husband ministered. Our correspondent thus wrote: "I enclose a letter from a dear old saint, who in her age and sorrow wants to sing out of the Hymnal. I do think she ought to be helped, not to some dirty old books that respectable Christians cannot use any longer, but to nice, clean morocco. Mrs. A. is the wife of one of the most striking martyrs of the war." We make the following extract from the enclosed letter:—

"The church in which Mr. A. preaches is a neat little frame building; there is, however, no seat in the pulpit, and no carpet or bell. . . . On reaching this place I felt that it was a great sacrifice to leave all that was dear and come out to it in our old age, and so remarked to my husband. He replied: 'We did not come here to please ourselves; we came to save souls!' I then determined that I would try to overcome all my sad feelings and work for the Lord as best I could. . . At present I feel the need of a bell and of some Hymnals more than anything else. In time, if we are spared, we will work for a carpet and other things. We now use the Gospel Hymns. They are good; but I do love the old Hymnal, and would feel more as though I were in a Presbyterian church if we had it. There are many good people here, but they know little about Presbyterianism. I do hope that they will soon know more about it. If your people have any old Hymnals they do not want we would be glad to have them."

BOOKS FOR AN OLD EVANGELIST.

The other appeal referred to in the preceding section was from an aged and faithful minister, who, for many years, has been laboring as an evangelist in a Western State, in destitute places along the lines of railroads. He is not connected with any of the Boards, and receives no other aid than that which comes to him from Christian friends. His house and library were destroyed by fire some time ago. He now asks for a few volumes for personal use, and also for some books and tracts to distribute in the field of his labors.

LITERATURE FOR LIBERIA.

Before the preceding sections had been placed in the hands of the printer a letter was received from the secretary of a Sabbath-school in Western Africa. In addition to a business order for books and lesson helps, and a draft for $8.25 to pay for a previous order, the letter contained the following application for a grant:

Our school numbering *sixty-three* is composed principally of native children, who contribute absolutely nothing. Although we have a few earnest workers in our midst, yet it is quite troublesome sometimes to keep up in books. We would like very much to have you send us, if possible, at least 50 copies of your last "Children's Day" programme. We would like also to have a few copies of the Westminster Question Book and Lessons, independent of the enclosed list, and any other books you may be able to donate our *poor school.*

TOTAL NUMBER OF GRANTS.

The total number of grants made directly by the Sabbath-school and Missionary Department, on applications similar to the above, between April 1, 1890, and the present writing (January 24) was 1867—an average of more than 6 a day.

SABBATH-SCHOOL MISSIONARIES AS PIONEERS.

The foregoing reports shed brilliant light on the oft repeated but generally unappreciated remark that Sabbath-school missionaries are a pioneer corps for the Home Missionaries. They penetrate into regions where the Home missionary, as such, cannot effectively labor, and prepare the ground for his operations. It is true that the latter may labor in the line of the Sabbath-school missionary and thus pre-

pare the field for his future ministerial operations, but that work can be as efficiently performed by those who have not had the benefit of collegiate and theological training. In these days when there is a lack of educated ministers it is a wise economy of force to appoint those who are accepted as Home missionaries to fields already prepared for ministerial labor, and to push forward into the wilderness lay missionaries to lay hold upon and prepare fields for future cultivation.

This Board has already in the wilderness an efficient corps of pioneers, but they are few in comparison with the work to be performed. At least ten additional permanent laborers are needed in the great North-west alone.

"JOINING THE CHURCH."

There are few phrases more inappropriately employed in the pulpit, by the press, in family and Sabbath-school instruction, and in ordinary conversation, than the one chosen as the subject of this article. When used in reference to the partaking of the Sacrament of Baptism by the heathen or the children of unbelievers, it is manifestly proper. Such persons can enter the (visible) Church only through the door of Baptism. When, however, it is employed to indicate the first approach of the baptised children of the church to the Lord's Supper, it is manifestly inappropriate.

It is the doctrine of our standards, and we believe of the word of God, that "The visible church . . . . consists of all those throughout the world, that profess the true religion *together with their children.*" (Confession, chapter xxv, sec. 2.) The children of a believing parent are, to use the language of the Directory for Worship, chap. x, sec. 1, "born within the pale of the visible church." This we believe to be taught by the Apostle Paul when he declares, I Cor. vii, 14, that the children of only one believing parent are "holy." Such children are not made members of the church by Baptism; they are baptized because they are members; they have the seal of the covenant placed upon them as their birth-right. When these native members of the church make their first approach to the Table of their Lord, it is as inappropriate to say of them that they have "joined the church" as it would be to say of our little ones when we first place them at our own tables that they have joined the family, or to say of our sons when they exercise for the first time the elective franchise that they have joined the United States.

But the phrase is not only inappropriate when used in reference to the children of believers, it is injurious. Its general use not only indicates the prevalence of erroneous doctrine concerning the nature of the Church and its ordinances, but it tends to extend, intensify and perpetuate that erroneous doctrine. Parents, Sabbath-school teachers and pastors, who habitually use this phrase cannot retain in their own minds, fully and clearly, the true idea of the covenant relation of those whom they are set to instruct. Children, not merely untaught as to their covenant relation to Christ and his Church, but misled by the language they continually hear from the lips of their instructors, grow up, so far as their own thoughts are concerned, as "aliens from the commonwealth of Israel and strangers from the covenants of promise."

The Presbyterian Church, we believe, sets forth in her Standards the Scriptural doctrine concerning the covenant relation of her children. Let those who occupy the place of teachers give up the use of a phrase that not only ignores, but in terms denies, that divinely constituted relation. Let them remember that the phrases constantly used in the hearing of children govern their thought. Let them by word and action

bring up those committed to their charge in the recognition of their high position and privilege as members of the Church of Christ; let them with earnest prayer lead the little ones to Jesus as their Saviour and King, the gracious one whose covenant seal they bear; and, doubtless, the God of the Covenant will meet faith with blessing. He will be mindful of the promise of the covenant and will pour out his spirit upon our offspring. Then, doubtless, we shall behold the children of the Church coming with confidence and love to the Table of their Saviour, even as our own little ones come to the earthly tables we spread for their nourishment. We shall behold the fulfillment of the promise, "Those that be planted in the house of the Lord, shall flourish in the courts of our God."

BLESSED RESULTS.

The question is often asked, "Does Sabbath-school missionary work pay?" Let facts give the answer. The following statements are not culled from a large number of reports extending over many months; they are taken from letters just received. Month by month such reports come to our hands, and from time to time similar extracts will be set before our readers:

FROM MINNESOTA.

This closes my third year's work as a missionary in connection with our Board of Publication and Sabbath-school work. The records show that *seventeen* of the *fifty-eight* little Bible schools planted by myself, and *eight* of those organized by students laboring under my supervision, a total of *twenty-five*, have grown into churches, with a membership in full communion of 521 persons. *Twenty* of these churches have already built houses of worship, at a cost of not less than $32,700. These figures do not include the churches organized that have indirectly grown out of our Sabbath-School work.

FROM THE BLACK HILLS.

I came to the Black Hills about two years ago expecting to do strictly ministerial work under our Board of Home Missions, as I had done ten years before. I spent a month in looking over the country, and learning its needs. I became so much impressed with the spiritual destitution of this region that I changed my plans, and began to work as a Sabbath-school missionary. I felt that this mode of operation was best suited to the new and scattered settlements around me; that thus I could reach more people with the gospel, and start more Christians to work to help me; in short, that I would have a wider influence for good than I could by laboring in any single congregation.

During the first year, four theological students and myself organized forty-six Sabbath schools in neighborhoods in nearly all of which no minister had ever preached, and no Christian work had ever been done. We also organized four Presbyterian churches, and erected and paid for four church buildings. During this year six students and myself have organized seventy-one Sabbath schools. We have also organized four churches, and before the close of the year will have four church buildings erected and paid for. We have gone into widely separated settlements, visiting the homes and praying in the families, distributing our Bibles and Christian literature, and gathering the children and neighbors into the Sabbath schools. We have sought out and set to work in our schools, the few scattered Christians who were doing no Christian work before, thus raising up resident and native workers as missionaries to their own children and neighbors.

As a result of one year's work of seven Sabbath school missionaries among our American Protestant people in this region, seventy Christian schools have been started in which are gathered *fifteen hundred* pupils and *two hundred and fifty* teachers. In two years *eight* churches have been organized with *seventy-four members* in full communion, and *seven* church buildings have been erected, or are to be erected, and paid for before the close of the church year.

OFFICIAL COMMUNICATIONS.

WASHINGTON

REV. J. M. GUNN, SUPERINTENDENT.

I set out to attend the meetings of the Puget Sound Presbytery at Sumner and Olympia Presbytery at Centralia, preparatory to the meeting of the Synod at Tacoma. The meetings of all three bodies were largely attended and full of interest. The brethren took time in the Presbyteries to thoroughly discuss all the fields of each, and especial attention was given to the new fields, and a cordial welcome was extended to the brethren who have recently located with us. Several of the younger ministers received ordination.

The chief feature of interest, aside from the usual business of these bodies, was the organization of the Woman's Missionary Society for each of the Presbyteries and for the Synod, so that woman's work in the Synod of Washington starts out completely organized. The division of the Presbytery of Idaho required the organization of one more Presbyterial Society. This was done at the organization of the Presbytery of Walla Walla at Prescott.

On the way back from the meeting of Synod I stopped at North Yakima to participate in the installation of Rev. W. H. Cornett as Pastor. The sermon was preached by Rev. K. J. Duncan, who had recently settled at Ellensburg, Rev. J. S. Bingham charged the people, and I delivered the charge to the pastor. During this trip Mrs. Gunn organized two Presbyterial Societies, two auxiliaries and assisted in organizing the Synodical Society. She also delivered some four or five addresses.

On our return we passed immediately to Prescott to organize the new Walla Walla Presbytery, and the ladies to organize the Woman's Missionary Society. The zeal aroused among the ladies of our entire Synod was so ardent as to give presage of great advancement in their special work, and increased interest among them means a great advance in every other department of church work.

The Synod had the *usual* discussion pro and con, the *need* and *constitutionality* of the synodical-missionary-ship. As I was about to accept the pastorate at Puyallup, the question was discussed and settled as far as possible, impersonally.

They decided that the office was imperatively needed and then re-elected me to fill it by a vote practically unanimous.

To satisfy all parties, the direction of my work was left to the Synod's committee of H. M. as to the proportion of time to be given each Presbytery, and I was assigned the two eastern Presbyteries for the quarter now closed.

I spent the last week of October as above indicated in attending the organization of Walla Walla Presbytery and the organization of the Presbyterial Missionary Society. I spent the last Sabbath of the month with Rev. Adair in again visiting Kendrick and arranging for its supply by Rev. D. Allen who moved there November 1. The railroad (N. P.) is now completed to that place. We have not over-rated its importance. Bro. Allen has found a hearty welcome and reports the field as developing quite favorably, though they have no regular place for worship. The lots are secured and Bro. Adair had the lumber on the ground. It will not be over sixty days before winter is over and work can be begun on the church. I am very anxious that the Board may sustain that work.

Nov. 1. I visited Waterville, the central town of Washington, but 350 miles distant from my home, via the line of public travel. Like all our smaller towns it shares the present reaction and lull in business, but the discovery of a valuable onyx mine near it has awakened more than common attention to it. The approach of two railroads from Spokane Falls (the Northern Pacific and Great Northern) has already drawn thither

considerable means for investment, and ensures large development by next season. I spent two Sabbaths there and organized with eight members. A number have united since.

The H. M. Committee, Rev. Watson, Chairman, had already arranged for Rev. W. C. Beebe to take this field and he entered upon the work about December 1, and sends enthusiastic reports of the encouraging state of affairs. This is one of the most important centres in our work in the State. It is 150 miles almost due west of Spokane and is the supply depot for over one hundred miles north and northwest.

THE INDIANS.

Just west of Waterville 30 miles and across the Columbia River is the marvelous Lake Chelan, thrice as large as the Sea of Galilee. On its southeastern border are some Indian settlements, now several generations old. They have cultivated their lands for over twenty years, their grandsires are buried there. The lands have become valuable. White men have come and are attempting to drive these unlettered *citizens* off their lands and to claim the soil. The Presbytery of Idaho at its Spring meeting sent a remonstrance to General Morgan, at Washington, D. C., against this outrage upon the rights of these unoffending and peaceable Indians. There may be a technical difficulty in protecting them, because they have never filed their claims, but the Government entered into treaty guaranteeing them the land on condition of peaceable settlement and occupancy of the land and as they have complied and raised harvests, they should be protected. Several of the prominent citizens of Waterville have interested themselves in trying to secure them in their rights, especially Hon. W. F. Allender, whom I found to have been an old fellow-soldier and a fellow-prisoner of mine during the late war.

The commissioner has sent a special agent from Washington, D. C. to investigate and decide the case. The agent (Cole) has taken sides against the Indians, but for the sake of humanity it is to be hoped that this outrage may not be permitted to continue. The Indians have, meanwhile, been very inhumanly treated, being kept under arrest, poorly fed and their crops devastated, under pretext of law. Alas! what a reckoning awaits the pale-faced oppressor!

NEW TOWN SCHOOL.

November 28–30, I spent at Pasco getting that school project into legal shape for transfer to Rev. Donald Ross as Financial Agent. Mr. Ross is also supply of the church. He has taken the needed legal papers, maps, etc., to San Francisco to dispose of lots, to secure funds for building, and report says he is succeeding. The Trustees have adopted a plan of building, and advertised for bids for contract on the building, to be completed on or before June 1. The Synod accepted and ordered the prosecution of this enterprise at its meeting in Tacoma. I shall be much gratified to witness its success.

A WIDE AND NEEDY FIELD.

The last Sabbath of November and the first of December I spent at Rosalia and Plaza, adjoining Spangle. I found that there is a wide and needy field there that should be strongly occupied. The people are intelligent and very much in earnest. There is means enough available with $300 aid from the Board of Church Erection to build a comfortable house of worship. But nothing can be accomplished without an earnest and competent man on the field.

Rev. J. P. Schell has accepted the field at Cœur d' Alene as successor to Bro. Deffenbaugh, and Rev. W. C. Cobleigh, of Montana, has agreed to take Rathdrum and Post Falls. Rockford and Spangle are still vacant.

December 13–22, I visited Lewiston, Id., and held a series of meetings during the week, closing on Sabbath. The town is financially at a very low ebb awaiting the completion of the N. P. R. R., which will have trains running that far probably by March 1st, '91. The church has been vacant over a year. They recently offered a call to their first pastor, Rev. T. M. Boyd, of Pendleton, and raised a subscription of $600 to begin with. The Presbytery refused to let him accept the call and this church is in a very, very critical condition. They were refreshed by my visit and greatly desire a minister, but not over

three hundred dollars could be raised for any one except Bro. Boyd.

We are to have a good S. S. Missionary in Spokane and Walla Walla Presbyteries to aid in caring for these churches. We hope to revive Lewiston and Mt. Idaho.

Rev. S. C. Head has left Roslyn and Cle-elum and taken work in Puget Sound.

I am sorry to say that the restoration of Rev. Geo. Sloan to the active work at S. Union, etc., has resulted in a return of insanity, and he has been re-committed to the asylum.

He did a marvellous work in the brief time of six months, and we need an active and devoted man to fill his place.

We also need an efficient man in the Oak's addition or S. Tacoma work as described to you by Bro. Osmond in his letter some weeks since.

There are now nine vacancies in our work and if we are allowed to take up only a very little new work there are at least three new fields which must be supplied or lost by March.

IOWA.

Rev. T. S. Bailey, *Superintendent:*—I have devoted a good deal of time to special efforts to stir up the churches to make larger contributions to the Board, and not without some success. Glidden goes from about $10 up to $60; Tranquility from $8 to $77.75; Boone has paid over $45, and has $60 or more in addition subscribed.

The personal contribution of C. J. Stockdale is virtually a bequest from his dying wife.

So far as the general work is concerned, we have a good deal of encouragement, but our work is suffering in many places because of the necessary cutting down on the part of the Board.

We are still pushing for self-support on the part of our churches with all our might. I have never done so much traveling and so much hard work in one quarter as during the last, in trying to push the grouping of churches. There are evidences of the presence of God's Spirit in many of our weak churches. We have two evangelists in the State, supported by the Presbyteries in which they labor, namely, Rev. A. R. Bickenback in Cedar Rapids Presbytery, and Rev. H. C. Keeley, now laboring in the bounds of Fort Dodge Presbytery, or more properly the Presbyteries of Fort Dodge and Sioux City, as now arranged.

Our Bohemian work in Cedar Rapids is starting out under quite favorable auspices. The new minister, seems to have been very warmly received.

I have great hopes that this will prove the beginning of better days for this class of our people.

The Indian Mission house at Tama city is now completed and Miss Skea is in possession. It is a beautiful building, admirably adapted to the purposes for which it is intended. It cost considerably more than the first estimates. There were several disappointing things which led to an increased expense, but now finished and furnished its total cost for land and buildings with grading and fencing, was $3449. It has all been provided for and all bills paid; and I have just sent through the Synodical Secretary of our Home Mission Society a detailed report to the Women's Executive Committee—through whose treasury I understand the contribution to this building was to be reported. Two hundred dollars special for furnace fund was raised by personal contributions of several friends in Iowa.

The balance, $3249, was paid by Mrs. C. C. Sinclair. As the work progressed I kept her informed and have her appoval of the additional expense sent with her draft to cover the last cent of cost. I have great hopes of good fruits from this effort, although the work is full of difficulties of which I had no idea until I was thus brought in contact with it.

I have dedicated three new churches during the quarter, and have declined to attend three more dedications for want of time. I never go to a dedication when I can get excused. But where deficiencies are to be made up, the brethren seem to have the impression that it is my duty to help pull them through and so get the church in better condition to go on to self support.

HOME MISSION LETTERS.

NEW MEXICO

SAD DEATH OF A TEACHER.

REV. J. A. MENAUL, *Albuquerque*:—On my return from Taos, N. M., last night I was saddened to hear of the death of Miss Celia Morgan, our mission teacher at Corrales, N. M. So far this winter Miss Morgan has been encouraged in her school work, the number of scholars being quite large. About two weeks ago she contracted a cold, and one night while she was sick a Mexican broke into her house for the purpose of plunder. She rose and chased him away. The night was cold and the fright and exposure brought on typhoid fever of which she died on 19th of December. Miss Morgan wrote to me on the 18th to send her a nurse and a teacher, but I being from home Mrs. Menaul did what she could to get a nurse, but before either nurse or teacher could reach her she died.

I have been busy during the past year, and very busy during the past three months. The first part of the quarter was spent in company with Dr. McMillan in looking over our Mission School work.

After the meeting of our Synod at Silver City, I went on a preaching tour to San Juan County, New Mexico, preaching at Farmington and Aztec, and holding a communion at the latter place. We need a Missionary very much in San Juan County. After attending to a number of little matters in connection with our school work, I went on a mission to Southern Arizona.

I had the pleasure, while in Arizona, of spending a Sabbath with Brother Cook, at Sacatan. Brother Cook is a missionary that we are all proud of. At Sacatan his chapel seats about one hundred and fifty persons with comfort, but about seventy-five or more crowd in, then a number stand at the doors and windows. Brother Cook is building an addition to his chapel. This will give him seating room for two hundred more, so that he can seat comfortably about 350 persons. His people come to church, some of them, as far as 18 or 20 miles. I could not but think while I was with him in his home, that if our christian people in the East, who have means, could visit Brother Cook and see the fruit of his labor among the Pima Indians, and see the marks of the rain and mud on the walls of his house, see his organ, for Brother Cook is quite a good musician, that has been badly injured by the rain, they would soon send him money enough to put a shingle roof on his house. Another thing Brother Cook would soon get if the church knew his need, he would not have to walk in the burning sun and deep dust as he goes to preach among his people; he would have a comfortable buck-board. Brother Cook has a large family, and since the death of his wife more than a year ago, he has to keep his children at school in the East. He does not complain, nor did he ask me to intercede in his behalf, for he has devoted his life to the good of the Pima Indians, but I think such a man should be made comfortable. A few days are spent at Florence, where I preached to Brother Whitmore's people. This brother is hard at work on his new church. The building is good and substantial, and when completed will be both handsome and serviceable. It is the only Protestant church in Florence, Arizona. The closing days of the quarter have been spent in school work, which is now in good shape for the coming year, our schools, with a few exceptions, being better attended than they have been other years.

OREGON.

REV. ROBERT MCLEAN, *Grant's Pass*:—I am aware of the financial difficulty of the Board and the stringency in the money market, but the situation here is a grave one. I have only my salary on which to live and I am so deeply in debt as to injure myself in the community. My work which has prospered beyond

that of any other church in the Presbytery is now threatened with serious injury. I need not be in this position, because I can accept a call to a self-supporting church, but I refused such a call at the earnest solicitation of our people. Our Sunday-school work, the hope of the church, has grown until we are already crowded for room and were looking about for means to enlarge our church. What will be the effect if my property must be sold for debt? Another point that I want to emphasize is this: The very best workers and the most influential people in my church are Congregationalists, and they, through their personal regard for me, refused to listen to Dr. Atkinson when he urged them to organize a separate church, and they have repeatedly told me that they would never leave us as long as I remained. I cannot remain if I have nothing with which to support my large family. I could remain and abandon the ministry, but this I cannot do conscientiously. A letter received from my brother to-day gives me some insight into their privations. It is terrible for a man with a sick wife and five small children to be all summer and fall without money. Cannot something be done? I do not intend that my church shall draw from the Board's treasury more than another year, if it is possible to emancipate it.

Rev. J. B. Rideout, *Marshfield*:—We have been very busy holding a series of meetings. We have received twenty-three members, all on profession of their faith except one. Others are under conviction, and will probably be brought in soon. This is a glorious break in the ranks of godlessness in this part of the country.

OKLAHOMA TERRITORY.

Rev. S. V. Fait, *Anadarko*:—The regular services have been sustained, and there is a deeper interest in sacred things than I have yet seen at this Agency, that is among the white population. Of course you know about the "Indian craze," but all the reports published in the papers, so far as this Agency is concerned, at least, were fierce exaggerations. Our Indians, many of them, are satisfied that they have been deceived, and are ready to give up their belief in the Indian messiah.

I cannot help thinking that good will come out of all this talk about a messiah. For even godless men have been preaching "Christ crucified," though they knew it not, as they have tried to show the Indian his mistake, have tried to show him the difference between this false Christ and the coming of the real Messiah. I have been greatly impressed with the efforts of these non-Christians to convince the Indian of his folly.

It is true that the craze has interfered with missionary effort to some extent. In some cases the chiefs warned their people not to attend the churches nor listen to the missionaries, but that is all past and gone and twenty children are waiting to enter our school as soon as our kind Board can help us to a building, which we trust will not be very far in the future.

UTAH.

SELF-SUPPORTING—A LARGE COLLECTION.

Rev. Josiah M'Clain, *Ogden*:—Last night we held our annual church meeting. Our reports from the various departments of work were very full and very interesting. We found, when the treasurer had made his report, there was in the treasury, money enough to pay what the church has pledged to the salary, with almost $300 yet to be collected. The proper officers were directed to collect this, and pay the amount due the pastor from the Board for the last quarter. That will be the church's contribution for 1890. Please make a note of that. Then the church decided from this time on to be a self-supporting church. How glad I am to send you this news the beginning of this new year! Our struggle has been a long one and a hard one. But for the board's support we could not have lived through it. How kind you have been to us! You have never refused us anything we have asked you for. We appreciate all you have done for us, and thank you now most heartily. I wish to record in this connection your great kindness to me personally. Sixteen years ago I received my first commission from the Board to labor in Nevada. Most of the time since I have been a Home Missionary. At all times and under all circum-

stances and in all places I have received nothing but kindness from the Board.

Last night we held our last meeting in the old church. Next Sabbath, January 4, we move into the lecture room of our new church, a beautiful room, large and convenient, Dr. Wishard is to be with us and will at this time begin a series of meetings to be continued for ten days. The church is now, we believe, in a condition to reap a harvest. May our expectations be more than realized. With the good start made the beginning of this new year, and the good hope before us to encourage us, we now say to the Board, *farewell.* "Now unto Him that is able to do *exceeding abundantly above all that we ask or think,* according to the power that worketh in us, UNTO HIM be glory in the church, by Christ Jesus throughout all ages, world without end."

REV. J. C. STOWE, *Rushville:*—We are now in the midst of an Indian war and the most of my congregations from White Clay and Clinton have abandoned their homes for the present and have moved into town. Our houses are full, and at my own home we are occupying all the space making beds upon the floor for women and children. I have given up my bed and have not had my clothes off since Sabbath night. We are providing for from forty to fifty in our church each night. I do not know how long this will continue, but it is a great hardship for the people who are compelled to leave their homes, turning their stock loose and breaking up their entire arrangement for the winter. What these people are to do I cannot tell, so far no lives have been lost. I received a large box of clothing from Columbus, Ohio, this fall. My wife has given away many things that we needed very much ourselves, others have done what they could, and yet there must be great suffering unless relief is afforded speedily. I hope the Legislature that meets the coming week will take prompt action for the relief of the settlers, otherwise there must be absolute starvation. Our people on my field are manifesting a heroism such as I have never met with in a long life upon the frontier, and best of all they are doing this in the name and for the sake of Christ. An infidel told me to-day that my work and that of my people was the strongest argument he had ever heard in favor of the Bible. May God bless this dispensation of His providence to the building up of his kingdom. I will send you a paper giving the account of the war at the present time. Pray for me, dear brethren, that I may be enabled to do my whole duty.

J. V. GRISWOLD, *Columbus:*—On Sabbath evening we closed the most successful series of meetings we have had. It was a union effort of the Congregationalists, Methodists and Presbyterians in our church. There were not so many conversions as we anticipated, but the professing Christians were reclaimed from a backslidden state, and the feeling between the different denominations has been much improved.

REV. R. ROBE, *Crawfordsville, Oregon:*—We tell you, and I suppose rightly, our many needs; yet we may well take encouragement mutually by looking at what has been and is being done.

The Presbytery of Oregon, organized in our remembrance by three ministers, has enlarged into two Synods and more than 130 ministers, doing much successful work in this wide field. Surely we have much cause to thank God and take courage. Yet very much remains to be done. We would be faithful while life's working days continue.

IOWA.

REV. R. C. HOWLEY, *Brooks:*—During the quarter the Lord has been very gracious to us. I have been able to fill all my appointments. Our congregations have been uniformly good, and a number have united with the church—some that I baptized in infancy. The churches are both in a healthy condition, and our prospects are as bright as the promises of the Lord.

During the quarter I have been called to pass through deep waters, but the Lord has wonderfully sustained me. The companion of my life, with whom I have lived more than fifty years, and who has shared my labors and privations

and joys, passed away last Wednesday. Her last words were: "Come, Lord Jesus, come quickly," and she calmly fell asleep, to rest until her Lord shall call. Oh, blessed hope. If the condition of the treasury will permit, it will be a great help to me to get my check within a fortnight, so that I can pay her funeral expenses, as that is my only dependence.

HOME MISSION APPOINTMENTS FOR JANUARY, 1891.

I. V. W. Schenck, Grace of Brooklyn,	N. Y.
J. Nelson, Centreville,	"
L. Wolferz, Friedenskirche of Booklyn,	"
P. A. Schwarz, Melville,	"
L. H. Bahler, Malden,	"
W. M. Grafton, Whitestone,	"
F. E. Voegelin, Zion of N. Y. City,	"
W. C. Brass, Hannibal,	"
A. E. Myers, West Monroe,	"
S. S. Phelps, Collamer,	"
W. H. Schuyler, Everitt, Saxton and stations,	Pa.
W. Losa, Bohemian and Moravian, of Baltimore,	Md.
J. F. Jennison, Paradise of Catonsville,	"
J. K. Wight, Green Cove Springs,	Fla.
A. McE. Wylie, Candler and South Lake Weir,	"
J. L. Wilson, Chrystal River and stations,	"
F. H. Marling, San Mateo,	"
T. C. Potter, Satsuma and vicinity,	"
J. P. McMillan, D. D., Burkesville,	Ky.
C. A. Kanouse, Princeton 1st,	"
F. M. Kumler, St. Mary's,	Ohio.
W. J. Gerlach, Bluffton,	"
S. D. Conger, Toledo, 5th,	"
G. Ernest, Burton Memorial,	Ill.
T. A. Scott, Port Huron,	Mich.
W. Coulter, Hesperia and 3 stations,	"
C. R. Burdick, Little River, Stiles and Oconto Falls,	"
W. Johnson, Belleville and Verona,	"
T. Dougan, Brodhead,	"
H. A. Winter, Madison,	"
H. McHenry, Windom and Lakefield.	Minn.
S. W. La Grange, Delhi,	"
A. H. Holloway, Scotland,	"
J. McArthur, Warren,	"
G. W. Wadsworth, Mendenhall Memorial, of East Grand Forks and station,	"
T. N. Weaver, Jordan and Belle Plaine,	"
J. B. Freeman, Arlington Hills of St. Paul,	"
D. A. Tawney, North St. Paul,	"
D. P. Groescup, Austin, Oakland and Woodbury,	"
R. H. Milligan, Hillsboro and Kelso,	N. D.
C. W. Cable, Milnor,	"
J. R. Crum, Dunseith and station,	"
B. Lyman, Frederick, Oneota and station,	S. D.
J. McCoy, Ellendale,	"
J. B. Pomeroy, Whitewood and station,	"
D. F. Williams, Dudley and Collins,	"
J. Y. Ewart. Madison,	"
J. B. Renville, Ascension,	"
J. N. Hutchison, Sioux Falls,	"
P. Witte, German Emmanual, of Marion Junction,	"
L. Figge, Turner Co.. 1st (German),	"
F. Orr, Allerton,	Iowa
J. C. Bantly, Rowley and Walker,	"
W. M. Robinson, East Cedar, of Larrabee,	"
A. Rederus, Woodbury, Westminster,	"
C. S. McElhinney, Columbus Junction, Central,	"
A. C. Stark, Hasting, 1st German,	Neb.
B. F. Sharp, Gresham, 1st,	"
J. Gilmore, Shelton,	"
B. H. Hunt, Burr Oak and stations,	"
C. N. Armstrong, Loup City and Ashton,	"
C. H. Mitchelmore, Ord and Scotia,	"
C. S. Vincent, Auburn,	"
W. D. Patton, Raymond and Valparaiso,	"
J. H. Grimm, Firth,	"
G. Williams, Niobrara and station,	"
J. C. Sloan, Rushville, Gordon, Clinton and 2 stations,	"
F. B. Everitt, Walrond Avenue, of Kansas City,	Mo.
C. P. Graham, Hamilton, Mount Pleasant and Neal,	Kan.
D. M. Moore, Ellinwood,	"
J. E. Kearns, Cherryvale, 1st,	"
J. W. Talbot, Downs and Rose Valley,	"
W. A. Young, Ardmore and stations,	Ind. Ter.
J. Given, Kiowa Indians,	"
D. N. Allen, Vinita, Pleasant Hill and Afton,	"
E. E. Mathes, Ft. Gibson, Aw-ga-ley and Arkansas Bottom,	"
P. J. Hudson, Mount Zion and Big Lick,	"
J. A. Irvine, Mason,	Tex.
D. C. H. Dodson, Bethany and Exposition, Park Chapels, of Dallas,	"
F. Padierna, Las Cruces, (Spanish),	N. M.
E. Arreola, Albuquerque, 2, "	"
R. Montoya, Naciento,	"
J. M. Whitlock, Las Vegas and vicinity,	"
B. F. Powelson, Grand Junction,	Col.
G. W. Pollock, Durango,	"
J. McLean, General Missionary in Saguache Co.,	"
A. Adair, Moscow,	Idaho.
S. S. Meyer, Fourth Plain and St. Johns, of La Camas,	Wash.
M. G. Mann, Puyallup, Nisqually and Chehalis Indians,	"
W. B. Williams, Chehalis,	"
W. C. Beebe, Waterville,	"
D. McCunn, Fillmore and San Fernando,	Cal.
C. E. Long, National City,	"
H. Hill, Anaheim and Fullerton,	"
H. B. McBride, Golden Gate,	"
J. M. Smith, Pleasanton,	"
R. Ballagh, Traver and Orosi,	"
W. P. Teitsworth, Gridley,	"

FOREIGN MISSION LETTERS.

BRAZIL.

Rev. J. B. Kolb, of Sergipe, Brazil, writing under date of Nov. 5th, 1890, of a missionary tour through parts of his field, says:

About the beginning of October I made a visit of some days in Aracaju, the capital. Here we have some four or five families. They gathered together each night that I was there; besides, other persons were present at the services. As I was going to take the steamer for home a young man came up to me and said: "Are you not a minister of the Gospel?" I said yes. Said he, "I am from Pao de Assucar, where I heard you preach. I am working in a printing office here, but I do not like the company I am forced to keep; have you not a church here?" I gave him the name of one of the brethren in whose house regular services are kept up, and invited him to attend. I understand that he has done so.

Later in the month I made an interesting trip to Itabaiana and other points. Reaching Itabaiana on Saturday, we made arrangements to give a magic lantern exhibition that night. It was very well attended, and gave us an opportunity to explain something of the Gospel story. The Sabbath was spent with the brethren in Carahibas, where we had two very pleasant services. At night we celebrated the Lord's Supper, when an old lady of at least seventy years made profession of her faith, and was baptized. To me it was a touching sight. The old lady showed a good understanding of the Gospel.

INDIA.

RAVAGES OF CHOLERA.

Rev. R. Thackwell, *Dehra*:—The cholera has been very severe here. It is of a very virulent type, but thanks to the care of our Heavenly Father, not a Christian has been attacked, though it is all around us, and a great many people die daily. We hope it is getting less severe, and is gradually leaving the place; but there was a cessation before in its devastations, and afterwards it broke out afresh, nearly every one dying who was attacked. We lost a very fine young Hindu youth, a most promising young man in our city boys' school; a couple of hours sickness, and he was gone. The year before last he had taken a prize for excellence in Scripture knowledge, awarded by the Scripture Examination Committee of the Northwest Provinces, and last May he obtained a scholarship from the same committee, but did not live to enjoy it. One of my junior teachers in the boys' school, also a Hindu, died of the same disease. He was absent one day; the next day word was brought that he was dead.

HEAVY RAINS.

The rains are very heavy this year, causing considerable damage to buildings; but heavy as they are here, they are heavier at some of the hill stations. At Naini Tal, the summer capital of the Northwest, 101 inches fell in July, and in Darjeling, the summer resort for the Bengal government, the rainfall has been still heavier, causing great damage to the little railway that claws its way up the hill, looking like a centipede in the distance.

In the English work here there are manifestations of the Spirit's presence. One young man was, after a period of great struggle under strong conviction of sin, hopefully converted last week. He goes about with a face beaming now in his new-found joy of a present Saviour. There are others under conviction of sin, who I believe and hope, will give their hearts to the Saviour.

The ladies have been of great assistance to us in playing in the bazaar school-house (city) and so drawing larger audiences to hear than we get without their aid. They usually, very kindly, give two evenings every week to this work, which after their hard work in the Girls' Boarding School, for some seven hours every day, is a great deal. They are most devoted women, and

their influence will be felt in many a native Christian's home for years to come.

Under a later date Mr. Thackwell writes: A week ago we received seven of the pupils of the Girls' Boarding School into communion with the Church (native) and there are other candidates. About a month ago seven members were received into the English Church.

PERSIA.

A GOVERNOR'S RETINUE.

J. P. COCHRAN, M. D., *Oroomiah:* All winter and spring I had under my care the Governor of this province, a Persian of the old style, and one who did not hesitate to demand much of my time—a man who when well enough to ride, sits in his open carriage accompanied by a large escort. First in the procession come ten to twenty horsemen well armed, riding two by two; next come two of his executioners, in scarlet uniform, carrying long whips and crying out "Clear the way; Stand up; Out of the way," etc. Then come about twenty constables with long canes held up. After these some more horsemen, his personal servants, with one or two finely-saddled led horses, followed by the Governor in his carriage, while in his rear come a few more horsemen, among them his pipe bearer who is called upon every fifteen minutes or so to give him the water pipe, for which coals are carried in iron vessels hanging from the saddle. As he gets to the city gate the footmen draw up in line, salute and are dismissed when they await his return.

THE HOWARD ANNEX.

Early in the spring we began work for the new building for women, or the "Howard Annex." This is a well built structure nearly ready now for occupation.

In July the medical class graduated. One of these home-made doctors has gone to Mosul to assist Dr. Wishard; one goes to Dr. Torrence, in Teheran, and one is assisting me. About this time I was called to a district two days journey south of us to treat a Khan and his wife and child. This man is a powerful chief, paying no taxes to the Governor, merely furnishing 400 cavalry when needed, and ruling his country pretty much as he likes.

THE CROWN PRINCE IN OROOMIAH.

Just now Oroomiah is all life and bustle as the Crown Prince is visiting here. With him is the Governor or Viceroy of this part of Persia and a number of other notables. His Royal Highness received us graciously when we met as he was coming into the city, and he spent two hours here one day, calling on us, visiting the college and hospital. Another day he visited our Girls' School (Fiske Seminary) in the city. He expressed himself as much pleased with our schools and work among his subjects, and bade us "do still more," He gave us ten gold pieces "for the students." He has called on me to prescribe for him several times.

INDIA.

Miss Rachel Irwin, who with others recently joined the Kolhapur Mission, India, after referring to the cordial welcome given them by the resident missionaries, writes:

Our stay in Sangli was very short—only one night and part of the next day—but we had a glimpse of the work, and were very much pleased with everything. The new church is a very neat, pretty building, not quite finished yet, but when the pulpit and furniture are put in it will be all that could be desired. On our way back from the church we stopped at the dispensary. I wish I could say that the accommodations here were all that we could desire. Dr. Wanless is working under very great disadvantage, but he is doing a grand work. The people have great faith in him. Some days he has as many as eighty patients. His surgical operations have been very successful. About fifty were waiting for treatment when I was there. Dr. Wanless never gives out any medicine until after morning prayers. I only had time to look in upon the boys' school, but the children seemed happy and well behaved.

We enjoyed the ride to Kolhapur very much. The roads are very fine, being kept up by the government. We passed several groups of people going on pilgrimages to some temple.

The cries of lepers and blind men along the road side asking alms, reminded me of the custom in Christ's time.

I am very much pleased with the outlook. The native church services are well attended, but the Sabbath School pleases me more than anything else. It numbers about three hundred, and the children are bright looking. The first Sunday I was here I watched the crowd about the doors. One native teacher is very good at gathering a company about him. His class is near the door, and I noticed that he succeeded in interesting the outsiders so much that they gradually drew nearer and nearer until he had them in his class.

LAOS COUNTRY.

WIDE-SPREAD INQUIRY.

Miss Kate M. Fleeson, *Lakawn*:—Our church membership has more than doubled in the last year, and there is a request from two or three villages for some one to come and teach them. We had a request from an old man, who lives a few miles from here, to come out and teach him about Jesus, as he was too old to come so far, and was blind. He said he had been trying all his life to be satisfied with the religion of this country, but "it did not fill his heart," and he wanted something that would make him better. An elder went out, and found the old man a most attentive listener, remarking at the close that he "would think it all over and see what his heart said." The elder left him some instructive reading, and one of the children said he would read to him.

A HAPPY CONVERT.

Just as I was writing the last sentence an old woman, who had been admitted into the church but lately, came in to call. She lives in a village some six miles down the river, and comes up on Saturdays, so as to be here during the Sabbath. She has been most happy ever since she united with the church. At her village there are persons who are much opposed to our religion, and during some of the meetings that have been held in her home, stones have been thrown at the house. To-day she said: "When the people threw the stones and earth at us I was not angry, but I felt sorry until I thought this is something to endure for Christ; then I was glad."

I made a short visit at the home of this and another Christian woman, and could not but feel that their hearts were changed, as well as their outer lives. During the visit at one village the people, who had never seen a white woman, and many of them not even a white man, came in crowds, but notwithstanding there were so many, when the time came for our meeting they were so quiet and respectful that one could not but wonder. At one meeting there were over two hundred, and I did not hear one word spoken while my teacher was explaining the Scripture lesson.

CHINA.

FOOT-BOAT EXPRESS.

Rev. V. F. Partch, *Ningpo*:—I went out to Bah-so-lu for last Sunday, one of our out-stations, about fifty miles from Ningpo. My conveyance was a foot-boat, which is far the most expeditious mode of travel in this region. The boat is twenty feet long by three feet wide, round-bottomed and very unstable. It is covered, as are most other boats here, with a heavy stuffed matting of split bamboo, arched over from gunwale to gunwale, and is ordinarily impervious to rain and sun, while it also serves as a good protection from the wind. The passenger sits or lies in the body of the boat, carefully disposing his body so as to preserve the equilibrium. The boatman sits in the stern facing forward, and propels the boat with one oar worked by his feet, and steers with a paddle held in the hands. We went the fifty miles in twenty-four hours, though there was a strong head wind most of the time. The one boatman worked from nine o'clock one morning to the same hour the next, without sleeping. This is their ordinary custom in a trip of that length. They are cheaper, too, than other boats. The entire cost of my trip was $2.20, or about two cents a mile.

Mr. Lu received me cordially at Bah-so-lu, and a no less cordial welcome awaited me from the members when they assembled for church on

Sabbath morning. The pastor led the morning service and administered the communion. There were about fifty who partook. After this service we separated for dinner. I say "separated," though the greater number, who are from the country, either lunched on what they brought with them or took dinner with the pastor. At two P. M. we re-assembled, and I preached.

NOVEL SUBSCRIPTION PLAN.

After the benediction the pastor rose and said that, according to appointment, subscriptions for the proposed new chapel would now be taken. He said that they must not in subscribing be moved by a spirit of rivalry or a desire for honor among their fellow members, but each should put his name for such an amount as he believed God required of him.

Having said this and invited those who wished to subscribe to come forward and give him privately their names and amounts, he let the congregation break up. I was quite surprised at this method of raising funds. At home, enthusiasm must be raised with a big hurrah. And the one who can put the most vigor into his "hurrah" gets the largest subscription. I believe, too, at least in many cases, the benediction is not pronounced till afterward.

But the strangeness of Pastor Lu's method did not stop here. As the people came up and subscribed their names he would often say: "Now isn't that a little too heavy for you? I fear you are giving more than you ought." To one I heard him say that the paper would be open for subscriptions for some time yet, and he had better reconsider the matter whether he ought to give as he proposed. They all gave something, a very few $5.00, several more $2.00, still more $1.00, but the common amount was 50 cents. It must be remembered that the yearly income of the great majority did not exceed $75.00, and in many cases was probably only $50.00. One good old mother in Israel stood looking over the pastor's shoulder very much absorbed in the proceedings. Her husband had already subscribed $1.00, but she apparently was not satisfied. Finally she told the pastor to put down 50 cents more. He said: "You have already promised $1.00." She answered: "That was for him; this is for me."

The total amount raised was $50.00. This, with $20.00 left by one of their deceased members, help from sister churches and foreign friends, and the $300.00 appropriation approved by the Mission, will probably build them a church.

CHOLERA IN SYRIA.

REV. W. S. NELSON, *Tripoli*:—One morning in September, I was told "there will be no mail steamer to-day because there is quarantine against Iskanderoon and so the steamer has passed us by to reach a place where she can serve her quarantine period." The cholera had appeared at Aleppo.

On the 14th of October we were notified that no more steamers would call at Tripoli as quarantine had been ordered against this port because of the appearance of cholera at Hamath which is in this district. Then the alarm was again great and many hastened to escape to the mountains before the road should be barred.

At Hamath the scourge touched the borders of our mission station. That city has a population of some 45,000 or perhaps more. It lies in a low hollow on the river Orontes, is very warm and the people packed in densely as in all oriental cities. It would seem almost an ideal place for the fullest development of the disease. Here we have a Syrian preacher and a small community of Protestants in the midst of a population composed of Moslems and bigoted Greeks. We could not have reliable reports by telegraph as the government systematically falsified the figures to lessen the fright among the people. The only reports on which we could depend came by a long and circuitous route by letter. The disease raged most violently among the Moslems who take no precautions and use no remedies as a rule. Their fatalism leads them to recklessness. All sects suffered in the sickness but none of our community were taken by death. Some in the preacher's household were sick and his sister was very near to death's door. The death rate reached

as high as 200 in a day and the total number of the dead in one month was not less than 3,000.

The first of November saw the beginning of the disease in Hums, notwithstanding the efforts to maintain a cordon between the two cities. This again aroused the people of Tripoli and there was only one subject of conversation on the streets and that was, "Where can we go for safety and what can we do to protect this city!" There were still hopes that the cold weather would check the disease at Hums and we should escape. Hums is more favorably situated than Hamath and the disease does not appear to have been so violent there. There our Protestant community is larger and there were many sick, taxing the strength of the preacher to its utmost. Two of our flock were reported by him as having been taken and then we failed to hear for some time. At length I received three letters from him almost at the same time and I wish to give a few extracts. He writes, "The cholera has become less than at first, for it reached that degree that more than a hundred died daily. I would tell you with sorrow that it settled in our house last week. My wife was afflicted with it and after her my oldest daughter who suffered only about six hours when the Saviour took her to himself. After her Ajiya, teacher of the girl's school, was attacked and then my son Farid, and now there are three in bed. Farid is in the first stages of the disease. Upon Ajiya it was light, and she is well again. My wife is severely afflicted, and now she is in extreme danger, and as I am writing she asked me to join her in singing, 'Abide with me,' and when she reached the verse beginning 'Oh, death, where is thy sting,' she could not finish it. I asked her how she was. She said that she was well and very happy in Christ. I cannot leave the bed at all. I am always busy here and there, so that I am able to sleep very little at night. To-night I slept half an hour. I am writing this letter at night beside the bed, and my eyes wander here and there. I would gladly harden my body that it should be like a rock before sickness, but my burden is heavy. May God bear it with me. Pray for us. Would you were near us to comfort us. Jesus is beside me and he comforts me. The people and friends help me. My pen writes to you, and my heart turns to this one and that, my eyes overflow with tears, and my thoughts are broken as are the sentences which I write you. We had engaged Mershia to come and help with Ajiya, but this morning the disease has seized her, and there are now four sick in the house. Oh, Lord, I am weak, and my burden is heavy upon me. Lighten it, if it please Thee, and if not I am ready to die under it, obedient to Thy will. Let Thy will, oh, Lord, not mine, be done. And remember that I am mortal.

"My heart is full, but I would not grieve you greatly with my sad words. On Monday my oldest daughter was taken to the presence of her Redeemer, Jesus, who loves children, and on Thursday her mother followed her to the house not made with hands, and my first-born son remains in bed, and I do not know yet whether the Lord will take him also to Himself. The last words I could understand from my wife were these: 'Lift me up, I am going to my home.' And she sang at the last of her life, 'Abide with me.' She has now left the singing of earth and is doubtless in heaven. This thought comforts me, that she is now with her child at the throne of glory, and sings the song of Moses and the Lamb, and I hope that after this life is ended the rest of the family will gather around that throne and join in offering praise together."

In some of the villages near Hamath the pestilence was even more severe than in the city, the half of the population being swept away. At Mahardeh one of our brethren died. The deaths at Hums were probably over 2,000 in a population considerably less than in Hamath.

The dread visitor appeared in Tripoli December 6. The highest death-rate was reached on Friday, December 19, when there were 34 deaths; on Saturday there were 24; on Sunday, 16; on Monday, 18.

[Later letters indicate the cessation of the disease in Tripoli, and the probability of its early appearance in Beirut and Sidon.—Ed.]

Gleanings at Home and Abroad.

A heathen man said to a missionary, "There must be something in your religion to make you come all the way out here to tell us of it. I would not go so far to tell you of mine."—*Lutheran Missionary Journal.*

They are the best Christians who are more careful to improve themselves than to censure others.—*Fuller.*

PINE RIDGE AGENCY.—From the Presbyterian congregation of Christian Indians at this place an offering has just been sent to Pierre College, $5. One of their young men is a student there.—*Mid-Continent.*

One hundred thousand dollars was contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work.—*Maritime Presbyterian.*

Lord, make me this day to be kind to my fellow-men, to be gentle and unselfish, careful to hurt no one by word or deed, but anxious to do good to all, and to make others happy.—*Maritime Presbyterian.*

JEWS IN PALESTINE.—Their number is said to have increased eight-fold in the last 50 years, and three-fold in the last seven years.

The opposition to Christianity in Japan is considerable, and in many temples there is regular preaching against it. One speaker recently revealed much of their true spirit when he said, "There are many things good in Christianity, but it is Christianity."

—*Baptist Missionary Magazine.*

Mrs. Carpenter writes from Japan: "Our school closed its first term July 24, with simple examinations of the classes. The oldest class of four young men asked earnestly that they might be allowed to continue their study during the vacation. Thinking it might be pleasanter to have them come than not, we consented. They join us at family prayers at half-past six, at which we take time to talk over any matters they are inclined to ask about, and we are very thankful to see an increasing interest on their part in the Scriptures. One of them, who has for months been coming regularly to return and to borrow more Christian papers and periodicals, told me yesterday that he heartily wishes to become a true Christian, and is daily studying the Bible to that end. He comes regularly to the meetings that the work in the post-office allows.—*Baptist Missionary Magazine.*

A GOOD MISSIONARY STORY.—The missionary story you ask about is this: Our father and mother, with two children, came to Ohio from the North of Ireland in 1825. After a year or two they went to Philadelphia, but my father's business undertaking there did not succeed, and they returned to Ohio so much the poorer for the attempt. Soon after, they bought a farm for which they could not make full payment and were obliged to give a mortgage, and those who know the Scotch-Irish horror of debt can understand what a burden it was until the last dollar was paid off. Finally it was accomplished. It was when the harvest had been sold, and when the final payment was made, my father came home with two gold eagles above the amount of the debt. The announcement was made to the family, for every child had been made to feel that he shared the responsibility, and so was allowed to share the pleasure. Then father took out the two pieces of money and said, "We will give ten dollars to the Missionary Society for a thank-offering, and this," he added, giving mother the other ten, "is for your new cloak." She held it thoughtfully a moment, and then giving it back, said, "Put this with the other piece for the thank-offering, and I will turn my old cloak." No personal desire or need was ever allowed to come in the way of the money due to church or to God's work, and, above the dues, freewill offerings were a delight,—*Isabelle Thoburn in Friends' Missionary Advocate.*

GOSPOZHA MILKA in Bulgaria has closed her pilgrimage, witnessing for Christ to the

end. She died while her husband was away on a journey. As the time of her departure drew nigh, a teacher went to her home and urged her to return and again be written. She asked, "Where have I been that I should return." He answered, "You have been with the Protestants, and we want you to come back and be written with us." "My name is written in heaven," she replied, "and it matters not whether or no you write it.—*Star In The East.*

THE ANNUAL REPORT FOR SAHÁRANPUR THEOLOGICAL SEMINARY 1890, states: The number of students enrolled during the year was 31, of whom two spent only a part of the session. Of the above number 8 were in the Senior Class and graduated. The Class was distributed as follows: 2 went to Allahábád to engage in evangelistic work, 1 in the station, and 1 in the district; 1 to Mainpuri; 2 to Ambála, 1 of whom is at work in the station, and 1 in the district; 1 to Dehra, 1 remains in Saháranpur, and 1 belonging to the Scotch United Presbyterian Mission in Rájpútána, to Jeypore. In addition to the customary annual written examination (in the end of June and beginning of July), all the classes were examined orally before the Committee of Synod on the 5th, 7th, 8th and 9th of July. The Committee conclude their report as follows:—

"It only remains for us to say that we were convinced by what we saw and heard during the examination, that an excellent work is being done at the Seminary, which will doubtless produce valuable results, as the young men who are educated here spread out over the country, and put in practice the lessons they have learnt."

THE KEEPER OF A LIGHT-HOUSE was asked, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here. We know that we are perfectly safe, and only think of having our lamps burning brightly and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do.—*Sailor's Magazine.*

CHRISTIAN UNITY is beginning to show fruit in Christian co-operation. When that law gets into full sweep we can afford to be indifferent to theoretic differences. Working together is the main thing. The forces of Nature keep their chemical distinctions; but they build together with wonderfully good understanding and success. Let the denominations keep up their testimony if they think it important, but combine in their action. There is likely to be faster progress in the immediate future because there will be less friction and less waste of resources. The force we have been wont to put into our defenses can be better utilized in action. We will keep our historic treasures; but a church that lives for such treasures is already decadent. England will keep the London Tower, but she is not putting her strength into the keeping. That goes into administration. The best religious sign of the times is that churches are exalting the main issue of building the kingdom, and inquiring how best they can help one another. Denominations are not an end, they are a means. How may we best combine the various means for the supreme end is the great question now. In that fact there is abundance of hope. When once the law of help gets dominant in the Church we will see tidal waves of progress, our slow ideas of Church growth will be left far behind. Perhaps a nation will be born in a day. Indeed, we see some preparations going on among nations which would seem to make that as natural as harvest time. The Gospel has been working in the green leaves of long and slow growth. One warm day of grace may turn green fields to fields of gold ready for the reaper.—*C. L. Thompson, D. D., in The Independent.*

THE BIBLE HOUSE AT CONSTANTINOPLE (the Bible center) has on its shelves the Scriptures in more than thirty languages, and four hundred styles of printing and binding; that no one, whether he be officer of the Sultan's household, or villager on the mountains, can say, "There is no Bible for me." The American Bible Society employs colporteurs in connection with every Mission center, but every teacher, pastor and missionary is an assistant. —*Herald of Mission News.*

CHILDREN'S CHURCH AT HOME AND ABROAD.

[By permission of *Children's Work for Children.*]

SOMETHING ABOUT THE INDIANS.

Our thoughts have been very full of the Indians lately, and for weeks we watched anxiously for the daily news from South Dakota. Perhaps our little Presbyterians do not all read the papers, and do not know how much there was to make us anxious, and we could not take the room in our pages to explain it all. But some of you have heard of the strange, wild frenzy that seized some of the Indians, with the thought that a new Christ was coming to deliver them. And how were they getting ready for his coming?

One of our missionaries wrote:—

While they are expecting his appearance here, they have given themselves over to revelings. They dance night and day, Sundays not excepted. They only cease when nature gives out; and then, after a little rest, they begin again. One of their performances is this: Men and women join hands and go round in a circle, shouting and singing until they become exhausted, when they all fall down together—"dead" —they say. Then it is that they see wonderful things. They see God and heaven and talk with their friends who died long ago. Then, as they are able to sit up,

they tell each other their visions, each one trying to make it more wonderful than the other, until the poor creatures persuade themselves that they do see such things.

The church and schools are almost deserted. Some say they do not join the dances because they believe the new doctrine, but because they wish to see and talk with their deceased friends. Others say that if the great change predicted does not take place by next spring they will cease to believe it; but it has taken such a hold on some of them that they say they will die rather than give it up.—*Woman's Work for Woman*, Jan., 1891.

Is it not sad? It makes me wish that these poor Indians knew more about the true Christ, who died for them on Calvary, and who says to all His faithful followers: "I will come again, and receive you unto myself." I cannot help wishing that the people of the United States, the officers of our Government, and the Christian people in our churches, had done more to help the Indians understand what the Christian religion is; that we had always been wise and just and kind in our treatment of them, and that we had been more earnest in our efforts to teach them about Christ.

I am reminded of a story that I read last summer, taken from a book written by a missionary who had lived among the Indians far away to the north.*

He had gone to a tribe which had never heard the gospel, and summoned them to a council to see if they were willing to become Christians. The principal chief spoke first. His voice was good and full of pathos. He said:

"Missionary: I have long lost faith in our old paganism." Then pointing down to the outer edge of the audience, where some old conjurors and medicine-men were seated, he said: "They know I have not cared for our old religion. I have neglected it. And I will tell you, missionary, why I have not believed our old paganism for a long time. I hear God in the thunder, in the tempest and in the storm; I see his power in the lightning that shivers the tree to kindling wood; I see his goodness in giving us the moose, the reindeer, the beaver and the bear; I see his loving kindness in giving us, when the south winds blow, the ducks and geese; and when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched these things for years, and I see how during every moon of the year He gives us something; and so He has arranged it, that if we are only industrious and careful, we can always have something to eat. So, thinking about these things which I had observed, I made up my mind years ago that this Great Spirit, so kind and so watchful and so loving, did not care for the beating of the conjurer's drum, or the shaking of the rattle of the medicine-man. So I for years have had no religion." Then, turning to the missonary he said: "Missionary, what you have said to-day fills up my heart and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. I am so glad you have come with this wonderful story. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

Many more responded. The last to speak was an old man with grizzly hair. He was a queer, savage-looking man, and spoke in an excited way. He said:

"Missionary: Once my hair was black as a crow's; now it is getting white. Gray hairs here, and grandchildren in the wig-

*Missionary Review of the World, June, 1890, quoted from "By Canoe and Dog Train Among the Cree and Salteaux Indians," by Rev. Edgerton R. Young.

wam, tell that I am getting to be an old man, and yet I never heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things, and when you have to go away, come back soon, for I have grandchildren, and I have gray hairs, and I may not live many winters more. Do come back soon. Missionary, may I say more?"

"Talk on. I am here to listen," said the missionary. "You have said just now 'No tawenan' (our Father)." "Yes, I did say our Father." "That is very new and very sweet to us. We never thought of the Great Spirit as our Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us." Lifting up his eyes, after a moment, to the missionary, he said: "May I say more?" "Yes," he answered, "say on." "You say '*No* tawenan' (*Our* Father). He is your Father?" "Yes," said the missionary, "He is my Father." Then he said, while his eyes and voice yearned for the answer, "Does it mean He is my Father—poor Indian's Father?" "Yes, oh, yes, He is your Father, too," said the missionary. "Your Father—missionary's Father and Indian's Father, too?" "Yes," said the missionary. "Then we are brothers," he shouted. "Yes, we are brothers," said the missionary.

The excitement in the audience became wonderful. But the old man had not yet finished. He said:

"May I say more?" "Yes, say on; all that is in your heart," was the reply. "Well," the Indian resumed, "I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great book and its wonderful story, to tell it to your red brothers in the woods."

GOSPEL VICTORIES IN THE FIJI ISLANDS.

There is no more interesting chapter in missionary history than that which tells the story of the wonderful change which the gospel has made in the Fiji Islands. The first missionaries found them beautiful in all their natural features, lifting themselves above the waters of the South Pacific, but inhabited by people, superior in some respects to the natives of the neighboring islands, but so cruel in disposition that human life was held of little value and cannibalism was a daily custom.

That of such a people it can now be said that all their cruel customs have been abondaned, that the Sabbath is sacredly kept, that family worship is regularly conducted and that the native churches are sending missionaries to other islands, is surely an encouragement to all missionary workers to believe that "nothing is too hard for the Lord."

And what has it all cost? Money? Yes. Prayer? Yes, earnest and constant; and patient, brave, waiting and working, amid many dangers and sometimes at the cost of precious lives.

On one occasion word came to the missionaries that visitors had arrived on the island of Bau, for whom the king wished, according to custom, to provide a feast of human flesh. For this purpose a company of fourteen women had been seized while fishing and were about to be sacrificed. Two of the missionaries' wives were alone with their children on the island of Viwa when the news arrived. There was no time to be lost and the two women started immediately in a canoe for the

scene of the feast. A Christian chief met them as they landed, and unbidden, they hastened to the king's house, where no women were allowed to enter. Their eager courage seems to have taken the king by surprise and he yielded to their request, ordering the murders to be stopped. Nine of the victims had, however, already perished, but five were rescued.

The simple sincerity with which these fierce Fijians turned from their old ways to accept the religion of Jesus, as soon as they became convinced that it was what they needed, was very striking.

A chief of the island of Ono, named Wai, visiting a neighboring island, met a Fijian chief who had become a Christian. From him Wai learned of the one God and of the holy day to be set apart for his worship. Returning to his island with these simple truths, he repeated them to his people. Feeling that their own gods had not been able or willing to deliver them out of their distresses, the natives of Ono determined to seek help from this new God. Accordingly on the sixth day they prepared their food for the seventh, made all preparations as for a festival and on the morrow came together to worship. Here a difficulty arose as to who should conduct their service. In their perplexity they summoned their heathen priest and asked him to pray for them to the new God. This he did, asking the Christians' God to help and bless the people, at the same time explaining that he was only acting as spokesman, being himself a worshipper of another God.

In this way the simple service was conducted for some time, but the longing for more knowledge became constantly greater and as soon as an opportunity offered a messenger was sent to Tonga with the request that a teacher should be sent.

While the month passed by before this request could be granted, help came unexpectedly from another quarter. A Christian of Tonga, named Josiah, journeying with a party of his fellow-islanders, was brought by contrary winds to the island of Vatoa, fifty miles from Ono. Hearing of the interest felt by the people of Ono in the Christian religion, he decided to go and teach them what he knew.

When several months later, a trained preacher arrived from Tonga, he found that one hundred and twenty persons had renounced their heathen worship and others were eagerly listening to the teaching. A year later another teacher arrived and found three chapels already built and the people so anxious for instruction that they would scarcely give the Christian crew who brought him time for rest or food.

Have you ever thought how hard it must be for Indians to learn how to live like white folks? We ought to be very patient with them. We take the following amusing story from the *American Missionary:*

The wife of one of our missionaries found a cook-stove in the house of an Indian, but the native housekeeper was still cooking over the open fire outside the door. When asked why she did not use the stove, she replies that she "can't make it go, and it fills the room with smoke." A little further inquiry showed that she had been building her fire in the *oven* instead of on the grate.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1890.

ATLANTIC—*South Florida*—Tarpon Springs, 5 00

BALTIMORE—*Baltimore*—Ashland sab-sch., 17; Baltimore 1st, 75; Baltimore Brown Memorial, 130 86; Bel Air, 10; Emmittsburg sab-sch., 31 47; Lonaconing, 15; Paradise, 10; Piney Creek, "E. C. with her prayers," 20; Taneytown, 35; Sparrow's Point, 6. *New Castle*—Felton, 3 99; Harrington, 4 60; Lower Brandywine, 5 10; Newark 1st, 69 29; New Castle (sab-sch., 11) 56; Pitt's Creek (sab-sch., 8) 34; Wilmington Central (sab-sch. 8 85,) 198 85. *Washington City*—Washington 4th, add'l 22 61;—Metropolitan, 73 43; Washington Ladies, 15. 832 70

CATAWBA—*Southern Virginia*—Ebenezer, 1 00

COLORADO—*Boulder*—Fort Collins sab-sch., 3; Fort Morgan, 12; Timnath, 13 50; Valmont, 90 cts. *Denver*—Akron, W. H. M. S., 2; Central City, (sab-sch. 5 75,) 11 75; Denver Central, 344 40; Denver Capitol Avenue, (Egbert More, 10; Mr. and Mrs. F. A. Walker, 2; Mrs. J. Bloomfield, 1,) 27 20; Denver North, 27 21; Georgetown (sab-sch., 10,) 17 50. *Gunnison*—Grand Junction sab-sch., 4 70; Ouray, 5. *Pueblo*—Canon City, 33; Colorado Springs 1st, 227 38; Eastonville, 15 94; Mesa, 283 00; Monte Vista, 25; Table Rock, 5; Trinidad 1st, 24: Trinidad 2d. 15. 1097 48

COLUMBIA—*East Oregon*—Klikitat 1st, 5; Summerville, 1. *Portland*—Bethany, 20; Bethel, 5 10; Eagle Park, 3; East Portland 1st, 20; Knappa, 10; Spring Water, 5 75. *Southern Oregon*—Roseburg, 5. *Williamette*—Cornvallis, 15; Eugene, 10; Oak Ridge, 5. 104 85

ILLINOIS—*Alton*—Carrollton, 33 11; Collinsville, 50; Hillsboro, 20; Raymond, 6; Sparta 1st, 10; Troy, 3 25; Yankeetown, 1. *Bloomington*—Bloomington 2d, 100; Champaign sab-sch. Xmas off'g, 6 67; Clinton, 30 60; Heyworth, 50; Hoopeston (sab-sch.. 2 66), 10 06; Tolono, 35. *Cairo*—Galum, 2; Olney, 5 71; Shawneetown, 15. *Chicago*—Brookline, 15; Chicago 1st, 441 24; Chicago 3d, 6 14; Chicago 4th, 3594 80; Chicago 5th, 22 50; Chicago 41st street, 143 12; Chicago Central Park, 6 75; Chicago Jefferson Park, 4 43; Hegewich, 5; Hope 20; Hyde Park, 508 53; Joliet 1st, 20; Libertyville, 5; Onward, 7 50; Riverside, 30 81; South Chicago, 6. *Freeport*—Belvidere 1st, (sab-sch. 30; Mrs. M. H. Sears, 2), 62; Freeport 3d, German, 6; Hanover, 12; Middle Creek sab-sch., 22; Oregon, add'l. 1; Zion, German, 6; *Mattoon*—Ashmore (sab-sch., 11 25;) Charleston (sab-sch., 8 65), 40 16; Pana, 4 20. *Ottawa*—Aurora, 33 15. *Peoria*—Peoria 1st, 89 12; Princeville, 35 25. *Rock River*—Morrison sab-sch., 3 31. *Schuyler*—Bardolph, 4 46; Burton, Memorial, 30; Bushnell, 3; Camp Creek, (sab-sch., 7), 21; Carthage sab-sch , 46 63; Ebenezer sab-sch., 7 05; Liberty 3 50; New Salem, 3 60. *Springfield*—Brush Creek, 1 55; Jacksonville, State Street, 111 50; Mason City, 8 75; Pisgah, 6 07; Unity, 2 36; Rev. W. L. Tarbet and wife, 3 84. 6411 18

INDIANA—*Crawfordsville*—Lebanon sab-sch., 3 05. *Fort Wayne*—Albion, 8; Highland, 10. *Logansport*—Bethlehem, 15 25; Bourbon, 4; Centre, 1 55; Idaville, L. H. M. S., 8; Monon, 2 50; Pisgah, 1 50; Tippecanoe, 2 50. *New Albany*—Mount Vernon, 5; *Vincennes*—Evansville Grace 25 80; Evansville Walnut Street, 35; Vincennes sab-sch., 9 13. *White Water*—Shelbyville German, 10. 141 28

INDIAN TERRITORY—Synodical W. M. S., 3 63; *Cherokee Nation*—Canadaville, 8 50; Fort Gibson, 10 50; Tahlequah sab-sch., 5. *Muscogee*—Wewoka, 7. 34 63

IOWA—*Cedar Rapids*—Linn Grove (sab-sch. 5,) 14; Shellsburgh, A. M. Herbert, 10. *Council Bluffs*—Bayard, 3 25; Bedford, 18 66; Clarinda, 63 17; Conway, 5; Council Bluffs 1st, 184 24; Morning Star, 2. *Des Moines*—Dallas Centre, 15; Grimes, 16; Indianola, 60; Newton (sab-sch. 3 47), 41 55; Pella Holland, 10; Ridgedale, 16. *Dubuque*—Manchester, 20; Rowley, 2. *Fort Dodge*—Boone 1st, part 65; Burt, 3; Dana, 13; Fonda, (sab-sch. 1), 11; George, Ger. 15; Grand Junction, 13; Paton, J. T. Cowan, 5; Pleasant Valley, 3 30; Sac City (sab-sch., 7), 26. *Iowa*—Kirkville, 14 16; Middletown, 3; Union, 35. *Iowa City*—Bethel, 3 68; LeClaire, 5; Tipton (sab-sch., 12), 45. *Waterloo*—Eldora "J. D.," 1; Greene, 6 11; LaPorte City (sab-sch., 10), 50; Morrison, 15; Steamboat Rock, 4; Tama City, 5. 822 12

KANSAS—*Emporia*—Brainerd, 9; Cottonwood Falls, 4; Emporia Westminster, 14 95; Potwin, 2 80; Walton, 2 06, Wichita Lincoln Street, 8 65. *Highland*—Atchison 1st 45; Axtel sab-sch., 11 76; Hiawatha Thanksgiving off'g. 28; Netawaba, 1 87. *Larned*—Arlington, 5; Lyons, 5; Meade Centre, 3; Spearville, 8 56; through Rev. S. G. Clark, 1 80. *Neosho*—Carlyle, 2 07; Cherryvale, 4 25; Coffeyville and sab-sch., 3 50; Garnett, 15; Geneva, 1 30; Liberty, 1; Neodesha, 9. *Osborne*—Bow Creek, 6; Colby, 11 13; Downs, 3 48; Long Island, 2 15; Oberlin, 15; Rose Valley, 5. *Solomon*—Abiline, 10; Culver, 15 09; Manchester, 2 06; Minneapolis, 30 96; Salina sab-sch., 33 40. *Topeka*—Baldwin, 12 50; Bethel, 4; Black Jack, 13 50; Edgerton, 3 40; Kansas City 1st, 79 22; Lawrence, 57 50; Mulberry Creek, German, (L. M. S. 5), 7 25; Topeka 1st, 300; Topeka 3d, L. H. M. S., 10; Topeka Westminster, sab-sch., 3 18. 811 41

KENTUCKY—*Ebenezer*—Dayton, 5; Newport 1st, 34; Sharpsburg, 6 50. *Louisville*—Kuttawa "Hawthorn Chapel," 25; Louisville 4th, 15. *Transylvania*—Dix River, 2; Livingstone, 3. 90 50

MICHIGAN—*Detroit*—Brighton, 5; Detroit Trumbull Avenue sab-sch. 50; Northville 1st. 22 78; Pontiac 1st (sab-sch., 14 87) 120; Port Huron, 12. *Flint*—Crosswell, 10; LaMotte, 3; Linden sab-sch., 5 12; Marlette 1st, 8; — 2d, 3; Morrice, 12. *Kalamazoo*—Plainwell sab-sch. Thanksgiving off'g, 1 50. *Lansing*—Albion, 25; Battle Creek, 40; Tekonsha sab-sch., 2 10; Part proceeds sale of Dansville church property, 40. *Monroe*—Adrian, 7; Coldwater, 37 30; Jonesville, 6 63; Tecumseh, 106. *Petoskey*—Cadillac sab-sch., 16. *Saginaw*—Allis, penny coll'n, 84 cts. Alpena, 5 50; Caledonia, 5. 543 77

MINNESOTA—*Duluth*—McNair Memorial, 3; Sandstone, 2; Thomson, 1. *Mankato*—Kinbrae. 2 35; Pipestone, 9; Tracy, 4 28; Worthington Westminster, 37 77. *Red River*—Bradford, 2; Lawrence, 7 20; Maplewood, 3 81; Scotland (sab-sch., 2 24), 9 20; Western, 5. *St. Paul*—Howard, 10; Litchfield, 62 80; Long Lake, 2 41; Minneapolis, 1st, 15 40; — Olivet, 12; — Westminster, 697 01; North St. Paul, 15; Warrendale, 13. *Winona*—Hokah, 4 05; LaCrescent, 4 05; Rochester, 23 09. 945 51

MISSOURI—*Kansas City*—Sedalia Broadway, 62; Tipton, 10. *Ozark*—Neosho—10. Rev. J. C. Shepard, 2 50. *Palmyra*—Bethel, 3 50; Grantsville, 5; Kirksville sab-sch., 3 13; LaGrange, 3; Milan, 6; Sullivan, 4. *Platte*—Hodge, 17; Oregon, 16 31; Savannah, 3. *St. Louis*—Ferguson, 21; Kirkwood, (sab-sch., 64 03), 150 75; St. Louis 1st, 154 74; — Cote Brilliante, 10 45. 482 38

NEBRASKA—*Hastings*—Friendship, 2; Glenville, 1 50; Hansen, 3; Mount Pleasant, German, 2 50; Nelson, 5 24; West Blue, 1. *Kearney*—Broken Bow, 2; Burr Oak, 5. *Nebraska City*—Adams, 6; Beatrice, 25 08; Blue Springs, 15; Liberty, 2 36; Lincoln 3d, 17; Plattsmouth German and sab-sch., 2 50; Sterling, 14; Tecumseh sab-sch., 5; Returned by a Missionary, 37 50. *Niobrara*—Atkinson, 3 25; Black Bird, 5; Clinton, 2 50; Dorsey, 2; Green Valley, 2; Niobrara, 25; Scottville, 1; Wayne, 15. *Omaha*—Fremont 1st, 53 01; Marietta, 10; Omaha 1st, 116 37; — 2d, (sab-sch., 2 70), 36 50; — Blackbird Hills, 4; South Omaha, 21. 443 31

NEW JERSEY—*Elizabeth*—Basking Ridge (sab-sch., 40), 136; Cranford 1st sab-sch., 32 50; Plainfield Crescent Avenue, 1140; Roselle, 61 89. *Jersey City*—Paterson 1st, sab-sch., 6 55. *Monmouth*—Burlington, 66 01; Farmingdale, 30; Jamesburg sab-sch., 15; Mount Holly, 32 75; Oceanic, 22; Perrineville, 4 39. *Morris and Orange*—Boonton, 100; East Orange 1st, M. C., 6 81; Madison, 29 74; Mt. Freedom, 10 57; Mt. Olive, 17 23; New Providence, 13; New Vernon sab-sch., 15 15; Orange 1st, sab-sch., 100; Parsippany, 17 50; Stirling 1st, (A Cushing Dill, 5), 10; Succasunna, 17 65. *Newark*—Montclair 1st, "Aid," 25; Newark 2d, 108 40; — 5th Avenue, 31 74; — Betany sab-sch., 15; — Memorial, 51 50; — South Park sab-sch., 81 96. *New Brunswick*—Amwell United. 1st, 10; Dayton, 22 01; Frenchtown, 27; Holland, 9; Lambertville, 125: Lawrenceville, 38 72; Trenton 2d, (sab-sch., 27 09), 80 10. *Newton*—Andover (sab-sch., 1 23), 2 43; Blairstown, 15; Oxford

1st, 28; — 2d, 1 47; Stanhope, 9; Wantage 1st, 6. *West Jersey*—Bridgeton 2d, 43 79; — West sab-sch., 25; Salem 1st, 56; Woodbury, 57 20. 2754 06

NEW MEXICO — *Rio Grande*—Albuquerque 2d, 5; Socorro, 15; Rev. J. M. Shields and family, 1; Jose Francisco, Archuleta N. Mex. 25 cts. *Santa Fe*—Ocate, 5; Raton 1st, 5. 31 25

NEW YORK—*Albany*—Albany 3d, 51 02; Charlton, 31 25; Esperance, (sab-sch., 1, Y. P. S. C. E. 10), 15; Gloverville, 63 30; Rensselaerville, 21; Schenectady 1st, 80 90; — East Avenue, 13 66; — Ladies, 10. *Binghampton*—Binghampton North sab-sch., 10; McGrawville, 37 06; Smithville Flats, 3 50. *Boston*—Bedford, 9 20; Fall River Westminster, 10; Quincy, 34; Somerville, 40. *Brooklyn*—Brooklyn Classon Avenue, 250; — Duryea, 108; — Lafayette Avenue, (sab-sch. Miss'n'y Ass'n, 150; M. C., 39 13), 1798 20; — Ross Street, 101 90; — Throop Avenue, 56. *Buffalo*—Buffalo North, 44 21; Sherman sab-sch., 10. *Cayuga*—Aurora, 45 48; Fair Haven, 2; Ithaca, 78; Port Byron, 9. *Chemung*—Spencer, 26 13. *Columbia*—Durham 1st, 12; Mitchell Hollow, 1 70; West Durham, 2 30. *Genesee*—Batavia, 127 73; Castile, 37 83; Corfu 1st, sab-sch. Thank'g off'g, 8 25; Portageville, 6 40; Warsaw, 150. *Geneva*—Bellona, 12; Geneva 1st, 80 16; Naples 1st, (sab-sch. 5), 37 04; Phelps, 51 73; Seneca Falls 1st, 87 50. *Hudson*—Chester, 50 91; Good Will, 13 20; Hamptonburgh, Mrs. C. H. Young, 25; Ridgebury, 3 83. *Long Island*—Cutchogue, 15 50; Middletown, (sab-sch., 4 59.) 20 62; Moriches, 35; Seldon sab-sch., 80 cts., 3; Southampton, 19 10. *Lyons*—Galen, 27 61; Ontario Centre, 15; Palmyra, 51 24; Sodus, 8 27. *Nassau*—Islip sab-sch., 6; *New York*—New York 1st, C, 1000; — 4th Avenue 20 87; — 5th Avenue, (A. W. M. 10), 21127 42;—14th Street, 78 76;—Brick add'l. In Memoriam "H. O. A.", 100, 1729 36;—Hope Chapel sab-sch., 25, — Knox, 17 10; — West End, 25. *Niagara*—Medina, 55 75. *North River*—Millerton, 4; Pine Plains, 12 20; Poughkeepsie 1st, sab-sch., 84 61; Smithfield, H. B. C., 40; Wappinger's Creek, 22 35; Westminster, 5. *Otsego*—Hobart, 30 55; New Berlin, 9; Oneonta, Mrs. Byron Bates, 15; Shavertown, 2 50; Unadilla, 11. *Rochester*—Brighton, 10; Brockport, 65 65; Gates, 28 20; Geneseo 1st, 9; Geneseo Village, 175; Honeoye Falls (sab-sch., 15), 43; Mount Morris, 46 55; Ogden, 29 20; Piffard, 2; Rochester Brick, 400. *St. Lawrence*—Brasher Falls, 7; Canton, 67 39; Hammond, 40; Le Ray, 86; Oswegatchie, 2d, 11 63; Plessis, 6, Waddington, 18. *Steuben*—Arkport, 5 73; Hammondsport, 19. *Syracuse*—Baldwinsville 1st, 27 55; Camillus, 3 80. *Troy*—Chestertown (sab-sch. 4), 20; Hoosick Falls, 53 75; Salem 1st sab-sch., 25; Troy 9th, 200; — Liberty Street, 5; Waterford 1st, 16 20. *Utica*—Camden, 10; Kirkland, 35; Knoxboro, 20 52; Ohio Sta., 1 50; Utica, 1st, 75. *Westchester*—Bridgeport, (sab-sch. Thanksgiving off'g. 15), 146 46; Greenwich, 18 25; Hartford 1st, (sab-sch., 10), 45; Peekskill 1st, 85 67; — 2d, 52; South Salem, 90 06; Yonkers, Westminster Young Men's Bible Class, 15. 30141 32

NORTH DAKOTA—*Bismarck*—Mandan, 10. *Fargo*—Binghampton, 7 50; Blanchard, 3 50; Cayuga Sta., 8; Goos Lake, 5; Hunter, 5; Sheldon, 13 80. *Pembina*—Bay Centre, 12; Dunseith, 2 45; Edinsburg, 4 15; Glenwood, 4 10; Greenwood, 1 80; Langdon, 15; Mount View, 11 07; Rolla, 6. 109 37

OHIO.—*Athens*—Berea, 4; Carthage, 6; Logan, 42; New Plymouth, 8; Utley, 3. *Bellefontaine*—Belle Centre (sab-sch., 3), 9; Buck Creek, 13; Urbana, sab-sch., 4 51. *Chillicothe*—Hillsboro (Sycamore Valley sab-sch., 6 57), 101 07; Salem (sab-sch., 8), 98 58. *Cincinnati*—Bethel, sab-sch., 1 60; Bond Hill, 8 36; Cincinnati, 3d, 17 76; Hartwell, sab-sch., 20; Lebanon, 1st, 21 30. *Cleveland*—Cleveland, 1st, Stone Church Cong., 186; Cleveland, Wilson Avenue, 36; East Cleveland, 536; Orwell, 3. *Columbus*—Columbus; Broad Street, 109 43. *Dayton*—Piqua (sab-sch. Thanksgiving off'g, 12), 100; Seven Mile, 21 90; South Charleston, 23; Troy, 65 11. *Huron*—Presbyterial, 30. *Lima*—Enon Valley, 15. *Mahoning*—New Lisbon sab-sch., 27 02; Pleasant Valley, 6; Poland, 6 63. *Marion*—Berlin, 4 25; Iberia (sab-sch., 2 20), 10 14; Liberty, 7; Mount Gilead, 25 62; Trenton, 4. *Maumee*—Defiance, Y. P. S. C. E., 17 17; De Verne, 1 80; Napoleon, 10 00; Pemberville, 8 70; Toledo, 1st, 150 90; Waterville, 5 79; Rev. C. L. Bevington, 15. *Portsmouth*—Eckmansville, sab-sch., 3. *St. Clairsville*—Concord, sab-sch., 35; Crab Apple, 20 61; Mount Pleasant, 24 81. *Steubenville*—Two Ridges, 4. *Wooster*—Fredericksburgh, 60; Orange, 6; Savannah, 36 12; Wooster, Westminster, 84 56. *Zanesville*—Chandlersville, 16; Coshocton, 68; Duncan's Falls, 15; Keene, sab-sch., 4; Newark, 1st, 6 33; Newark, 2d, 49 51; New Lexington, 3 60; Unity, 16 20; Warsaw, 5; Zanesville, 1st, 75 35. 2316 73

PACIFIC.—*Benicia*—Bolinas, 5 50; St. Helena (sab-sch., 7), 22; Rev. D. Munro, 5. *Los Angeles*—Antelope, 5; Azusa, 1 74; Colton, 14 20; Del Mar, 2; Long Beach, 21 85; —Bethany, 10; Immanuel, 10; Monrovia (sab-sch., 8), 12 48; Ontario, 6 60; Santa Ana, W. M. S., 13; Westminster, 5; Wilmington, 8; Rev. F. D. Seward, 9 60. *Sacramento*—Forbestown Station, 4 55; Sacramento, Westminster (sab-sch., 5), 25. *San Francisco*—Oakland, 2nd, 20; Oakland, Centennial, 27 50; San Francisco, 1st, 423 46; San Francisco, Calvary, 145 24; West Berkeley, 20. *San Jose*—Boulder Creek, 11 50; Felton, 1 75; Monterey, 1st, Thanksgiving off'g, 40; Scott's Valley, 1 85. *Stockton*—Brites Valley, 2 65; Tehachapi, 1 80. 877 27

PENNSYLVANIA.—*Alleghany*—Alleghany 1st, 895 03; Bellevue, 5 25; Evans City, 6; Fairmount sab-sch. 5; Freedom, 7; Pine Creek 1st, 9; Sharpsburgh, 53 70; Springdale, 7. *Blairsville*—Braddock (sab-sch, 37 47), 97 47; Fairfield, 40; Greensburgh, 88 69; Laird, 7; Poke Run, 25 41. *Butler*—Buffalo, 4; Middlesex, 12; Pleasant Valley, 4 40; Scrub Grass, 21 53. *Carlisle*—Bloomfield, 32 75; Duncannon, 25; Monaghan, 20; Petersburg, 4 82; Shippensburgh, 42. *Chester*—Ashmun, 30; Coatesville, 23 42; Middletown, 16; West Chester 1st and sab-sch, 69 88. *Clarion*—Clarion, 25 25; Licking, 8; Oak Grove, 4; Perry 10. *Erie*—Cambridge, 8; Franklin add'l. 5; Greenville, 39; Harbor Creek and sab-sch, 2; Irvineton, 11 50; Meadville 2d, 18; Mercer 2d, 28; Pleasantville, 47; Springfield (sab-sch Thanksgiving off'g, 2 68), 4 31. *Huntingdon*—Alexandria, 5; Bald Eagle and Nittany sab-sch, 10; Huntingdon, 166 40; Kylertown and stas, 17; Lewistown (sab-sch, 1 25), 200 95; Lost Creek, 30 50; Mifflintown Westminster, 5; Petersburg (sab-sch, 2), 18; Shade Gap, 8 06; Sinking Valley, 12; West Kishacoquillas, 75 50. *Kittanning*—Appollo 1st sab-sch, 10; Concord, 1 62; Midway, 2; Slate Lick, 56 64. *Lackawanna*—Carbondale (sab-sch, 6 75), 237 98; Honesdale 1st sab-sch, 11 21; Kingston Forty Fort sab-sch, 32 33; Monroeton, 5 35; Plymouth, 10; Scranton 1st, 462; — 2d, 311 78; Ulster, 4; Wilkes Barre Westminster, 10; Wyoming, 18 50. *Lehigh*—Allen Township, 10; Easton 1st, 50; Hokendauqua, 5 58; Mahanoy City, 20 25; Portland, 4; Reading 1st, (sab-sch, 25 Y. P. Ass'n, 28), 53; South Bethlehem, 6 25; Upper Mount Bethel, 4. *Northumberland*—Bloomsburgh, 28 23; Derry, 4 86; Lycoming Centre, 5; Mifflinburg 1st, 9 33. Mount Carmel (sab-sch, 7 01), 14 15; New Columbia, 5 77; Warrior Run, 5 21; Washington, 46; Washingtonville, 6 75. *Philadelphia*—Philadelphia 2d, 452 04; — Bethany, R. Carson, 10; — Calvary, 1,055 36; — South Western, 3 23; — Walnut Street (sab-sch, 175 20), 375 20. *Philadelphia Central*—Philadelphia Alexander, 85 46; — Cohocksink sab-sch, 12 15; — Covenant, 25 10; — Gaston (sab-sch, 23 07), 59 32; — Kensington 1st, 190; — Northminster, 305 36; — Olivet (sab-sch, 169 17), 334 33; Oxford, 289 25. *Philadelphia North*—Bristol, 39 27; Mount Airy sab sch, 9 04; Newton, 80 61; Norristown Central, 143 28; Springfield, 7. *Pittsburgh*—Centre, 38; Chartiers, 15 50; Finleyville, 8 60; Forest Grove, 60; Homestead, 65; Montours, 7; Pittsburgh 3d, 110; — 7th, 15 18; — Covenant, 27 32; — East Liberty, 125; — Park Ave, 60; — Shady Side, 182 89; Raccoon (sab-sch, 7 90), 89 36; Sharon, 49 13. *Redstone*—Laurel Hill, 65 09 McKeesport 1st, 252 89; Round Hill, 27; Uniontown, 223 80. *Shenango*—Clarksville, 40 25; Moravia, 20 41; Petersburgh, 4 50; Sharpsville, 5 25; Wampum, 19 28. *Washington*—Forks of Wheeling, 91; Mount Prospect, 45 62; Waynesburgh, 20; West Alexander Rural Mite Soc'y, 15 25; West Liberty, 11; Wheeling 1st, 147 97; — 3d, 13. *Wellsboro*—Elkland, sab-sch, 10. *Westminster*—York 1st, 329 95. *West Virginia*—Clarksburgh, 3; French Creek, 4; Hughes River, 6; Lebanon, 2; Walkerville, 1 80. 9,450 85

SOUTH DAKOTA.—*Aberdeen*—Andover, 1 50; Briton, 8 76; Castlewood, 5 75; East Rondell, 2; Estelline, 1 50; Forest City, 5; Holland, 1st, 6 50; Pierpont, 1 50; Raymond, 2; Rondell, 3; Wilmot, 98 cts.; Zion, 1. *Central Dakota*—Brookings, sab-sch., 5 72; Howell, 5. *Dakota*—Ascension, W. M. S. and Little Helpers, 4 50. *Southern Dakota*—Hope Chapel, 10; Parker, 13 11; Scotland, 3; Turner Cong. 1st German, 20. 100 82

TENNESSEE.—*Holston*—Mount Bethel, 9 77. *Union*—Hopewell, 2; Mt. Zion, 4. 15 77

TEXAS.—*Austin*—Ciblo, 2; Eagle Pass, 6; Pearsall, 3; Warringford, 12. 23 00

UTAH.—*Montana*—Boulder, 9 75; Bozeman (sab-sch., 4 07), 53 37; Granite, 86 80; Helena, 1st, '65 65; Stevensville, 2 65; Victor, 1 25. *Utah*—Payson, Mother Home, 2 00; Salt Lake City, Westminster, 4 25. *Wood River*—Caldwell, 5; Middletown Station, 9. $239 72

WASHINGTON.—*Olympia*—Elberton, 3 10; Grangeville, 5; Hoquian, 5; La Camas, 50 cts.; Puyallup, 15; Union Ridge, 14; Woodland, 5. *Puget Sound*—Ellensburg, 11; Lopez Island Mission, 4; Roslyn, 4 10; San Juan Mission, 4; Seattle, 1st, 42 75; Spring Lake Valley, 1; Rev. C. C. McCarty, 10. *Spokane*—Cœur d'Alene, 2 50. 126 95

WISCONSIN.—*Chippewa*—Bayfield, 9 90; Chippewa Falls, 16 81. *La Crosse*—La Crosse, 1st (sab-sch., 4 75), 37 75; Mauston, German, 4. *Lake Superior*—Ford River, 7. *Madison*—Baraboo (sab-sch., 2 62), 22 62; Cambria, 10; Highland, German, 2 81; Middleton, German, 2 50; Pleasant Hill, 7 88; Pulaski, German, 6. *Milwaukee*—Barton, 8; Beaver Dam, 1st, 15 35; Beaver Dam Assembly, 10; Juneau, 5; Milwaukee, Holland (sab-sch., 20 72), 27 86;

Oostburg, 14; Racine, sab-sch., 40. *Winnebago*—Crandon L. W. S., 2 00; Omro, 8 15; Oshkosh, 36; Stockbridge, Indian, 13 83; Wausau, 40. 346 98

Woman's Executive Committee of Home Missions..... $20,491 28

79,792 47

Less amount refunded..... 6 91

Total received from churches, December, 1890, 79,785 56

LEGACIES.

Legacy of Elijah A. Allen, dec'd, late of Arlington Hights, Ill., 1000; Joseph Esty, dec'd, late Ithaca, N. Y., 100; Chambers Baird, dec'd, late of Ripley, O., 100; Matilda Carothers, dec'd., late of Wilkinsburg, Pa., 1900; F. A. Wright, dec'd, late of Somers, N. Y., 274 32; Chas. Leach, dec,d., late of Tecumseh, Neb., 500; Jane Buchahan, dec'd, late of Carlisle, Pa., 212 36; Miss Elizabeth D. Wheeler, dec'd., late of New York. 475; Miss Margaretta H. Kelly, dec'd, late of Port Royal, Pa., 475. 5,086 68

MISCELLANEOUS.

E. Sterling Ely, Buffalo, N. Y., 33 75; "Cash," Ithaca, N. Y., 80; Rev. Willis Clark Gaylord, Rochester, N. Y., 60; H. B. Silliman, Cohoes, N. Y., 400; A. C. Moore, Granville, Ills., 5; Charles R. Otis, Yonkers, N. Y., 50; Rev. and Mrs. Louis R. Fox, Philadelphia, Pa., 1,000; Wm. J. Edwards, Youngstown, O., 35, "E. G. F.," 5; "E. A. D.," 100; Mrs. Emiline Barker, Homer, Mich., 50; Mayer Wetherill, Syracuse, N. Y., 1; Mrs. J. M. Pinney, Clarkson, N. Y., 1; Rev. F. S. Howe, Burdett, N. Y., 5; John F. Winslow, Poughkeepsie, N. Y., 250; Miss Lydia M. Storey, Nutley, N. J., Xmas off'g, 5; John A. Lockie, Gouveneur, N. Y., 5; Miss M. Boorman, Plainfield, N. J., 50; A Friend's Christmas present, 200. "The C. A. N. S., Ithaca, N. Y.," 80; W. C. Nelson, Leoti, Kan., 50 cts.; E. C. Wikoff, Mount Joy, Pa., 40; John S. Lyle, New York, 2,500; "A. and C. Craig, Iowa," 1; Mrs. M. T. Davis, Petersburg, Mich., Xmas off'g, 10; Samuel L. Greenleaf, New York City, 75; Miss Cornelia L. Lloyd, Raleigh, N. C., "New Year's," 5; "A Widow'sMite," 10; Rev. Elias Riggs, D. D., Constantinople, Turkey, 20; Rev. R. Craighead, D. D., Meadville, Pa., 100; Friends, Sewickley, Pa., 6; Rev. A.G.Taylor, Osaka, 15; L. P. Tibbals, New York City, 10; A. M. Leach, Challenge Mills, Cal., 20 00; Mrs. L. K. Reasoner, Forbestown, Cal., 2 50; Bessie F. Lee, Washington, 6; J. S. Wallace, Washington, 2; "C, Pennsylvania," 14; Rev. V. D. Reed, D. D., Philadelphia, Pa., 5; Stranger, name refused, 5; Mrs. M. D. Ward, Afton, N. J., 10; Interest on Permanent Fund, 990; Interest on Lyon Trust, 250..... $6,512 75

Total received for Home Missions, December, 1890..... $91,334 99

Total received for Home Missions from April 1, 1890..... $393,486 07

Amount received during same period last year..$451,764 23

O. D. EATON, *Treasurer.*

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, DECEMBER, 1890.

ATLANTIC.—*South Florida*—Sorrento 14 00

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, A member 1 00

COLORADO.—*Boulder*—Timnath, 7. *Denver*—Denver North, 16 25. *Pueblo*—Alamosa, 15; Trinidad Spanish, 10. 48 25

COLUMBIA.—*East Oregon*—Grass Valley, 5 75. *Portland*—Bethany German, 7; Oregon City, 11; Sellwood, 2. *Williamette*—Corvallis, 10. 35 75

ILLINOIS.—*Bloomington*—Alvin, 3; Bloomington 2d, 63 91; Farmer City, 1. *Cairo*—Golconda, 5 70; Union, 3 50. *Rock River*—Dixon, 17 87; Kewanee, 12. *Springfield*—Greenview and sab-sch., 5; Petersburgh sab-sch., 5 50. 117 48

INDIANA.—*Logansport*—Valparaiso, 11 88. *New Albany*—Hanover, 22. *Vincennes*—Terre Haute Central, 15 88. 49 76

INDIAN TERRITORY—*Cherokee Nation*—Rev. J. E. Smallwood, 5 00

IOWA.—*Cedar Rapids*—Centre Junction, 3 20; Mechanicsville, 5. *Des Moines*—Allerton, 5; Lineville, 3. *Dubuque*—Dubuque 3d, 8; Frankville, 6; Mount Hope, 6. *Fort Dodge*—Lake City, 15 11. *Iowa*—Kirkville, 6 07. *Iowa City*—Blue Grass, 4; Hermon, 10; Nolo, 12. 83 88

KANSAS.—*Emporia*—Genda Springs, 5; Lyndon, 8; White City, 7 75; Rev. R. Arthur, 6 25. *Highland*—Baileyville, 2 25. *Larned*—Coolidge, 2. *Neosho*—Coffeyville, add'l. 1; Neosho Falls sab-sch., 2 35. *Topeka*—Lowemont, 2 58; Topeka 1st, 100; Wamego, Y. P. S. C. E., 3. 140 18

KENTUCKY.—*Ebenezer*—Covington 1st, 23 75

MICHIGAN.—*Detroit*—Norris and sab-sch., 5; *Flint*—Marlette 1st, add'l. 6. *Lansing*—Hastings, 20; Marshall 1st, 22; Oneida, sab-sch., 12 60. 65 60

MINNESOTA.—*Duluth*—Two Harbors, 7. *Mankato*.—Kasota, 8 50. *Red River*—Crookston, 3. *St. Paul*—Royalton, 3; Willmar, 1st, 12 50. *Winona*—Preston (sab-sch., 1 08, Curran Mission Band, 5), 26 18; Rev. J. C. Caldwell, 10. 70 18

MISSOURI.—*Kansas City*—Kansas City, 5th, 20. *Ozark*—Neosho, 5. *Platte*—Akron, 9; Martinsville, 2 50; New Hampton, 2. *St. Louis*—Cuba (sab-sch., 6 50), 10. 48 50

NEBRASKA.—*Nebraska City*—Bennett, 7 50; Fairmont, 5; Lincoln, 1st, 19. *Omaha*—Creston, 1 50; Omaha, 1st German (L. M. S., 5), 10; Blackbird Hills, 9. 52 00

NEW JERSEY.—*Monmouth*.—Jamesburgh, sab-sch., 10; 10 00

NEW MEXICO.—*Arizona*—Sacraton, 1st, Indian, 10. *Rio Grande*—Pajarito, 2 20. 12 20

NEW YORK.—*Albany*—Charlton, 15; Jefferson, 15; Princetown, 5 58; Schenectady, 1st, sab-sch., 11 64. *Brooklyn*—Brooklyn, Throop Avenue Mission Band of Mission Workers, 5. *Buffalo*—East Hamburgh, 1. *Columbia*—Centreville, 7. *Geneva*—Branchport, 3 60. *Long Island*—Catchogue, 15; Setauket, 1 50. *Lyons*—Wolcott, 1st, 6 75. *New York*—New York, North, 80. *Rochester*—Brighton, 5; Fowlerville (Band of Willing Helpers, 2), 3; Rochester, North, an elder, 50; Sparta, 1st, S. for C. W., 25 62. *St. Lawrence*—Ox Bow, sab-sch., 6. *Steuben*—Arkport, 4 43. *Syracuse*—Fulton, 3 members, 10. *Utica*—Kirkland, 12; Wolcott Memorial, Christmas offering, 12 12. *Westchester*—Croton Falls, Christmas offering, 56; Greenwich, sab-sch., 5. 356 24

NORTH DAKOTA.—*Fargo*—Broadlawn, 10; Edgeley, 6 79; Fullerton, 1 68; Monango, 1 53; Pickert, 7; Rev. J. H. Kerr, 7 70. *Pembina*—Backoo, 4; Bathgate. 8; Bethel, 8. 54 70

OHIO.—*Bellefontaine*—Ruthsylvania, 15. *Cincinnati*—Wyoming, 60. *Columbus*—Mifflin, sab-sch., 8. *Maumee*—Grand Rapids, 13 40; Holgate, 3; Milton Centre, 5; Tontogony 6. *Steubenville*—Harlem, 11. *Zanesville*—Chandlersville, 5 75; Duncan's Falls, 5. 132 15

PACIFIC.—*Benicia*—San Rafael, 105 15; Ukiah, 12 50. *Los Angeles*—Anaheim, 9; Arlington, Riverside Y. P. S. C. E., 30 50; Colton, 3 10; Fullerton, 2 70; Glendale (L. H. and F. M. S., 4) 7; Monrovia, 5; Riverside, Calvary, 10; San Gorgonia, 6 25; Santa Barbara, (1st sab-sch., 5), 22 13; Westminster, 5. *Stockton*—Columbia, 2; Sonora, 4. 224 33

PENNSYLVANIA.—*Blairsville*—Fairfield, 30. *Butler*—Plain Grove, Thanksgiving offering, 8. *Carlisle*—Dauphin, S. S. Christmas offering, 15. *Erie*—Greenville, 24. *Kittanning*—Rayne, 1 88. *Lackawanna*—Scranton, Green Ridge Avenue (sab-sch., 9), 79 65. *Northumberland*—Bloomsburgh, 23 27; Renovo, 21 50. *Shenango*—Clarksville, 11 21. *Washington*—Cross Creek, 15. *Wellsboro*—Coudersport, 4 93. *Westminster*—York, 1st, Union Thanksgiving service, 60 62. *West Virginia*—Hughes River, 1; Rev. Andrew Virtue, 2. 297 56

SOUTH DAKOTA.—*Aberdeen*—Castlewood, 4 25. *Black Hills*—Nashville and Stations, 5. 9 25

TENNESSEE.—*Birmingham*—Sheffield, 10. *Holston*—Mount Bethel (sab-sch. class, 75 cts.), 1 75. 11 75

TEXAS.—*Austin*—Pearsall, 3; Rev. W. B. Bloys, 5. 8 00

UTAH.—*Montana*—Anaconda, 8; Boulder sab-sch., 6 50; Stevensville, 2 20; Victor, 2 15. *Utah*—Huntington, 6 50; Kaysville Miss'n, 8 70; Nephi sab-sch., 3; Smithfield, 4. 41 05

WISCONSIN.—*Milwaukee*—Somers, 3 27. *Winnebago*—Westfield, (sab-sch., 5,) 9. 12 27

Woman's Executive Committee of Home Missions..... 437 50

Total received from churches, December, 1890.. $2,361 83

MISCELLANEOUS.

Martha Patterson, San Francisco, Cal., 2 50; Rev. Henry Keigwin, Florida, 10; Mrs. "M. E. W.," Brooklyn, N. Y., 20; H. B. Sullivan, Cohoes, N. Y., 400; A Friend, Brooklyn, N. Y., 5; Wm. J. Edwards, Youngstown, O., 15; Rev. H. B. Dye, Sterling, Neb., 3 25; Mrs. John

Kelland, Flushing, Mich., 1; Rev. Jos. Platt, Olathe, Kans., 10; A Friend, 5; The Misses Willard, Auburn, N. Y., 500; "Cash for Debt," 100; J. H. Edwards, New York City, 10; Mrs. Rev. C. L. Bevington, 6; "A Friend to the Boards," 10; Mrs. Rev. R. H. Hooke, Oakes, N. D., 5; X. Y. Z., 125..... $1,227 75

Total received for Home Mission Debt, December, 1890..... $3,589 58

Total received from June 1, 1890..... $57,507 60

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

NOTE.—In the February number of THE CHURCH AT HOME AND ABROAD, November receipts, Home Missions, Debt account, St. Louis Presbytery, for Cornwall church, 6 91, read, Ironton, 4 11; Marble Hill, 2 80.

RECEIPTS FOR SUSTENTATION, DECEMBER, 1890.

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5. *New Castle*—Wilmington Central, 16. 21 00
COLORADO.—*Boulder*—Valmont, 08
ILLINOIS.—*Alton*, Carrollton, 1 93. *Bloomington*—Wenona, 10. *Cairo*—Cobden, 4 45. *Mattoon*—Pana, 14 cts. *Rock River*—Milan, 2; Pleasant Ridge, 1 65. *Springfield*—Pisgah, 1 02; Unity, 40 cts.; Rev. W. L. Tarbet and wife, 64 cts. 32 23
IOWA.—*Council Bluffs*—Villisca, 1. *Iowa*—Middletown, 10 cts. 1 10
KANSAS.—*Emporia*—Caldwell, 6 00
KENTUCKY.—*Ebenezer*—Dayton, 3 50
MICHIGAN.—*Detroit*—Detroit, Fort Street, 41 59; Ypsilanti, 10. *Monroe*—Clearwater, 2. *Saginaw*—Hastings, 4 25. 57 84
MISSOURI.—*Kansas City*—Sedalia, Broadway, 14 00
NEBRASKA.—*Kearney*—Broken Bow, 1. *Nebraska City*—Lincoln 1st, 10. *Niobrara*—Oakdale, 1. *Omaha*—Blackbird Hills, 2. 14 00
NEW YORK.—*Rochester*—Rochester Brick, 20 00
PACIFIC.—*Los Angeles*—Azusa, 6 cts.; Monrovia, 31 cts. 37
TENNESSEE.—*Birmingham*—Sheffield, 1 00
TEXAS.—*Austin*—Taylor, 13 50
WASHINGTON.—*Spokane*—Cœur d'Alene, 1 00

175 87
Less amount refunded..... $105 27

Total received for Sustentation, December, 1890. 70 30
Total received for Sustentation from April 1, 1890. $1,573 17
Amount received during same period last year.. 3,918 05

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, DECEMBER, 1890.

Albany—Voorheesville, 9. *Brooklyn*—Brooklyn, Duryea, 25; Brooklyn, Throop ave., 179; Brooklyn First, 250 22. *Cayuga*—Ithaca 1st, 10 70; Fair Haven, 3. *Champlain*—Keeseville, 3; Peru, 10. *Chemung*—Spencer, 10; Tyrone, 4; Pine Grove, 4. *Columbia*—Durham 1st, 5. *Geneva*—Dresden, 8 50. *Hudson*—Circleville, 4; Good Will, 44 cts.; Jeffersonville, 3; Rev. C. H. Park, 1. *Long Island*—Mattituck, 3. *Lyons*—Galen, 15; Junius, 7 50. *Niagara*—Barre Centre, 3. *North River*—Rondout, 14; Millerton, 4 20. *Otsego*—Westford, 1; Worcester, 3. *Steuben*—Andover, 5 25; Arkport, 19 cts. *Syracuse*—Canistota, 6 62; Jordan, 17. *Troy*—Hoosick Falls, 26 93; Troy 3d, 8; Troy Liberty St., 5; Waterford 1st, 8 12. *Utica*—Holland Patent, 24; Redfield, 5; No. Gage, 8; South Trenton, 11 25; Wheelertown Sta., 1 50. *Westchester*—Pleasantville, 10; New Rochelle, 39 67; Mahopac Falls, 19 87.

Total received from Churches December, 1890.... $776 96

MISCELLANEOUS.

H. B. Silliman, Cohoes, N. Y..... 200 00
Total received for N. Y. Synodical Aid Fund, December, 1890..... 976 96
Total rec'd from April 1, 1890..... 7072 45
Amt. rec'd during same period last year..... 6715 57

O. D. EATON, Treasurer,
53 Fifth Avenue, New York,
Box L, Station D.

RECEIPTS FOR SYNODICAL HOME MISSIONS.

WITHIN THE SYNOD OF NEW JERSEY, FROM OCTOBER 1, 1890, TO JANUARY 1, 1891.

Elizabeth—Basking Ridge, 72; Metuchen, 12 84; Rahway Germ., 3 87 84
Jersey City—Hackensack, 9; Jersey City 1st, 113 85; sab-sch. Miss'y Assoc'n, 50. 172 85
Monmouth—Farmingdale, 9; Oceanic, 4; Toms River, 10. 23 00
Morris and Orange—Orange 1st, 110; — German, 10. 120 00
Newark—Newark, Woodside, 20, sab-sch, 5. 25 00
New Brunswick—Princeton 1st, 4 25; Trenton 1st, 21; — Prospect Street, 71 10. 96 35
Newton—Bloomsbury sab-sch, 11 57; Hackettstown, 75; Stanhope, 2. 88 57
West Jersey—Cedarville 1st sab-sch, 10; Greenwich, 207 Salem, 50; Woman's Home Miss'y Society, 10; Woodbury, 20. 110 00

Received in three months..... $723 61

ELMER EWING GREEN, *Treasurer,*
P. O. Box 133, Trenton, N. J.

RECEIPTS FOR FREEDMEN, DECEMBER, 1890.

ATLANTIC.—*Fairfield*—Hopewell (sab-sch.), 1 75; Sumter 2d, 1. 2 75
BALTIMORE.—*Baltimore.*—Baltimore, 1st (sab-sch.), 5; Baltimore, Broadway, 7; Deer Creek, Harmony, 7; Emmittsburgh, 31 70; Hampden, 4. *New Castle*—Dover, 18; New Castle (a lady, 45), 80; Pitt's Creek, 7 10; Port Penn, 3 10. *Washington City*—Falls Church, 9 17. 172 07
CATAWBA.—*Cape Fear*—Allen's Chapel, 75 cts.; Friendship, 1; Mt. Olive, 75 cts. *Catawba*—Ebenezer, 1 35. *South Virginia*—Richmond Mission, 2; Ebenezer, 2; Big Oak, 2. 9 85
COLORADO.—*Boulder*—Boulder, 26; Longmont, Central, 11 15; Timnath, 2 20; Valmont, 15 cts. *Denver*—Denver, 23d Avenue, 24 63; Denver, North, 7 83. *Pueblo*—Canon City, 6. 77 96
COLUMBIA.—*Idaho*—Cœur d'Alene, 1; Spokane Falls, 1st, 25; *Oregon*—Crawfordsville, 3; Portland, 4th (sab-sch.), 27 54. *Puget Sound*—Fair Haven, 1st, 13; Tacoma, 3d, 5 20. 74 74
ILLINOIS.—*Alton*—Carrollton, 5 14; Chester, 4; Greenville, 2 60; Hillsboro, 15; Yankeetown, 1. *Bloomington*—Cooksville, 6; Piper City, 5 79. *Cairo*—Cairo, 7 66. *Chicago*—Chicago, 6th, 212 96; Hyde Park, 81 53; Joliet, Central, 45; Lake Forest, 25; Manteno, 30; Peotone, 60 08; South Chicago, 5; Wilmington, 10. *Freeport*—Freeport, 2d, 7 10; Middle Creek, 12 50; Woodstock, 9. *Mattoon*—Casey, 1 05; Greenup, 1; New Hope, 1 10; Pana, 70 cts.; Prairie Bird, 4 25; Tower Hill, 4 25. *Ottawa*—Mendota, 15 08. *Peoria*—Deer Creek, 4 17; Elmira, 9 16 Farmington, 16; Princeville (sab-sch., 8 00), 32 17. *Rock River*—Alexis, 12; Centre, 11 71; Morrison, 93 12; Newton, 3 80. *Schuyler*—Appanoose, 5; Brooklyn, 7 25; Burton, Memorial, 5; Camp Creek, 8; Carthage, 20; Elvaston, 8; Liberty, 1; Monmouth, 30; Perry, 8. *Springfield*—Brush Creek, 5 35; Jacksonville, Westminster, 45 30; Mason City, 6 31; Pisgah, 3 03; Unity, 1 18. 918 34
INDIANA—*Crawfordsville*—Bethel, 3; Beulah, 3; Delphi, 22 21; Frankfort, 26 32; Newtown, 6; Prairie Centre, 2; Rockville, 13 14. *Indianapolis*—Hopewell, 16; Indianapolis, 12th, 4 65; Southport, 9 64. *Logansport*—Crown Point, 9 50; La Porte, 71 16; Rensselaer, 3. *Muncie*—Wabash, 2 53. *Vincennes*—Evansville, Grace, 15 38; Vincennes (sab-sch.), 6 16. *White Water*—New Castle, 4 25. 217 92
IOWA.—*Cedar Rapids*—Clarence, 3 80; Lyons, 4; Marion (sab-sch., 1 12), 11 28; Springville, 4 50. *Council Bluffs*—Council Bluffs, 24 21; Villisca, 5. *Des Moines*—Colfax, 4;

Dallas Centre 8; Grimes, 6; Leighton, 7; Olivet, 5; Ridgedale, 10. *Dubuque*—Dubuque, 1st, 10; Hopkinton, 11 60; Pine Creek, 6. *Fort Dodge*—Bethel, 3; Glidden, 3 50; West Bend, 40 cts.; Paullina, 9. *Iowa*—Kossuth, 10 60; Middletown, 50 cts.; Troy, 2 50. *Iowa City*—Atalissa, 75 cts.; Eldridge, 2 33; Marengo, 6 51; Summit, 4; *Waterloo*—Holland, German, 17; Janesville, 3. 183 48

KANSAS.—*Emporia*—El Paso, 3; Wichita, West Side, 5 65. *Highland*—Troy, 2 60. *Larned*—Spearville, 4; Sterling, 5. *Neosho*—Carlyle, 34 cts.; Central City, 1 60; Chanute, 7 88; Coffeyville, 1; Mineral Point, 1; Ottawa, 18 07; Princeton, 4; Richmond, 2 50. *Solomon*—Ellsworth, 5; Lincoln, 1 55. *Topeka*—Manhattan (sab-sch., 5, Y. P. S. C. E., 2), 24; Grand View Park, 5 50. 92 69

KENTUCKY.—*Transylvania*—Danville, 2d. 4. 4

MICHIGAN.—*Detroit*—Detroit, Jefferson Avenue, 177; Ypsilanti, 25. *Monroe*—Coldwater, 3; Raisin, 3. *Petoskey*—Elmira, 3 10. *Saginaw*—Linden, 1 45; Morrice, 4; Mundy, 5 75; Vassar, 3 25. 225 55

MINNESOTA.—*Mankato*—Worthington, Westminster, 17 72. *St. Paul*—Delano, 3 25; Dundas, 1 25; Maple Plain, 3; Minneapolis 1st, 32 23; Franklin Avenue, (sab-sch., 2 40), 6; Highland Park, 12 04; Minneapolis, 1st Swedish, 3 35; Oak Grove, 4; St. Paul, Westminster, 6 20; Willmar, 5. 94 04

MISSOURI.—*Kansas City*—Kansas City, 2d, 140 15; Sedalia, Broadway, 10. *Ozark*—Eureka Springs, 4; Neosho, 2 50. *Platte*—Breckenridge, 2; Chillicothe, 6; Hodge, 1 90; New York Settlement, 2. *St. Louis*—St. Charles, 20. 194 55

NEBRASKA.—*Hastings*—Hanover, German, 3; Nelson, 52 cts. *Kearney*—Broken Bow, 1; Kearney, 13 61; Shelton, 1 55. *Nebraska City*—Burchard, 5; Diller, 3 06; Liberty, 95 cts. *Niobrara*—Wakefield, 3 62. *Omaha*—Lyons, 7. 39 31

NEW JERSEY.—*Elizabeth*—Westminster, 224 81; Elizabeth, Westminster Hope Mission, 8 28; Plainfield, Crescent Avenue, 135 34; Pluckamin (sab-sch.), 13 20; Rahway, German, 1; Roselle, 16 51. *Jersey City*—Arlington, 16; *Monmouth*—Beverly, 34 25; Burlington, 13; Freehold, 14 53; Jacksonville, 4; Lakewood, 41 24; Manasquan, 15 39; Manchester, 12; Mount Holly, 17 74; Oceanic, 7; Providence, 3 25. *Morris and Orange*—Hillside, 25; Madison, 105 42; Mendham, 2d, 23; Orange, 1st, 110; South Orange, Vailsburg Chapel, 6 13. *Newark*—Bloomfield, 1st, 67 15; Caldwell, 38 90; Lyon's Farms, 15 66; Newark, 1st, 41 50; Newark, Roseville, 145 52; Newark, South Park, 74 33. *New Brunswick*—Amwell, 1st, 7; Amwell, 2d, 3 50; Bound Brook, 15; Dayton, 3 55; Hamilton Square, 7 62; Kirkpatrick, Memorial, 1 20; New Brunswick, 1st, 77 25; Trenton, 1st, 2; Trenton, Prospect Street, 44 24. *Newton*—Andover, 3 16; Belvidere, 1st, 52; Oxford, 1st, 7 08; Phillipsburgh, Westminster, 6 84. *West Jersey*—Bridgeton, 2d, 30 74; Bridgeton, West, 31 50; Cedarville, 1st, 6 68. 1529 51

NEW YORK.—*Albany*—Ballston Spa, 12 53; Charlton, 15 60; Jefferson, 13 55; Kingsboro, 5 50; Mrs. Sarah A. Lyon, Cobbleskill, 100. *Binghamton*—Afton, 6; Nineveh, 25. *Brooklyn*—Brooklyn, Classon Avenue, 135; Brooklyn, Lafayette Avenue (sab-sch. miss. asso.), 50; Brooklyn, Thropp Avenue, 153. *Buffalo*—Buffalo, Calvary (sab-sch.), 45; Buffalo, Westminster, 200; Portville, 50. *Cayuga*—Aurora, 9 09; Genoa, 1st, 20 13; Genoa, 2d, 2 88; Ithaca, 223 94. *Chemung*—Mecklenburgh, 6; Watkins, 26 50. *Columbia*—Windham, 10 60. *Genesee*—Wyoming, 3 80; *Geneva*—Bellona, 6; Manchester, 9; Waterloo, 10. *Hudson*—Chester, 27 55; Cohecton, 3 50; Florida, 13; Good Will, 2 20; Goshen, 26; Hamptonburgh, Caroline A. Young, 30; Livingston Manor, 4; Rockland, 2d, 2. *Long Island*—Greenport, 4; Mattituck, 5 31; Middletown, 13 22. *Lyons*—East Palmyra, 5 90; Sodus, 4 30. *Nassau*—Islip, 20. *New York*—New York, West 51st Street, 10. *Niagara*—Lockport, 1st, 28 13. *North River*—Wappinger's Creek, 6. *Otsego*—Cooperstown, 20 29; Gilbertsville, 25; Springfield, 3; Unadilla, 11; Worcester, 1. *Rochester*—Rochester, 1st, 7; Wheatland, 5 17. *St. Lawrence*—Cape Vincent, 2; Hammond, 10. *Steuben*—Arkport, 96 cts.; Pultney, 3. *Syracuse*—Marcellus, 7 86; Onondago Valley, 7 90; Oswego, 1st, 10 65. *Troy*—Green Island, 20; Schaghticoke, 10 40; Troy, 2d Street, 238 71; Troy, 2d, 52 25; Waterford, 8 12. *Utica*—Lyons Falls, 8 17; Rome, 14 00; *Westchester*—Bridgeport, 34 98; Gilead, 10; South East Centre, 11 87; South Salem, 20 31. 1941 66

NORTH DAKOTA.—*Fargo*—Jamestown, 10 57; Lisbon, 7 15; Sanborn, 5 25. *Pembina*—Glasston, 1 50; Grafton, 5 00; St. Thomas, 6 65. 36 12

OHIO.—*Athens*—Athens, 25. *Bellefontaine*—Bucyrus, 13 78; Crestline, 2 85; Forest, 4; Marseilles, 2 30; Rushsylvania, 4; Urbana (sab-sch.), 6 56. *Chillicothe*—Hamden, 3 45; S. Salem, 18. *Cincinnati*—Bethel (sab-sch), 1 40; Cincinnati, 3d, 12 23; Cincinnati, 7th, 31; Montgomery, 6; Mount Carmel (sab-sch.), 3; New Richmond, 5. *Cleveland*—Cleveland, 1st Congregational, 30. *Columbus*—Bethel, 2 25; Bremen, 1 75; Central College, 14; Columbus, Broad Street, 31 25; London, 4 65; Mifflin, 5; Rush Creek, 4; Westerville, 7 50. *Dayton*—Blue Ball, 3; Dayton, 4th, 21; Jacksonburg, 2; Somerville, 3; South Charleston, 12 35; Springfield, 1st, 41. *Lima*—Sidney, 20; *Mahoning*—Ellsworth, 10; Kinsman, 1st Pres. and Cong. chs., 24; Massillon, 2d, 42 30; New Lisbon, 11. *Marion*—Liberty, 3; Milford Centre, 4 15; Trentou, 3. *Maumee*—Grand Rapids, 2; West Bethseda, 12; Weston, 5. *Portsmouth*—Eckmansville, 7; Mount Leigh. 5. *Steubenville*—Beech Spring, 7; Corinth, 12; East Liverpool, 2d, 1 08. *Wooster*—Ashland, 9 51; Loudonville, 10; Orange, Kings Daughters, 5; Orrville, 2 50; Perrysville, 1 78; Savannah, 18; Shelby, 3. *Zanesville*—High Hill, 7 50; Newark, 1st, 5 56. 553 70

PACIFIC.—*Benicia*—Santa Rosa, 37; Rock, 10. *Los Angeles*—Alhambra, 7; Azusa, 29 cts.; Monrovia, 1 58; *Sacramento*—Elk Grove, 2 80. *San Jose*—Milpitas, 2; San Jose (sab-sch.), 21. 81 67

PENNSYLVANIA.—*Alleghany*—Alleghany, 1st (sab-sch.), 51 90; Bakerstown, 16; Beaver, Y. P. S., 45; Bellevue, 11 73; Glenfield, 5 02; Glenshaw (S. S., 1 64), 12 29; Leetsdale, 63 37; Rochester, 3 61; Sewickly, 53 88; Tarentum, 16; West Bellevue, 15. *Blairsville*—Irwin, 19 84; New Salem, 15 75; Poke Run, 15 93; Unity, 20 50. *Butler*—Butler Y. P. S. C. E., 10; Muddy Creek, 4 14; Unionville, 4 36. *Carlisle*—Carlisle, 1st, 24 39; Great Conewago, 2; Mechanicsburg, 18 40; Silver Spring, 7; 4th Street Lebanon, 15 64. *Chester*—Great Valley, 3 50; West Chester, 1st, 7 83. *Clarion*—Brookville, 27; Licking, 3; Dubois, 25 25. *Erie*—Erie, Chestnut Street, 7; Franklin (Y M. M. B., 25), 69; Garland, 6 20; Girard, 6 08; Harbor Creek (sab-sch.), 5; Harmonsburg, 2; Jamestown, 5 51; Meadville, 1st, 7; Meadville, 2d, 12; Pittsfield, 6 96; Springfield, 5 65; Sugar Creek, 3; Titusville, 39 79; Rushville, 6; Stevensville, 6; Miles Grove Branch, 2 10; Cambridgeboro, 8. *Huntingdon*—Alexandria, 59 76; Altoona, 1st, 39; Altoona, 3d, 7 34; Bedford, 13 24; Bellefonte, 54; Bethel, 2; Clearfield (sab-sch., 10), 26 55; Lewiston, 12 25; Milesburgh, 3; Phillipsburg, 14 89; Spruce Creek, 21 74; Tyrone, 65; Snow Shoe, 2 63. *Kittanning*—Rural Valley, 10 78; Slate Lick, 16 53; West Glade Run, 8; Worthington, 12. *Lackawanna*—Ararat, 1 60; Brooklyn, 5; Gibson 1 62; Hendale (sab-sch., 11 83), 46 47; Monroeton, 4 80; Towanda, 26 94; Wilkes-Barre, Grant Street, 8 32; — Westminster, 10. *Lehigh*—Easton 1st, 54; Pottsville 2d, 5; Reading 1st, 70. *Northumberland*—Beech Creek, 2; Montoursville, 3; Shiloh, 3; Sunbury, 33; Watsontown, 5. *Philadelphia*—Philadelphia South, 23. *Philadelphia Central*—Philadelphia Cohocksink, 92; — Covenant, 14; — Kensington 1st, 60; — Mantua 2d, 7; — Princeton, 288; — Richmond, 4; — Temple, 38 91; — Trinity (sab-sch, 5 15), 26 15. *Philadelphia North*—Bridesburg, 15; Germantown 1st, 278 84; — 2d, 129 57; Manayunk, 20; Mount Airy sab-sch, 9 48; Norristown Central, 30 17. *Pittsburgh*—Bethany sab-sch, 4 67; Cannonsburgh, 15; Chartiers, 2 50; Forest Grove, 30; Hazlewood, 35 26; McKee's Rocks, 11; Mount Olive, 4 75; Pittsburgh 1st, 220 45; — 3d, 478 55; — 4th, 43 80; — 39th Street, 42 06; — Grace Memorial (sab-sch, 4), 12; — Park Ave, 30; — Shady Side, 91 45; Raccoon, 4 26; Wilkinsburgh, 124 64. *Redstone*—Brownsville, 6; Dunbar (sab-sch, 5), 37; Little Redstone, 5 75; Scottdale (sab-sch, 3 66), 10 67. *Shenango*—Clarksville, 21 35; Hopewell, D. M. Ramsey, 22; New Brighton, 15 46; Rich Hill, 4. *Washington*—Cove, 10; Cross Creek, 35; Pigeon Creek, 6 50; Wheeling 3d, 24. *Wellsboro*—Alleghany, 1; Elkland and Osceola, 2. *Westminster*—Middle Octorara, 6 14 4,447 46

SOUTH DAKOTA.—*Central Dakota*—Huron, 13 55. *Southern Dakota*—Scotland, 4 64. 18 19

TENNESSEE.—*Birmingham*—Sheffield, 4; Birmingham, Noble St, 2 75. *Holston*—Jonesboro, 9 25; Mount Bethel, 4 13. *Union*—New Providence, 15 11; Shannondale, 9; Washington, 5; Westminster, 3 70. 52 94

WISCONSIN.—*Chippewa*—Bayfield, 2 06. *Madison*—Baraboo sab-sch, 5 60; Janesville, 13; Kilbourn City, 2 90; Portage, 9. *Milwaukee*—Milwaukee Grace, 8; Oostburg, 10. *Winnebago*—Merrill, 3; Oxford, 1 28; Shawano, 4. 58 84

Total receipts from churches..... $11,017 36

MISCELLANEOUS.

Women's Executive Committee, for December, 2,646 77; J. Dubois, Brooklyn, N. Y., 10; Cash, 15; Woman's Mis. Soc., Far Rockaway, L. I., 3 25; Mrs. "E. M. E.," 10 and Miss "E. M. E.," 10; Miss H. S. Surgery, Rockville Centre, N. Y., 1: George Lashier, Mariaville, N. Y., 7; Mrs. S. D. Whaley, River Head, N. Y., 4; J. Edwards, D. D., Meadville, Pa., 7; M. F. H., New York, 100; Julia Clark, Enon, Ill., 5; E. A. and M. Cummins, Bellaire, O., 25; Rev. H. H. Welles, Kingston, Pa., 25; Wm. Long, Ligonier, Pa., 4; Catherine Phelps, Kelloggsville, N. Y., 8; Negley Junction, Dakota, 1; Mrs. A. H. Kellogg, Ableman, Wis., 8; Mrs.

Jane L. Park, Thompsonville, Pa., 50; Mrs. M. D. Ward, Afton, N. J., 5; Benjamin Darlington, Pittsburgh, Pa., 25; W. M. Soc. Synod, Ind. Ter., 3; Miss Mary Carpenter, King's Daughter's, Clinton, N. J., 25; Mrs. Mary Platt, Savannah, O., 50; Mrs. H. H. Lemon, Saginaw, Mich., 1; "A widow's mite," 5; W. A. Hope, Flat Rock, Ill., 7; Rev. E. Riggs, D. D., Constantinople, Turkey, 20; W. M. Findley, M. D., Altoona, Pa., 10; Cash, Stewartville, N. Y., 25; Cash, Ft. Hancock, Tex., 30; "G. W.," 4; E. W. Conner, Philad'a, 1; Rev. W. L. Tarbet and wife, 1 92; "C," Penna., 8..... $3,159 94

DIRECTS.

Sent to Rev. S. Loomis, Brainerd Institute, Chester, S. C.—By Mrs. Mary R. Mercer, Doylestown, Pa., 35; by Mrs. Mary Walker, Freehold, N. J., 12 50. 47 50

Sent to Rev. F. C. Potter, Cotton Plant, Ark.—By Prof. Turner, 30; Miss Peebles, Hollins, Va., 25; Sewing class, 7; Students, 23 04. 85 04

Sent to Rev. Lewis Johnston, Pine Bluff, Ark.—By Rev. H. L. Janeway, Williamstown, N. J., 15 00

Sent to "Knox Mission," Louisville, Ky.—By College St. Ch., Louisville, Ky.. 36 98

Sent to Rev. D. Gibbs, Brinkley, Ark.—By Synod of Missouri, 66; Citizen of St. Louis, 75; Geo. P. Hays, D. D., 50. 191 00

Total directs.....	$375 52
Total receipts for December, 1890.....	14,552 82
Total receipts for December, 1889.....	10,575 31
Increase.....	$3,977 51
Total receipts from April 1, 1890.....	55,648 00
Total receipts during corresponding months last year.....	62,815 88
Decrease.....	$7,167 88

J. T. GIBSON, *Treasurer.*

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1890.

ATLANTIC.—*Fairfield*—Good Will, 3. 3 00

BALTMORE.I—*Baltimore*—Baltimore 1st Sab-sch., 25; Bel Air, 4; Churchville, 8 50; Fallston, 3; Hampden, 3. *New Castle*—Pencader, 8; Port Deposit, 22; Wilmington, Rodney Street (sab-sch, 22 67), 66 63. *Washington City*—Washington City Western, add'l, 10. 150 13

CATAWBA.—*Cape Fear*—Shiloh, 1. 1 00

COLORADO.—*Boulder*—Timnath, 3 80; Valmont, 27 cts. *Denver*—North, 10 15; — Westminister, 6. *Pueblo*—Canon City 1st, 10. 30 22

COLUMBIA.—*East Oregon*—Summerville, 1. *Oregon*—Crawfordsville, 3; Eugene, 8. 12 00

ILLINOIS.—*Alton*—Carrollton, 13 36; Spring Cove. 5; Yankeetown, 1. *Bloomington*—Bloomington 2d, 84 01; Heyworth, 15; Hoopeston, 5 50; Jersey, 3 55; Mahomet, 1 60. *Cairo*—Cairo 1st, 2. *Chicago*—Chicago 4th, 318 50; 6th, 155 01; — Covenant, 196 40; — Jefferson Park, 50; Woodlawn Park, 104 80. *Mattoon*—Pana, 1 26. *Ottawa*—Grand Ridge, 5 25. *Schuyler*—Burton Memorial, 4; Elvaston, 4 10; Liberty, 1. *Springfield*—Irish Grove, 5; Pisgah, 1 02; Pleasant Plains, 3 80; Sweet Water, 1; Unity, 40 cts.. 962 06

INDIANA.—*Crawfordsville*—Colfax, 4; Crawfordsville Centre, 48 75; Darlington, 4; Frankfort 1st, 29 80; Rock Creek, 3 31; Rockfield, 1 75. *Fort Wayne*—Goshen 1st, 4. *Indianapolis*—Carpentersville, 3. *Logansport*—Union, 4. *Muncie*—Wabash, 4 57. *Vincennes*—Poland, 3 50. 110 68

INDIAN TERRITORY.—*Choctaw*—Wheelock, 2. *Muscogee*—Wewoka, 5. 7 00

IOWA.—*Council Bluffs*—Council Bluffs 1st, 54 93. *Dubuque*—Waukon, German, 26. *Fort Dodge*—Cherokee, 8. *Iowa*—Middletown, 90 cts.; Union, 20 50. *Iowa City*—Bethel, 1 35; Williamsburgh, 7. *Waterloo*—Cedar Falls, 10 40; Cedar Valley, 4; Waterloo and sab-sch., 57. 190 08

KANSAS.—*Larned*—Lyons, 5. *Neosho*—Carlyle, 3 61; Geneva, 1 60; Lone Elm, 4 02. 14 23

KENTUCKY.—*Ebenezer*—Covington 1st, 109 07; Flemingsburgh, 6 25. *Louisville*—Louisville Central, 79 85; — College Street, 34 50. 229 67

MICHIGAN.—*Detroit*—Detroit, Fort Street, 130 19; — Thompson, 18 75; Erin, 5 50; Holly, 11. *Flint*—Morrice, 4. *Kalamazoo*—Plainwell, 5. *Monroe*—Adrian 1st, 25; Coldwater, 2 92; Monroe, 19 37. *Saginaw*—Saginaw 1st, 190. 411 73

MINNESOTA.—*St. Paul*—Litchfield, 13; Minneapolis 1st, 5; St. Paul, Dayton Ave, 80 33; Stillwater 1st, 12 93; White Bear, 3 95. 115 21

MISSOURI.—*Kansas City*—Appleton City, 7; Kansas City 2d, 220; — 5th, 33 84; Sedalia, Broadway, 34. *Platte*—Craig, 4; Fairfax, 2; Maryville 2d, 10; New Point, 5 40. *St. Louis*—Kirkwood, 5; Nazareth, German, 3; Salem, German, 5; Windsor Harbor Y. P. S. C. E., 7 88; Zion, German, 2. 339 12

NEBRASKA.—*Hastings*—Nelson, 94 cts. *Kearney*—Broken Bow, 1; North Platte 1st, 50. *Nebraska City*—Burchard, 4 50; Liberty, 1 43. *Omaha*—Lyons, 5; Omaha 1st German, 5. 67 87

NEW JERSEY.—*Elizabeth*—Roselle, 16 23. *Monmouth*—Lakewood, 62 64; Manchester, 20. *Morris and Orange*—Madison, 8 34; Orange 2d sab-sch. for P. A., 54 43; Succasunna, 11. *Newark*—Newark 2d, 48 70; — Park, 19 44. *New Brunswick*—Amwell 1st, 9; Dayton, 6 39; Dutch Neck, 40; Trenton, Prospect Street (sab-sch, 3 75), 46 95. *Newton*—Andover, 4 19; Newton, 75; Wantage 1st, 6. 428 31

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 25 00

NEW YORK.—*Binghamton*—Cortland, 197 19. *Brooklyn*—Brooklyn, Classon Ave, 50; — Lafayette Ave, 463 66. *Buffalo*—South Wales, 5. *Cayuga*—Aurora, 12 73; Ithaca 1st sab-sch, 28 81; Ludlowville, 4. *Genesee*—Castile, 5. *Geneva*—Bellona, 7; Geneva 1st, 20. *Hudson*—Good Will, 3 96; Ridgebury, 1 86. *Long Island*—East Hampton 1st, 32; Greenport, 18; Mattituck, 5 56. *Lyons*—Wolcott 1st, 3 92. *New York*—New York 1st Union, 52 07; — Central sab-sch, 71 66; — Mount Washington sab-sch, M. A., 9; — University Place, 1,243 87. *North River*—Rondout, 41 70. *Otsego*—Springfield, 3. *Rochester*—Caledonia 1st, 5 74; Dansville, 19 46; Honeoye Falls, 5; Wheatland, 8 60. *St. Lawrence*—Gouverneur 1st, 19 69. *Steuben*—Andover, 9 90; Arkport, 1 72; Hammondsport, 7. *Syracuse*—Skaneateles, 5 44. *Troy*—Troy 2d, 79 88; Warrensburg, 5; Waterford 1st, 8 12. *Utica*—Clinton, 72 12; Kirkland, 26. *Westchester*—New Rochelle, 84 93; Peekskill 1st, 61 54; Rye, 167; Yonkers 1st, 204 88. 3,072 01

NORTH DAKOTA.—*Fargo*—Sanborn, 4; *Pembina*—Westminster (Devil's Lake), 5. 9 00

OHIO.—*Bellefontaine*—Rushsylvania, 5. *Chillicothe*—Hamden, 3 45. *Cincinnati*—Bethel (sab-sch, 1 40), 5 45; Cincinnati Central, 88 31; Mount Carmel sab-sch, 3; Pleasant Ridge, 19. *Cleveland*—Cleveland 1st (Stone Church), 54; Orwell, 2. *Columbus*—Columbus, Broad Street, 90 70; Lancaster, 10. *Dayton*—South Charleston, 8 52. *Huron*—Sandusky 1st, 16 57. *Lima*—West Union, 7. *Mahoning*—New Lisbon, 8 50. *Maumee*—Grand Rapids, 2; Milton, 3; Toledo, Westminster, 46 12; Tontogony, 6. *Portsmouth*—Ironton, 16. *St. Clairsville*—Barnesville, 9 79; Nottingham, 18 38. *Steubenville*—Corinth, 10. *Wooster*—Apple Creek, 6 60; Congress, 3 53; Creston, 7 21; Fredericksburgh, 15; Jackson, 10; Wayne, 4 95; Wooster 1st (sab-sch, 3 72), 38 92. *Zanesville*—Brownsville, 11 55; Fairmount, 5 40; Granville sab-sch, 3 40; Unity, 2 86. 492 21

PACIFIC.—*Los Angeles*—Azusa, 52 cts; Monrovia, 2 84. *San Francisco*—Oakland 2d, 20. *Stockton*—Oakdale. 29 36

PENNSYLVANIA.—*Alleghany*—Bakerstown, 8; Concord, 2 10; Pine Creek 1st, 8; Sewickly, 48 42; Sharpsburgh, 17 85; Springdale, 4. *Blairsville*—Livermore, 2 85; Parnassus, 42 91. *Butler*—Buffalo, 7; Muddy Creek, 4; Unionville, 5 25. *Carlisle*—Carlisle 1st, 23 61; Dauphin 1st, 4; Dickinson, 2; Gettysburg, 51; Harrisburg, Covenant, 4 11; — Pine Street, 525; McConnellsburgh, 3 89; Newport, 8 50. *Chester*—Coatesville, 25 81; Penningtonville, 10; West Chester 1st and sab-sch, 79 31. *Clarion*—Big Run, 2; Brookville, 10; Licking, 10. *Erie*—Cochranton, 5 11; Corry, 8; Harbor Creek, 3; Kerr's Hill (sab-sch, 50 cts.), 6 40; Pleasantville, 26; Waterford (Park), 3. *Huntingdon*—Hollidaysburg (sab-sch, 3 67), 39 49; Lewistown (sab-sch, 50), 72 05; Sinking Valley, 10; West Kishacoquillas, 24. *Kittanning*—Apollo 1st, 13; Rayne, 1 26. *Lackawanna*—Harmony, 14 29; Monroeton, 4; Tunkhannock, 30. *Lehigh*—Easton 1st, 84; Mahanoy City, 21; Pottsville 2d, 10. *Northumberland*—Bloomsburgh 1st, 38 94; Great Island, 36; Milton, 76 59; Mount Carmel, 16 82. *Philadelphia*—Philadelphia 1st, 318 21; — 2d, add'l, 10; — 10th, in part, 100; Calvary, add'l, 25; — South Western, 2; — Tabor, 61; — Walnut Street (sab-sch, 26 40), 546 40. *Philadelphia Central*—Philadelphia, Green Hill, 45 97; — Kensington 1st, 50 55; — Northern Liberties, 1st, 35 17. *Philadelphia North*—Ann Carmichael (King's Daughters), 2 25; Manayunk 1st, 25; Norristown Central, 97 88. *Pittsburgh*—Chartiers, 4 50; Crafton, 14; Duquesne, 7; Hazlewood, 29 69; Long Island, 8; Mingo, 3; Mount Carmel, 1; Mount Pisgah, 6; Pittsburgh 7th, 11 63; — East Liberty, 68; — Park Avenue, 22 50; — Shady Side, 91 44; Raccoon sab-sch, 2 02. *Redstone*—Belle Vernon, 10 29. *Shenango*—

Hopewell, 5; Neshannock, 9 44; Sharpsville, 4. *Washington*—Burgettstown sab-sch, 8 32; Mount Prospect, 16 75; Pigeon Creek, 5 10. 3,094 62

SOUTH DAKOTA.—*Aberdeen*—Rondell, 1 00

TENNESSEE.—*Birmingham*—Sheffield, 4. *Holston*—Mount Bethel, 5. *Union*—Knoxville 2d, 96 08; Mt. Zion, 2. 107 08

UTAH.—*Montana*—Deer Lodge, 12 25

WASHINGTON.—*Olympia*—Tacoma 3d, 5 20. *Puget Sound*—San Juan Mission, 1; Lopez Island, 1. *Idaho*—Cœur de Alene, 1. 8 20

WISCONSIN.—*Lake Superior*—Escanaba, 9 08. *Madison*—Janesville 1st, 16; Madison 1st, 47 44; Pulaski, German, 6 21. *Milwaukee*—Beaver Dam Assembly, 10; Oostburg, 4. *Winnebago*—Marshfield, 7 72. 100 45

From the churches $10,043 49

MISCELLANEOUS.

Rev. W. C. Cattell, D. D., 50; Mrs. R. S. Marsh, Mich., 3, Mrs. C. M. Reed, Pa., 5; "From a Friend," Chicago, 20; G. W., per Presbyterian, 4; Mrs. A. G. Putnam, O., 1; Miss M. Dickson, Pa., 20; Guest money, P. A., 115 75; C. W. Wycoff, Pa., 10; A. S. Harron, Pa., 5; Sarah D. Reynolds, Iowa, 5; "Anniversary Off'g from O. H. H.," 4; Rev. R. W. Jones, S. Dak., 2; Appropriation returned on account of death, 150; Anonymous, Phila., 10; Miss L. Burghardt, Wash., D. C., 5; "Mrs. E. M. H.," Pa., 20; Independent Church, East Bloomfield, N. Y., 5; Rev. S. W. Dana, D. D., Pa., 25; Mrs. W. A. Obdyke, Pa., 5; Miss L. M. Storey, N. J., 5; "Thank Off'g from S. W. R." 10; Mrs. Anna S. Scofield, (Tithe) 20; Mrs. S. P. Williams, Indiana, 15; Mrs. C. C. Sinclair, Pa. 500; Mrs. John Kidd, Ill., 3; Mrs. H. H. Lemon, Mich., 1; "Chaplain," N. Y., 10; "Widow's Mite," Mo., 5; S. McPherson, Pa., 10; Rev. J. L. Hawkins, Kan., 15; Rev. W. L. Tarbet and wife, 64 cts.; "C Penna." 6..... 1,065 39

Interest from permanent fund..... 827 50

Interest from centenary fund (Transferred).... 5,823 89

Total for current fund..... $17,760 27

PERMANENT FUND.

(*Interest only used.*)

Legacy of Mrs. Isabel Small, York, Pa., $10,000. Legacy of F. A. Wright, Peekskill, N. Y., and share of residuary estate, less coll. inheritance tax, $651 51. Legacy of Mrs. Dr. Carothers, Wilkinsburg, Pa., $1.900. ..... $12,551 51

Total for December..... $30,311 78

Whole amount received for current fund since April 1st, 1890..... $108.216 13

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH SCHOOL WORK, DECEMBER, 1890.

BALTIMORE.—*New Castle*—Buckingham, 3 25; Lewes, sab-sch., 4; West Nottingham, sab-sch., 15. 22 25

COLORADO—*Boulder*—Timnath, 1 80; Valmont, 09. *Puebla*—Canon City, 3. 4 89

COLUMBIA—*East Oregon*—Summerville, 1. *Idaho*—Cœur-d'Alene, 1. *Oregon*—Eugene City, 5. 7 00

ILLINOIS—*Alton*—Carrollton, 3 79; Yankeetown 1. *Bloomington*—Heyworth, 8. *Chicago*—Chicago 4th, 251 22; Lake Forest, 105 26. *Freeport*—Oregon, sab-sch., 13 27. *Mattoon*—Pana, 42. *Rock River*—Milan, 2. *Springfield*—Pisgah sab-sch., 11 52; Unity, 60 cts. 397 08

INDIANA—*Crawfordsville*—Frankfort, 17. *Fort Wayne*, Elkhart, sab-sch., 15. *Muncie*—Wabash, 1 52. *Vincennes*—Poland sab-sch., 2.35. 35 87

IOWA—*Council Bluffs*—Council Bluffs, 16 98; Shelby 2. *Iowa*—Middletown, 30 cts. *Iowa City*—Bethel, 1 46; Crawfordsville, 1 70. 22 44

KANSAS—*Emporia*—Sedan, 1 75. *Neosho*—Carlyle, 20 cts. *Solomon*—Belleville, 2. *Topeka*—Lawrence, 11 22. 15 17

KENTUCKY—*Louisville*—Louisville Central sab-sch., 10 10 00.

MICHIGAN—*Detroit*—Detroit, Fort Street, 133 76; Detroit, Trumbull Avenue sab-sch., 50; Ypsilanti, 25. 208 76

MISSOURI—*Kansas City*—Clinton, 4 50. *St. Louis*—Salem German, 5; St. Charles, 5. St. Louis Lafayette Park, 27 54. 42 04

NEBRASKA—*Hastings*—Nelson, 31 cts. *Kearney*—Broken Bow, 1. *Nebraska City*—Tecumseh sab-sch., 12. *Omaha*—Black Bird Hills, 2. 15 31

NEW JERSEY—*Elizabeth*—Elizabeth Westminster, 139 53. Roselle, 5 41. *Jersey City*—Passaic sab-sch., 3 63. *Monmouth*—Asbury Park sab-sch., 12 50. *Morris and Orange*—Hillside, 37 50; Madison, 2 78; Orange Central, 100. *Newark*—Newark 2d, 17 43; Newark 3d, 191 27; Newark Park, 6 08. *New Brunswick*—Dayton, 2 13. *Newton*—Belvidere 1st, 26; Bloomsbury, 9. 553 26

NEW YORK—*Binghampton*—Cortland, 27 05; Union sab-sch., 10. *Boston*—Antrim, 24 50; Boston 1st, 26 12; Boston Scotch, sab-sch., 5. *Brooklyn*—Brooklyn Classon Avenue, 10; Brooklyn Lafayette Avenue sab-sch., Mission Association, 50. *Cayuga*—Auburn Central (sab-sch., 5 14) 19 82; Aurora, 9 09; Ithaca, 5. *Columbia*—Spencertown, 2 50. *Genesee*—Leroy and Bergen, 5; Wyoming, 3 20. *Geneva*—Gorham sab-sch., 3 26. *Hudson*—Good Will, 1 32; Ridgebury, 43 cts. *Long Island*—Cutchogue sab-sch., 10; Greenport, 4; Southampton, 28 15; *North River*—Marlborough, 16 29. *Otsego*—Springfield 3. *Steuben*—Arkport, 57 cts. Corning sab-sch., 41 05. *Troy*—North Granville sab-sch., 22 65; Waterford, 4 07. *Utica*—Kirkland (sab-sch., 6.) 10; Oneida, 28 08. *Westchester*—Greenwich sab-sch., 5; Greenwich ch., 9 52. 384 67

OHIO—*Cincinnati*—Mount Carmel sab-sch., 3. *Cleveland*—Cleveland 1st Stone Church, 18. *Columbus*—Columbus 1st, 30; Columbus Broad Street, 21. *Huron*—Sandusky, 4. *Maumee*—Grand Rapids, 2. *Stubenville*—Leesville, 2 95; New Hagerstown, 2 05; Stubenville, 2d sab-sch., 19 50; *Wooster*—Jackson, sab-sch., 8. *Zanesville*—Zanesville, 1st., ch. and sab-sch., 31 57. 142 07

PACIFIC—*Los Angeles*—Azusa, 1 17; Monrovia, 95 cts. 2 12

PENNSYLVANIA—*Alleghany*—Alleghany Providence, 27 60; Emsworth, 15 15; Sewickly, 43 08; Sharpsburg, 21 42. *Blairsville*—Poke Run, 17 43. *Butler*—Concord, 9 70. Dauphin, 4. *Clarion*—Bethesda, 3; Big Run, 2; Tionesta, sab-sch., 4. *Erie*—Cool Spring, 3 34; Fredonia, 35; Sugar Creek Memorial, 2. *Huntingdon*—Lewistown, 7 35; Tyrone, 35 72. *Kittanning*—Elder's Ridge, 9 20. *Lehigh*—Easton 1st, 27; Pottsville 2d, 5; Stroudsburg, 7. *Northumberland*—New Columbia, 4 25. *Philadelphia*—Philadelphia Walnut Street sab-sch., 73 68; Philadelphia West Spruce Street, 5. *Philadelphia Central*—Philadelphia Kensington 1st, 70. *Philadelphia North*—Norristown Central, 13 66. *Pittsburgh*—Chartiers, 1 50; Hazlewood, 20 22; Long Island, 4; Mount Carmel, 1; Pittsburgh East Liberty, 19; Pittsburgh Park Avenue, 7 50; Pittsburgh Shady Side, 36 56; Raccoon sab-sch., 4 22. *Redstone*—Sewickley, sab-sch., 9 50. *Shenango*—Sharpsville, 4. *Wellsboro*—Elkland and Osceola, 2. 555 78

SOUTH DAKOTA—*Central Dakota*—Flandreau, 2d, 3. *Southern Dakota*—Scotland, 1 85. 4 85

TENNESSEE—*Birmingham*—Sheffield, 3. *Union*—Knoxville, 2d, 75 16. 78 16

TEXAS—*Austin*—Eagle Pass, 1 00

WISCONSIN—*Milwaukee*—Oostburg, 9. *Winnebago*—Oxford, 8. 17 00

Total from Churches December, 1890..... 2088 25

Total from Sabbath Schools December, 1890..... 429 97

Total from Churches and Sabbath Schools December, 1890 ..... 2518 22

MISCELLANEOUS.

Mrs. C. C. Junkion, Wyandot, O., 1; Mrs. R. Borden, Sherbourne, Minn., 2; Winnebago sab-sch., Neb., 5; Mrs. E. M. H. Phila., 10; White Maple sab-sch., Wis., 1 53; Hancock sab-sch., Wis., 3; Sheridan sab-sch., Wis., 1 60; Chas. Shephard, Wash. Ter., 1; G. W. Vansickle, Fla., 5; Pleasant View sab-sch, Neb., 2; Osceola sab-sch., Neb., 1; W. H. Long, N. C., 1 76; Empire sab-sch., S. Dak., 4; Vale sab-sch., S. Dak., 2; Mrs. L. M. Woodward, Covington, Pa., 5; Paris sab-sch., Ida., 52 cts; Greenfield sab-sch., Wis., 1 90; A. Widows Mite, 5; "C." Penna., 1; Rev. W. L. Tarbet and wife, Ill., 96 cts; White Chapel sab-sch., Neb. 2. Interest from Trustees, 281 25..... 338 52

Total receipts for December, 1890..... $ 2,856 74

Amount previously acknowledged..... 71,049 89

Total contributions since April 1st, 1890..... $73,906 63

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1890.

BALTIMORE.—*Baltimore*, Baltimore, 1st, sab-sch., 5 00; Baltimore, Broadway, 12 00; Hampden, 1 00; *New Castle*—Newark, 5 00; Wilmington, 1st, 51 00. 74 00
COLORADO.—*Boulder*—Timnath, 2 50; Valmont, 18 cts. 2 68
COLUMBIA.—*Idaho*—Cœur d'Alene, 1 00. 1 00
ILLINOIS.—*Alton*—Carrollton, 5 57; *Bloomington*—Bement, 6; *Chicago*—Chicago, 4th, 30 00; Englewood, 60th Street, 10 00. *Bloomington*—Heyworth, 10 00. *Mattoon*—Ashmore, 5 00; Pana, 84 cts. *Peoria*—Princeville, 22 06. *Schuyler*—Burton Memorial, 4 00; Liberty, 1 00; *Springfield*—Pisgah, 2 03; Unity, 78 cts. 97 28
INDIANA—*Muncie*—Wabash, 3 04. 3 04
IOWA.—*Council Bluffs*—Council Bluffs, 18 23; *Des Moines*—Earlham, 5; *Iowa*—Middletown, 60 cts. *Iowa City*—Bethel, 1 00. 24 83
KANSAS.—*Neosho*—Carlyle, 40 cts. 40
MICHIGAN.—*Detroit*—Detroit, Fort Street, 143 56; Ypsilanti, 25 00. *Kalamazoo*—Plainwell, 5 00. *Monroe*—Coldwater, 2 32. 175 88
MINNESOTA.—*St. Paul*—Minneapolis, 1st Swedish, 3 78. 3 78
MISSOURI.—*Kansas City*—Sedalia, Broadway, 3 00. *St. Louis*—St. Louis Carondelet, 7 71. 10 71
NEBRRASKA.—*Hastings*—Nelson, 62. 62
NEW JERSEY.—*Elizabeth*—Roselle, 10 82. *Monmouth*—Heightstown, 30 00; Plumstead, 3. *Morris and Orange*—Hillside, 12 50; Madison, 5 56. *Newark*—Newark, 2d, 57 91; Newark Park, 12 14. *New Brunswick*—Dayton, 4 26; Dutch Neck, 10 00; Frenchtown, 4 00; Trenton, 1st, 65 68; *Newton*—Blairstown, sab-sch., 10 66; Blairstown, 46 26. 272 79
NEW YORK.—*Boston*—Boston, 1st, 15 05. *Brooklyn*—Brooklyn, Casson Avenue, 15 00. *Cayuga*—Aurora, 9 09; Ithaca, 5 00; Meridan, 5 00. *Hudson*—Good Will, 2 64; Ridgebury, 1 00. *Long Island*—Greenport, 6; Port Jefferson, 9 50; West Hampton, 11 63. *New York*—New York, Madison Avenue, 69 23. *North River*—Cold Spring, 13 00. *Otsego*—Springfield, 3 00. *Rochester*—Dansville, 4 00. *Steuben*—Arkport, 1 15. *Troy*—Waterford, 8 12; *Utica*—Augusta, 3 50. 161 91
OHIO.—*Cleveland*—Cleveland, 1st Stone Street Cong., 36 00. *Columbus*—Columbus, Broad Street, 46 90; Lancaster, 8 00. *Huron*—Elmore, 3 00. *Maumee*—Grand Rapids, 2 00. 95 90
PACIFIC.—*Los Angeles*—Azusa, 35 cts; Monrovia, 1 90. *San Jose*—Milpitas, 2 00. 4 25
PENNSYLVANIA.—*Alleghany*—Emsworth, 20 32; Sewickly, 80. *Blairsville*—Pine Run, 6. *Erie*—Irvineton, 2. *Huntingdon*—Lewistown, 14 70. *Lehigh*—Pottsville 2d, 5. *Philadelphia Central*—Philadelphia Kensington, 30; — Washington Square 1st, 50. *Pittsburgh*—Chartiers, 3; — Shady Side, 16 86; — Shady Side, 19 71; — Park Ave, 15; — Covenant, 2 14; Long Run, 3 00. *Redstone*—Mount Pleasant Reunion, 11. *Shenango*—Leesburgh, 2 00; Mount Pleasant, 5 00; Sharpsville, 5 00. *Washington*—Burgettstown sab-sch, 7 62. 348 95
SOUTH DAKOTA.—*Southern Dakota*—Union Centre, 1 77
WISCONSIN.—*Milwaukee*—Oosburg, 4 00

Total receipts from churches and Sab-schools.. $1,308 79

PERSONAL.

Rev. W. L. Tarbet and wife, 1 28; "C., Penna.," 3. 4 28

LEGACY.

Estate of Rev. Carson W. Adams, D. D..... 6,500 00

Total amount received for December..... $7,708 07
Previously reported..... 19,372 37

Total received to date $27,080 44

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1890.

BALTIMORE.—*Baltimore*—Baltimore, 1st sab-sch., 5. *New Castle*—Federalsburgh, 1 91; Port Deposit, 6 22. 13 18
CATAWBA.—*Cape Fear*—Shiloh, 1. *Catawba*—Ebenezer, 95 cts. 1 95
COLORADO.—*Boulder*—Rawlins, France Memorial, 9 85; Timnath, 3 50; Boulder Valley, 24 cts. 13 59
COLUMBIA.—*East Oregon*—Summerville, 1. *Williamette*—Eugene, 6. 7 00
ILLINOIS.—*Alton*—Carrollton, 7 93. *Bloomington*—Bloomington, 2d, 80. *Chicago*—Chicago, 4th, 496 30; South Chicago, 5 00. *Freeport*—Freeport, 2d, 13 10; Zion, German, 4. *Mattoon*—Pana, 1 12; Prairie Bird, 4 25. *Peoria*—Brimfield, 9; Elmwood, 4; Princeville, 15 75. *Schuyler*—Burton, Memorial, 5; Liberty, 1; Macomb, 18. *Springfield*—Brush Creek, 1 31; Pisgah, 2 03; Unity, 78 cts. 668 57
INDIANA.—*Crawfordsville*—Covington, 1st, 2 00; Frankfort, 12 79; Ladoga, 4 00; West Lebanon, 1. *Fort Wayne*—Bluffton, 15. *Logansport*—Michigan City, 30. *Muncie*—Wabash, 4 06. *White Water*—Greensburgh, 32 20. 101 05
INDIAN TERRITORY.—*Muscogee*—Red Fork, 4 50; Wewoka, 2. 6 50
IOWA.—*Council Bluffs*—Conway, 6 10; Logan, 3 60; Randolph, 5. *Des Moines*—LeRoy, 26 25; Winterset, 22. *Fort Dodge*—Providence, 1 50. *Iowa*—Martinsburg, 9 02; Middletown, 80; Morning Sun, 12 50. *Iowa City*—Bethel, 1 20. *Waterloo*—Cedar Valley, 3; Salem. 8. 98 97
KANSAS.—*Emporia*—Brainerd, 3 06; Emporia 1st, 20; Walton, 1 25. *Highland*—Axtel, 8 62; Baileyville, 4 50; Blue Rapids, 11. *Neosho*—Carlyle, 53 cts.; Cherokee, 8; Lone Elm, 3; Osage 1st, 14. *Osborne*—Calvert, 4; Norton, 7. *Solomon*—Culver, 9 80; Dillon, 4 50; Lincoln 1st, 2. *Topeka*—Pleasant Ridge, 6 05. 107 31
KENTUCKY.—*Ebenezer*—Flemingsburgh, 4 75
MICHIGAN.—*Detroit*—Detroit Fort Street, 109 45; Holly, 5; Ypsilanti, 23. *Flint*—Argentine, 3 25. *Monroe*—Coldwater, 2 78. 145 43
MINNESOTA.—Duluth 2d, 6; McNair Memorial, 2; Thomson, 1. *Mankato*—Kinbræ, 1st, 2 20. 11 20
MISSOURI.—*Kansas City*—Sedalia Broadway, 27; Westfield, 5. *Platte*—Cameron, 5; Craig, 8; Rosendale, 2; Savannah, 2. *St. Louis*—Kirkwood, 34 05; Salem German. 5. 88 05
NEBRASKA.—*Hastings*—Nelson, 83 cts. *Kearney*—Broken Bow, 1. *Nebraska City*—Gresham, 15. *Niobrara*—Hartington, 6. *Omaha*—Omaha 1st German, 5. 27 83
NEW JERSEY.—*Elizabeth*—Basking Ridge, 50; Elizabeth Westminster Hope Mission, 5 43; Roselle, 14 43. *Jersey City*—Garfield 1st, 6 01; Passaic 1st sab-sch., 4 05. *Morris and Orange*—Madison, 7 42. *Newark*—Newark Park, 16 45. *New Brunswick*—Dayton, 5 68; Dutch Neck, 15; Trenton 1st, 67 28; — Prospect Street, 44 91. 236 66
NEW YORK.—*Boston*—New Bedford, 10 12. *Brooklyn*—Brooklyn Classon Avenue, 25. *Cayuga*—Aurora, 18 19; Ithaca 1st, 20; *Hudson*—Good Will, 3 52; Otisville, 5; Ridgebury, 66 cts. *Long Island*—Greenport, 6. *Lyons*—Wolcott 1st, 5 20. *New York*—New York 4th Avenue, 247 34. *Otsego*—Springfield, 3. *Rochester*—Honeoye Falls, 5. *Steuben*—Arkport, 1 53; Hammondsport, 7. *Syracuse*—Canastota 1st, 4 58. *Troy*—Waterford, 8 12. *West Chester*—Yonkers Westminster, 14. 384 21
OHIO.—*Athens*—New England, 5; New Plymouth, 3. *Cincinnati*—Mount Carmel sab.-sch., 3. *Cleveland*—Cleveland, 1st (Stone Church congregation), 48; Orwell, 5. *Columbus*—Columbus, Broad Street, 16; Lancaster, 6. *Huron*—Elmore, 5; Genoa, 2; Sandusky, 1st, 5. *Lima*—Blanchard, 10; McComb, 10. *Maumee*—Grand Rapids, 2; Tontogony, 6. *St. Clairsville*—Barnesville, 9 70; Senecaville, 9. *Steubenville*—Corinth, 14: Dell Roy, 7 67; Leesville, 1 59; New Hagerstown, 5 63. *Zanesville*—Granville, sab-sch., 2 95; Unity, 246. 179
PACIFIC.—*Benicia*—San Rafael, (includ'g sab-sch.. 15 90) 34;. *Los Angeles*—Azusa, 46 cts.; Monrovia, 2 53; Orange, 8 20. *San Francisco*—Danville, 19 35. 64 54
PENNSYLVANIA.—*Allegheny*—Emsworth, 15 40; Rochester, 3 93; Sewickly, 141 90; Sharpsburgh, 19 60. *Butler*—Centreville, 1st, 9; Middlesex, 7 50; North Liberty, 5 12. *Carlisle*—Carlisle, 2d, 84 24; Dauphin, 1st, 4; Gettysburgh, 7; McConnellsburgh, 3 89; Millerstown, 7 40. *Chester*—West Chester, 1st, sab-sch., 19 17. *Clarion*—Big Run, 2; Mill Creek, 1 22; Mount Tabor, 2 06. *Erie*—Belle Valley, 3 90; North East, 18 70; Sugar Creek, 2. *Huntingdon*—Lewistown, 19 60; West Kishacoquillas, 24 50. *Kittanning*—Elder's Ridge, 13 08. *Lackawanna*—Hawley 1st, 13; Scranton, Washburn Street, 24 77; Ulster, 3 25. *Lehigh*—Allen Township, 10; Easton, 1st, 39; Pottsville, 2d, 10; Stroudsburg, 1st, 7. *Northumberland*—Great Island, 30. *Philadelphia*—Philadelphia, Southwestern, 3 40; Philadelphia, Walnut Street (Inc. sab-sch., 32 94), 240 75. *Philadelphia Central*—Philadelphia, Alexander, 39 43; Philadelphia, Kensington, 1st, 40; Philadelphia, Temple, 20. *Philadelphia North*—Bristol, 7 23. *Pittsburgh*—Chartiers, 4; Hazlewood, 20 18; Long Island, 7; Mount Carmel, 1; Pittsburgh, East Liberty, 37; Pittsburgh, Park Avenue, 32 50; Pittsburgh, Shady Side, 36 57; Raccoon, sab-sch., 4 62. *Redstone*—Dunlap's Creek, 14 58; Mount Pleasant, 11 61. *Shen-*

ango—Leesburgh, 2; Mount Pleasant, 8. *Washington*—Mount Prospect, 16 51; Pigeon Creek, 10 45. 1,099 03
SOUTH DAKOTA—*Aberdeen*—Holland, 1st, 4 50. *Southern Dakota*—Scotland, 1. 5 50
TENNESSEE.—*Birmingham*—Sheffield, 10. *Holston*—Elizabethton, 2. *Union*—Knoxville, 2d, 31; Mt. Zion, 2. 45 00
TEXAS.—*Austin*—Eagle Pass, 2. 2 00
UTAH—*Montana*—Anaconda, 1st, 8. 8 00
WASHINGTON.—*Idaho*—Cœur-d'-Alene, 2. *Olympia*—Chehalis, 1st, 4. *Puget Sound*—Anacosta, Westminster, 6; Lopez Island, 3; Nooksachk, 2 50; San Juan Mission, 3. 20 50
WISCONSIN.—*Milwaukee*—Oostburg, 4 00
Total from churches and Sabbath-schools..... $3,343 77

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 1 28; "C, Pennsylvania," 4; Joseph Stanley, Hoboken, N. J., 5; A. and C. Craig, Iowa, 1..... 11 28
$3,355 05

MISCELLANEOUS.

Paid on church mortgage, 50: Partial loss, 46 87; Plans, 10; Premiums of insurance, 476 76.... 583 63

SPECIAL DONATIONS.

COLORADO.—*Pueblo*—Pueblo 1st 501 50
PENNSYLVANIA.—*Philadelphia*—Philad'a Peace German, 6 00. *Philadelphia Central*—Philadad'a Memorial, 73 27; *Philadelphia North*—Norristown Central, 24 80. *Washington*—Claysville, 60 37..... 163 94
$665 44

A Friend, Princeton, N. J., 50
W. S. Ladd, Portland, Oregon, 50
H. W. Corbett, Portland, Oregon, 50
Special for Academy Building, Mt. Pleasant, Utah, 1000 1150 00 1,815 44
$5,754 12

Church collections and other contributions for nine months—April to December, 1890, $33,431 66.
Church collections and other contributions for nine months—April to December, 1889, $34,754 17.

MANSE FUND.

NEW JERSEY.—*West Jersey*—Pittsgrove, 18 00

SPECIAL DONATIONS.

Special for Red Fork, Indian Territory, 10 00

MISCELLANEOUS.

Instalments on loans, 1351 85; interest, 10; premiums of insurance, 6 75 ..... 1,368 06
$1,396 60

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer.*
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, DECEMBER, 1890.

ATLANTIC.—*Atlantic*—Charleston, Olivet, 2; Mount Pleasant, 1. *Fairfield*—Good Will, 3. 6 00
BALTIMORE—*Baltimore*—Baltimore, 1st, sab-sch., 5; Lonaconing, 10. *New Castle*—Wilmington, Central, 52. 67 00
COLORADO.—*Boulder*—Timnath, 2 20; Valmont. 15 cts. *Denver*—North, 15 45. *Peublo*—Canon City, 1st, 7; Monte Vista, 12; Trinidad, 1st, 22. 58 80
COLUMBIA.—*East Oregon*—Pendleton, 1st, 1 45. *Idaho*—Cœur-d'-Alene, 1; *Oregon*—Crawfordsville, 2; Eugene City, 5. 9 45
ILLINOIS.—*Alton*—Carrollton, 4 64. *Bloomington*—Clinton, 10. *Cairo*—Cairo, 8 25; Galum, 2. *Chicago*—Chicago, 4th, 46 40, *Freeport*—Ridgefield, 7 70. *Mattoon*—Ashmore, 5; Assumption, 1st, 16 85; Pana, 70 cts.; Tower Hill, 4 25. *Ottawa*—Grand Ridge, 5 25. *Peoria*—Peoria, 1st, 31 25; Princeville, 23 28. *Schuyler*—Burton, Memorial, 5; Liberty, 1; Macomb, 20. *Springfield*—Pisgah, 1 52; Pleasant Plains, 3 63; Unity, 60 cts. 197 32
INDIANA.—*Crawfordsville*—Darlington, 2 70; Ladoga, 4. *Fort Wayne*—Fort Wayne, 1st, 73 76. *Indianapolis*—Indianapolis, 4th, 6; Indianapolis, Memorial, add'l, 4 54. *Logansport*—Tassinong, 3. *Muncie*—Wabash, 2 53. *New Albany*—Hanover, 10; Sharon Hill, 4. *Vincennes*—Evansville, 1st Avenue, 5. *White Water*—Richmond, 18 50 134 33
INDIAN TERRITORY.—*Choctaw*—Wheelock, 2 00
IOWA.—*Cedar Rapids*—Clinton, 67 20; Mechahicsville, 9; Richland Centre, 10 80; Scotch Grove, 3. *Council Bluffs*—Corning, 11 60; Lenox, 5 25. *Des Moines*—Albia, 12; Des Moines Westminster, 5 83. *Dubuque*—Lansing 1st, 5. *Fort Dodge*—Sac City, 12. *Iowa*—Middletown. 50 cts. *Iowa City*—Bethel, 75 cts.; Crawfordsville, 1 70. *Waterloo*—Cedar Valley, 4. 148 63
KANSAS.—*Emporia*—Belle Plaine, 3; Marion, 18; Maxon, 2 05; Osage City, (Ch. 4 70, sab-sch., 3 30), 8; Quenemo, 12 19; Wichita Lincoln Street. 7 80. *Larned*—Liberal 1st, 8 05. *Neosho*—Carlyle, 34 cts.; Coffeyville, 1; Geneva, 1 40; Liberty, 1 30. *Solomon*—Ellsworth, 3. 66 13
KENTUCKY.—*Ebenezer*—Covington 1st, 127. *Louisville*—Louisville, 4th, 6; —College Street, 48 49. *Transylvania*—Paint Lick, 5 85. 187 34
MICHIGAN.—*Detroit*—Holly, 5. *Flint*—Flint 1st, 35 50; Mundy, 4 25. *Kalamazoo*—Plainwell, 2. *Lansing*—Albion, 10. *Monroe*—Coldwater, 4; Tecumseh, 27. *Saginaw*—Ithaca 1st, 4; Saginaw 1st, 201 50. 291 25
MINNESOTA—*Mankato*—Kasota, 6.—*St. Paul*—Empire, 2; Farmington, 2; Litchfield, 9 10; Minneapolis, 1st, 23 95; St. Paul, Central, 6 79; St. Paul, House of Hope, 103 84; Vermillion, 3. 156 68
MISSOURI.—*Kansas City*—Salem, 1 30; Sedalia, Broadway, 18. *Ozark*—Neosho, 3 90. *Palmyra*—Brookfield, 1st, 14 65 *Platte*—Savannah, 2 00. *St. Louis*—Salem, German, 5; St. Louis, Carondelet, 15 37. 60 22
NEBRASKA—*Hastings*—Nelson, 52 cts. *Kearney*—Broken Bow, 1. *Nebraska City*—Diller—3 06; Hebron, 5 72; Hopewell, 5; Liberty, 49 cts. *Omaha*—Omaha, 2d, (Y. P. S. C. E., 21, church, 17 15), 38 15; Omaha, Castellar Street, 4 38. 58 32
NEW JERSEY.—*Elizabeth*—Elizabeth, 1st, 85 93; Perth Amboy, 13 58; Plainfield, Crescent Avenue, 111 84; Roselle, 9 01; Springfield, 20. *Jersey City*—Arlington, 7 30; Jersey City, 2d, 24; Passaic (sab-sch., 3 18, church, 28 31), 31 49. *Monmouth*—Plumstead, 3. *Morris and Orange*—Madison, 5 64; Mendham, 1st, 11 12; Orange, Hillside, 50; Orange, Central, 50; Succasunna, 10. *Newark*—Newark, 2d, 64 11. Newark, Park, 10 70. *New Brunswick*—Dayton, 3 55; Frenchtown, 9; Trenton, Prospect Street, sab-sch., 5 16. 525 43
NEW YORK.—*Albany*—Albany, 2d, 54 45; 3d, 25 50. *Boston*—Antrim, 24 50; Boston, 1st, 25; Newburyport, 1st, 5. *Brooklyn*—Brooklyn, Classon Avenue, 25. *Cayuga*—A lady in Auburn. Central, 25; Aurora, 12 73. *Columbia*—Canaan Centre, 3; Durham, 1st, 5; Greenville, 3. *Geneva*—Gorham, 5 50; Penn Yan, 1st, 30; West Fayette, 2. *Hudson*—Good Will, 2 20; Ridgebury, 80 cts. *Long Island*—Bellport, 10; Greenport, 9; Southampton, 51 80; South Haven, 5. *New York*—New York, Madison Avenue. 69 23. *North River*—Cold Spring, 15; Pine Plains, 6. *Otsego*—Cooperstown, 19 81; New Berlin, 8 50; Springfield, 3. *Rochester*—Fowlerville, 1st, 2 10; Honeoye Falls, 5; Lima, 13 06; Moscow, 2. *Steuben*—Arkport, 95 cts.; Hammondsport, 6. *Syracuse*—Cazenovia, 29 01. *Troy*—Waterford, 8 12. *Utica*—Kirkland, 5. *Westchester*—New Rochelle, 57 24. 574 50
OHIO.—*Bellefontaine*—Crestline, 2 85; Forest, 4; Marseilles, 1 50; Urbana sab-sch., 4 15. *Cincinnati*—Bethel, 5; Mount Carmel sab-sch., 3; New Richmond, 5. *Cleveland*—Cleveland 1st stone, 30; North Springfield, 1 23. *Columbus*—Bremen, 1 50; Columbus Broad Street, 5; Rush Creek, 4 50. *Dayton*—Dayton 4th, 22; South Charleston, 8 25. *Huron*—Green Springs, 5. *Mahoning*—New Lisbon, 11. *Maumee*—Grand Rapids, 2; Weston, 6. *Steubenville*—Annapolis, 3; East Liverpool, 14 43; East Springfield, 4 60; Irondale, 3; New Harrisburg, 5; Two Ridges, 5. 157 01
PACIFIC.—*Los Angeles*—Arlington, 31 40; Azusa, 29; Monrovia, 1 58; Santa Ana 1st, 12 60. *Stockton*—Traver, 2. 47 87
PENNSYLVANIA.—*Alleghany*—Bakerstown, 9; Pine Creek 1st, 5; Sewickly, 45 10; Sharpsburgh, 17 25; Springdale, 4. *Butler*—Harrisville, 4; North Liberty, 3 75. *Carlisle*—Carlisle 1st, 21 59; Dauphin 1st, 4; Gettysburg, 7; Millers-

town, 8; Bloomfield, 6 47. *Chester*—Chichester Memorial, 7; Oxford, 1st, 75 76. *Clarion*—Big Run, 1; Licking, 2. *Erie*—Cochranton, 9 26; Greenville, 19; Sugar Creek, 3; Utica, 5 11. *Huntingdon*—Bellefonte, 4; Lewistown, 12 25; West Kishacoquillas, 15. *Kittanning*—Freeport, 12 37; Rayne, 1 42. *Lackawanna*—Wilkesbarre Grant St. 9. *Lehigh*—Easton 1st, 23; Mahanoy City, 9; Pottsville, 2d, 5; Stroudsburg, 7. *Northumberland*—Mifflinburg, 1st, 3 88. *Philadelphia*—South Western, 8 40; — Walnut Street sab-sch., 60 87; —Westminster, 25 67. *Philadelphia Central*—Philadelphia Olivet, 63. *Philadelphia North*—Doylestown, 21 66; Manayunk 1st, 25; Norristown Central, 20 86; Thompson Memorial. 12 50. *Pittsburgh*—Bethel, 28 50; Chartiers, 2 50; Duquesne, 7; Hazlewood, 15 53; Hebron, 10; Mount Carmel, 1; Pittsburgh 7th, 9 62; — Covenant, 2 13; — East Liberty, 37; — Park Avenue, 22 51 — Shady Side, 73 14; Sharon, 18 07. *Redstone*—Round Hill, 4; Sewickley, 6 50. *Shenango*—New Brighton, 14; Petersburgh, 2. *Washington*—Cross Creek, 21; Limestone, 3 75; Lower Buffalo, 12 73; Pigeon Creek, 8 50; Unity, 2; Upper Buffalo, 38; Wheeling 2d, 12 60; — 3d, 9. *Wellsboro*—Port Alleghany, 27 cts. 958 51

SOUTH DAKOTA.—*Southern Dakota*—Scotland. 2 55

TENNESSEE.—*Birmingham*—Sheffield, 4. *Union*—Caledonia, 2 05; Eusebia, 2; Knoxville 2d, 56 37; — 4th, 19; Shannondale, 10; Washington, 7. 100 42

TEXAS.—*Austin*—Eagle Pass, 1. *North Texas*—Gainesville Lindsay Avenue. 5. 6 00

WASHINGTON.—*Olympia*—Tacoma 3d, 2; Chehalis, 2. *Walla Walla*—Walla Walla 1st, 5. 9 00

WISCONSIN.—*Chippewa*—Bayfield, 2 80. *La Crosse*—La Crosse 1st, (ch., 1 21; sab-sch., 2 16), 3 37. *Madison*—Highland, 3; Lodi, 6; Pulaski German, 8 51. *Milwaukee*—Oostburg, 9. 32 68

Receipts from churches in December, 1890.....	$3770 32
Receipts from sab-sch. in December, 1890	86 82
Total receipts from churches and sab-sch., Dec., 1890	$3,857 14

REFUNDED.

33; 33; 8; 34..... 108 00

INCOME FROM INVESTMENTS.

75; 81 30; 63; 52 50; 21 80; 90; 72; 888 50 .... 1,294 10

MISCELLANEOUS.

Mrs. C. C. Sinclair, 30; Rev. Robert Gamble, 5; Mrs. J. F. Brooks, 10; P. A. Wright, 1; Mrs. E. M. H., 10; "C. H." 43; A friend in Delaware, 10; Rev. A. G. Taylor, 10; Rev. W. L. Tarbet and wife, 96 cts.; C., Penna., 2..... 121 96

Total receipts in December, 1890.....	$ 5,381 20
Total receipts from April 16, 1890.....	50,270 35

JACOB WILSON, *Treasurer*,
1133 Chestnut St., Phila., Pa.

RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1890.

ATLANTIC.—*Atlantic*—Grace, 50 cts. *Knox*—Ebenezer "Thanksgiving offering," 5 25. 5 75

BALTIMORE.—*Baltimore*—Baltimore 1st, 2559 24; — Boundary Avenue, "a member," 10; — Brown Memorial, for Wm. Langdon, China, 175; — Fulton Avenue, sab-sch., 7 18; — La Fayette Square sab-sch., 10; Bethel, 8; Emmittsburgh sab-sch., 37 08; Hampden sab-sch., 35; Piney Creek, "E. C." with prayers, 20. *New Castle*—New Castle "3 Ladies," 75; Pitt's Creek, 9 50; — sab-sch., 8. *Washington City*—Lewinsville, 7 44; Vienna, 11; Washington Western, 197 41. 3169 85

CATAWBA.—*Catawba*—Biddle Univ. 3 30

COLORADO.—*Boulder*—Timnath, 14; Valmont, 99 cts. *Denver*—Central City sab-sch., 1 45; Denver North, "Pastor," 5; Georgetown, 7 50. *Pueblo*—Alamoosa, 40; — sab-sch., 30; Canon City 1st, 33. 131 94

COLUMBIA—*East Oregon*—Summerville, 1. *Oregon*—Portland Chinese, 1; Sellwood, 2. 4 00

ILLINOIS.—*Alton*—Blair 9 25; Brighton, 11 33; Butler, 2 50; Carrollton, 30 64; Chester, 17 50; Ebenezer, 5; Lebanon, 2 50; — sab-sch., 2 50; Pleasant Ridge, 3 30; Waveland, 5; Yankeetown, 1. *Bloomington*—Alvin, debt, 3; Bloomington 2d, debt, 63 91; Farmer City, debt, 1; Gilman, 21; Heyworth, 47; Lexington, debt, 9; Mackinaw, debt, 16 50; Normal Y. P, support of Bau-Tzih-dzac-China, 100. *Cairo*—Galum, 2; Golconda, debt, 5 70; Union, debt, 3 50. *Chicago*—Chicago 1st, 320 24; —3d, 36 18; —4th. 72 20; —10th, 10; — Covenant, 287 67. *Freeport*—Middle Creek sab-sch., 22; Oregon sab-sch., 5; Zion, 10. *Mattoon*—Assumption, 15 50; Pana, 7 78. *Peoria*—Altoona, 8; John Knox, 5 80; Princeville, 32 25; — sab-sch., 21 61; Washington, debt, 10; Yates City Y. P. S. C. E., 5. *Rock River*—Alexis, 9; — Robert Holloway, 75; Dixon, debt, 17 88; Edgington, 46; Mrs. M. Montgomery, to make Mrs. M. J. Johnson a life member, 30; Munson, 8 54; Norwood, 36 20; Spring Valley, 2 70; Sterling, 150 08; F. M. Convention, 27 58. *Schuyler* Burton Memorial, 5; Camp Point. 36; Liberty, 3 50. *Springfield*—Greenview and sab-sch., debt, 5 00; Petersburg sab-sch., debt, 5 50; Pisgah, 36 33; Springfield 1st, 95; Unity, 18 80. 1840 47

INDIANA.—*Crawfordsville*—Colfax, 8; Eugene, 12; Spring Grove, 3. *Fort Wayne*—Bluffton, 6; —sab-sch, 9. *Logansport*—Logansport Union sab-sch., 2 10; Valparaiso, debt, 11 88. *Muncie*—Shiloh, 1 58; Wabash, 16 75. *New Albany*—Hanover, 20; —, debt, 2 00. *Vincennes*—Evansville Grace, 46 76; Terre Haute Central, debt, 15 87. *White Water*—Aurora, 14 00; — Walter Ward, 1. 169 94

IOWA.—*Cedar Rapids*—Mechanicsville debt, 5. *Council Bluffs*—Atlantic, 12; Conway, 5; Council Bluffs 1st, 46 51; Villisca sab-sch., 10. *Des Moines*—Newton sab-sch., 3 47; Pella Holland, 37; Plymouth, 5 *Dubuque*—Hopkinton for J. C. Melrose, 13. *Fort Dodge*—Battle Creek, 7 50; Irvington, debt. 1 25. *Iowa*—Kirkville, 20 81; Middletown, 3 30. *Iowa City*—Bethel, 4 70; Columbus Central, 5 35; — sab-sch., 3 79; Crawfordsville, 6 82; Ladora, 7. *Waterloo*—Cedar Falls, 11; sab-sch., 4 40; Cedar Valley, debt, 12; Eldora Owasa ch, 2; Marshalltown "Moy Sing Bo", 1 50. 228 40

KANSAS.—*Emporia*—Cottonwood Falls Birthday off'g, 3 00; Elmendaro, 12 23; Y. P. S. C. E., 2 47; Wichita Oak Street, 7; sab-sch., 2; Y. P. S. C. E., 1. *Highland*—Axtel sab-sch., 11 75; Baileyville, debt, 2 25. *Neosho*—Carlyle. 2 21; Coffeyville, 1 75; sab-sch., 1 75. *Solomon*—Manchester, debt, 2. *Topeka*—Leavenworth 1st, 265; Mulberry Creek German, L. M. S., 5. 319 41

KENTUCKY—*Ebenezer*—Covington 1st, debt, 23 74. *Louisville*—Kuttawa Hawthorn Chapel, 25. 48 74

MICHIGAN—*Detroit*—Ann Arbor, 91 15; Brighton, 5. *Grand Rapids*—Grand Rapids Mission Wood, 17. *Kalamazoo*—Buchanan sab-sch., 17 50; Y. P. S. C. E., debt, 7 53; Plainwell sab-sch., thank offering, 1 50. *Lansing*—Battle Creek, 30; Brooklyn, debt .3; Eckford, 6 30; Jackson 1st. a friend, 31 48; Marshal, debt, 17; Oneida sab-sch., debt, 12 60; Tekonsha, 11 90; sab-sch., 2 10. *Monroe*—Adrian, 60; Blissfield, 12; Coldwater, 8 78. *Petoskey*—Cadillac sab-sch., 34 70; Petoskey, 39 67. *Saginaw*—Alma, 39; sab-sch., 3. 451 21

MINNESOTA—*Duluth*—NcNair Memorial, 3; Two Harbors, 2 50. *Mankato*—Redwood Falls, 20; Tracy, 4 27. *Red River*—Crookston, 7; debt, 5. *St. Paul*—Minneapolis 1st, 126 73; —Andrew, 18 84; St. Paul Central, mon. con., 21 55; — House of Hope sab-sch., 12 84. *Winona* — Claremont, 1; sab-sch., debt, 5; Preston, 19 70; Ripley, 3 21. 250 64

MISSOURI—*Kansas City*—Appleton City, 8; Kansas City 1st, 51 34; — 5th, debt, 20 00; Sedalia Broadway, 65. *Palmyra*—Kirksville sab-sch., 3 78. *Platte*—Hodge, 5; Mirabile, 2; Parkville, 63. *St. Louis*—Rock Hill sab-sch., 6 15; St. Louis Carondelet, 19 30; — Cote Briliante, miss. soc'y, 19; —Washington and Compton Avenue sab-sch, 15; Webster Grove, 94 45; sab-sch., 5 55. 377 52

NEBRASKA.—*Hastings*—Glenville, 2; Nelson, 6 47. *Kearney*—Broken Bow, 2. *Nebraska City*—Bennett, debt, 7 50; Hebron, 10 46; Lincoln 1st, debt, 19; — 2d sab-sch., 2 53; Plattsmouth German and sab-sch., 2 50; Tecumseh sab-sch., 5. *Niobrara*—Niobrara, 18. *Omaha*—Black Bird Hills, debt, 9; Creston, debt, 1 50; Omaha 1st sab-sch., for Dr. McMillan, 100; — Lowe Avenue, 10; Waterloo, 6 20. 202 16

NEW JERSEY.—*Elizabeth*—Elizabeth 2d sab-sch., 155 53; Plainfield 1st, 105; Pluckamin sab-sch., X-mas, 6 40; Roselle. 59 50. *Jersey City*—Jersey City 1st, 294 80; Paterson 1st sab-sch., 6 55. *Monmouth*—Burlington, 31 51; Cranbury 1st, 153 15; — 2d, 36 17; Farmingdale, 60; Freehold, debt, 19 63; Manasquan, 15 78; sab-sch., 25. *Morris and Orange*—East Orange 1st, mon. con., 6 80; Hillside Orange, 553 30; Madison, 59 01; Mendham 1st, 35 69; Morristown South Street, 1353 76; New Vernon sab-sch., 15 15; Orange 1st sab-sch., 100; Parsippany, 15; Pleasant Grove, 35; sab-sch., 15; Pleasant Valley, German, 7; Succasunna sab-sch., for girl in miss. school Teheran, 50. *Newark*—Bloomfield 1st, 25; Caldwell, for Wm. Lane, China, 144 45; Montclair 1st, "aid," 50; Newark 3d, 392 45; — Bethany sab-sch., 15; — Woodside, 26; — 5th Avenue, 40 68. *New Brunswick*—Dayton, 23 43; Dutch Neck, 19 50; sab-sch., 10; Flemington sab-sch., 20 72; Trenton 1st, sal'y C. A. R. Janvier, 30; — Prospect Street sab-sch. 23; 46 86; Dutch Neck Cranbury sab-sch., 13 50; — Parsonage sab-sch., 12; *Newton*—Andover, 2 18; — sab-sch., 1 23; 1 23; church, debt, 2; Blairstown, debt, 15; Stanhope, 2;

Wantage 1st, 20; debt, 6. *West Jersey*—Bridgeton 2d, 13; — West sab-sch., 25; Hammonton Y. P. S. C. E., 7; Merchantville, 39. 4239 73

NEW YORK.—*Albany*—Albany State Street, debt, 575; Charlton, debt, 10; Schenectady 1st, 116 86; sab-sch., 27 00; Albany State Street sab-sch., support of Native Preachers, China, 300; Schenectady East Avenue, 28 95. *Binghampton*—Binghampton North sab-sch., 10; Waverly, 88 75. *Boston*—Manchester 2d, 6 05. *Brooklyn*—Brooklyn Classon Avenue, 250; — Lafayette Avenue sab-sch., Miss. Soc., 150; — South 3d Street, 46 22. *Buffalo*—Buffalo North, 53 07; East Hamburgh, 1; Sherman sab.sch., 8. *Cayuga*—Auburn 1st. sab-sch., 40; Aurora, 45 48; Ithaca, 25; Meridian, 40; Weedsport, 115 83; sab-sch., 10. *Champlain*—Keeseville sab-sch., 8 11; Plattsburgh 1st sab-sch., 10. *Chemung*—Elmira 1st, Y. P. Miss. Soc., for a Theolog. Student at Saharanpur, 37 50; Rock Stream, 10; Elmira 1st, Y. P. Miss. Soc., shares in Boys School Tabriz, 37 50. *Columbia*—Canaan Centre sab-sch., 3 02; Windham, 58 50. *Genesee*—Portageville sab-sch., Christmas, 3 90. *Geneva*—Bellona sab-sch., Missions, Brazil, 14; Branchport, 11 37; Geneva 1st, 50; — North, 2192 64; Ovid sab-sch., 24 70. *Hudson* — Good Will, 14 52; sab-sch., 6 48; Hamptonburgh, 23; Mrs. C. H. Young, 25; Ridgebury, 3 65. *Long Island* — Amagansett, 6 05; Bridgehampton, 39; Cutchogue, debt, 15; Mattituck sab-sch., 8; Setauket, debt, 1 50. *Lyons*—East Palmyra sab-sch, debt, 3 04; Junius, 3; Lyons, 91 61; Marion, 18 48; — sab-sch., Christmas, 18 47; Wolcott 1st, debt, 6 75. *Nassau*—Islip sab-sch., 6. *New York*—New York 1st Union Prayer Meeting, 9 20; — 4th Avenue, 22 80; — 4th Avenue sab-sch., for Wm. Langdon, 50; — 5th Avenue, 500; 14th St sab-sch., School Beino, Syria, 50; — Covenant, 200; — Harlem sab-sch., support Josuf Ateryah, 45; — Hope Chapel, sab-sch., 25; — Rutgers Riverside Y. P. Association sal'y of H. Jacot. 250; — University Place, debt, 10; — West End, 150. *Niagara* — Barre Centre, 2; debt, 2; *North River* — Newburgh 1st, 150; sab-sch., 40; — Calvary, 10 95; Pleasant Valley, 20 77; Wappinger's Creek sab-sch., 5 50. *Otsego*—Stamford sab-sch., Christmas, 12. *Rochester*—Brighton, 15; Fowlerville, debt, 2 00; — "Band of Willing Helpers," 1; Livonia, 8; Mount Morris, 4 25; Rochester Central sab-sch., Boys' School Ningpo, 63; — North, "An Elder," debt, 50; Wheatland, 20. *St. Lawrence*. Ox Bow sab-sch., 6. *Steuben*—Arkport, 6 30; —, debt, 4 42; Woodhull, 3 35. *Syracuse*—Fulton "3 members," debt, 10; Skaneateles, 14 06. *Troy*—Argyle, 11 86; Lansingburgh Olivet, 55; Waterford 1st, 32 49. *Utica*—Kirkland, debt, 12; Rome, 61 37; South Trenton, 5; Utica 1st, sal'y Dr. Van Schoick, 187 50; Whitesboro, 20. *Westchester*—Croton Falls Christmas, debt, 50; Greenwich 1st sab-sch., debt, 5; Katonah, debt, 6 41; New Rochelle, 149 02; sab-sch., 66 17; Peekskill 1st, Mon. Con., 29 78; sab-sch., 90; Thompsonville, 130; Yonkers Westminster Y. Men's Bible Class, 25. 7392 20

NORTH DAKOTA.—*Fargo*—Edgeley, debt, 6 78; Fullerton, debt, 1 68; Jamestown, 13 90; Monango, debt, 1 54; Sanborn sab-sch., 7. *Pembina*—Backoo, debt, 4; Bathgate, debt, 8; Bethel, 8. 50 90

OHIO.—*Athens*—Bashan, 2; Berea, sal'y Mr. Labaree, 7; New Plymouth, sal'y Mr. Labaree, 17; Tupper's Plains, 2. *Bellefontaine*—Buck Creek, 23. *Cincinnati*—Bethel, 6 27; sab-sch., 3 60; Cincinnati Walnut Hills 1st Hayward's Y. Men's Soc'y., J. C. Garrett. China, 50; Hartwell sab-sch., 20; Monterey, 3. *Cleveland*—Cleveland 1st Stone Street Con'g, 198. Orwell, 3. *Columbus*—Columbus Broad Street, 12 25; London sab-sch., 10. *Dayton*—Springfield 2d, 180 11. *Huron*—Olena, 20; Sandusky sab-sch., 7 10; Tiffin, 163 79. *Lima*—Lima Main Street, 25 04. *Mahoning*—New Lisbon, 26 60. *Marion*—Maryville, 19; West Berlin sab-sch., 5 35. *Maumee*—Defiance, 21 50; Y. P. S. C. E., 17 17; Grand Rapids, debt, 13 40; Holgate, debt, 2 55; Weston, Y. P. S. C. E., 5. *Portsmouth*—Eckmansville sab-sch., 3. *St. Clairsville*—Concord sab-sch., 35; New Athens, 13. *Steubenville*—Harlem, debt, 13; Lima, 5; New Cumberland sab-sch., "Thanksgiving off'g., 12. *Wooster*—Belleville sab-sch., debt, 3 50; Lexington sab-sch., 9 60; Orange, 7; Plymouth sab-sch., 6 30; Wooster Westminster, 10. *Zanesville*—Jefferson, debt, 3 05; sab-sch., 10; Keene, debt, 8; sab-sch., 10; Oakfield, 2 13; Renville, 3 70; Warsaw, 4; Zanesville 2d, 91 78. 1113 79

PACIFIC.—*Benicia*—Petaluma, 22. *Los Angeles*—Arlington Y. P. S. C. E., 30 50; Azusa, 1 92; Colton, 3 10; Glendale, debt, 3; — L. H. & F. M. Soc'y, debt, 4; Monrovia, 10 43; debt, 5; sab-sch., 3; Pomona, 63 30; Santa Ana, W. M. S., 13; Santa Barbara, 27 12. *Sacramento*—Sacramento Westminster, 25. *San Francisco*—Danville, 7 30; Oakland 2d, 10; San Francisco Calvary, 202 63; — Tabernacle, 25; West Berkeley, 3. *San Jose* — Monterey, 15 80; sab-sch., Christmas, 4 80. 479 90

PENNSYLVANIA.—*Alleghany*—Fairmount, 18 36; Hilands sab-sch., 8 17. *Blairsville*—Beulah, 36 06. *Butler*—Buffalo, 4; Mount Nebo sab-sch., Christmas, 6 31; *Carlisle*—Big Spring sab-sch., debt, 18 27; Christ Church, 287 53; Dauphin sab-sch., Christmas, 15 00; Duncannon, 25; Lower Marsh Creek, 24; Rocky Spring, 10; Saint Thomas, 6 15; Shippensburgh sab-sch, 20. *Chester* — Bryn Mawr, for Mr. and Mrs. Fulton, 350; for Dr. Wanless and wife and Rev. Fulton, 422 50; for Dr. Wanless' child, 25; Chichester Memorial, 5; Media, 15; Trinity, 15. *Clarion* — Perry, 10. *Erie* — Cambridge sab-sch., 5; Waterford, sab-sch. mis. soc., boys' school, Tung Chow, China, 20; Westminster, 7; sab-sch., 9 21. *Huntingdon*—Altoona 3d, 9 37; Birmingham, Warriors' Mark Chapel sab-sch., 12 54; Clearfield sab-sch., 13 15; Curwensville, 20 79; Lewistown sab-sch., 125; — Church, 80 85; Little Valley, Ladies' Mite Society, 5; Lower Tuscarora, 25 40; McNeal sab-sch., 3; Mount Union, 34; Penfield sab-sch., 10; Pine Grove sab-sch., 2 60. *Kittanning*—Concord, 1 63; Midway, 2. *Lackawanna*—Carbondale, for J. A. Fitch, China, 112; Great Bend, 8; Scranton 2d, memorial J. K. Watson and wife, 159; — Green Ridge Avenue, debt, 71 65; debt, sab-sch., 8; — Washburn Street, Y. P. S. C. E., 17 32; West Pittson, 1. *Lehigh*—Allen Township, 10; Easton 1st, 130; Mountain, 10; Pottsville 2d, 25; Reading 1st sab-sch., debt, 25; — Olivet, 30 83; South Bethlehem, 6 70; Stroudsburg, 20. *Northumberland*—Bloomsburgh, 201 37; debt, 23 27; Great Island, 53; Jersey Shore, 118; Lycoming Centre, 5; Mount Carmel, 8 87; sab-sch., 5 05. *Philadelphia* — Philadelphia 1st, 1680 42; mon. con., 61 04; — Calvary sab-sch., 12 19; — Grace, 10 00; — Walnut Street sab-sch., 85 50; — West Spruce Street, 986; a member, debt, 20; — Woodland sab-sch., 24 50; — Gaston sab-sch., 23 07. *Philadelphia Central*—Philadelphia Bethlehem, 35; — Cohocksink sab-sch., 12 75; — Kensington sab-sch., 130; — 1st, 261; — West Arch Street, 591 91; — Cohocksink Second Street Mission School, 10 36. *Philadelphia North*—Doylestown, special gifts, 33 15; Falls of Schuylkill, S. H. Mayberry's sab-sch. class, for Mrs. Wilson, Persia, 7 50; Germantown 1st, Pulaskiville sab-sch., Xmas, 20; Mount Airy, 45 25; sab-sch., 8 44; Grace, 17 75; Norristown 2d, 11; — Central, 154 16. *Pittsburgh*—Chartiers, 16 50; Pittsburgh 6th, J. F. Patterson Band, sup. of Mr. Chang, China, 16; — East Liberty, 300; sab-sch., 200; — Park Avenue, 90; — Shady Side, 182 88; Point Breeze sab-sch., for Indus. School, Lakawn, 100; Sharon sab-sch., 21 92; — Park Avenue sab-sch. class, 10, sup. of a native student in Japan, 12. *Redstone*—Laurel Hill, 16; Long Run, 23; McKeesport, debt, 203 76; New Providence sab-sch., 2 50; Rehoboth sab-sch., Christmas, 12 28; Round Hill, 27; sab-sch., 20 66. *Shenango*—Hermon, debt, 4 50. *Washington*—Cross Creek, debt, 15; — sal'y J. C. R. Ewing, 16; Hookstown, 7 50; Lower Ten Mile, 18 47; Upper Buffalo sab-sch., 7 78; Washington 2d sab-sch., dime coll., 18 91; sab-sch., Christmas, 4 95; Wellsburgh, 100; West Alexander, 225 75. *Wellsboro*—Coudersport, debt, 4 98; Elkland and Osceola sab-sch., 10. *Westminster*—Chestnut Level, 44 28; Middle Octorara sab-sch., 10; Pine Grove, 22. *West Virginia*—Ravenswood Y. P. S. C. E., sup. of student in Siam High School, 12 50. 8775 01

SOUTH DAKOTA.—*Black Hills*—Nashville and Stations, debt, 5. *Central Dakota*—Manchester, 1 73; Miller, missionary concert, 5 64. *Southern Dakota*—Alexandria sab-sch., 5; Bridgewater, 15; Dell Rapids sab-sch., 5; Turner Co. 1st German, 8. 45 37

TENNESSEE.—*Birmingham*—Sheffield, debt, 10. *Holston*—Elizabethton, 2. *Kingston*—Bethel sab-sch., 17 17. *Union*—Knoxville 2d, 12 50; Mt. Zion, 2. 43 67

TEXAS.—*Austin*—Eagle Pass, 4; Grace, 5. *Trinity*—Baird, 2 02; Windham, 2 03. 13 05

UTAH—*Utah*—Huntingdon sab-sch., 7. 7 00

WISCONSIN—*La Crosse*—Hixton, 7; La Crosse North, 5; Mauston German sab-sch., thanks-offering, 3 35. *Lake Superior*—Menominee, 26 86. *Madison*—Beloit German, 5; sab-sch., 2; Kilbourne City sab-sch., 6; Lodi sab-sch., 5; Prairie Du Sac, 26 11. *Milwaukee*—Beaver Dam Assembly, 6; Cambridge L. M. Society, 10; — sab-sch., 2; Milwaukee Immanuel, 301 39; Oostburg, 17; Milwaukee Immanuel, Rev. Wm. Chester and wife, sup. of Ntyna, Gaboon, 100. *Winnebago*—Omro, 7 65. 530 36

WASHINGTON — *Idaho* — Cœur d'Alene, 2 50. *Puget Sound*—San Juan Mission, 2; Lopez Island, 2. 6 50

WOMAN'S BOARDS.

Woman's Board of the N. West. 6950; Woman's Board of New York, 990 53; Woman's Board of Northern New York, 1500; Woman's Board of Philadelphia, 4735 58; and for debt, 310 88; Occidental Board, 463 80..... $14,950 79

LEGACIES.

Estate of Chambers Baird, dec'd, 200; Legacy of Matilda Carothers, dec'd, 1900; Estate of Jane Minnick, dec'd, 300; Estate of Henry Kerr, dec'd, 961 53; Estate of F. A. Wright, dec'd, 274 32..... 3,635 85

MISCELLANEOUS.

"A Presbyterian," Philadelphia, 1; Jane B. Worth, Tallula, Ill., 1; J. L. Brigham, Syracuse, New York, 10; E. H. Plumb, Towanda, New York, 4; Martha Patterson, San Francisco, Cal., debt, 2 50; "Mrs. M. T. H." New York, debt, 100; "Mrs. M. T. H.," 100; "Thanksgiving," 15; Rev. W. Clark Gaylord to make Mrs. Mary A. Gaylord and Miss Mary E. Gaylord, honorary members of this Board 60; Mrs. Martha H. Clark, Sharon, Wis., 3; Rev. J. C. Shepard, Golden City, Mo., Marfee, debt, 5; A. C. Moore, Granville, Ill., 5. "A Friend," Brooklyn, debt, 5; Rev. W. B. Chamberlain, Coffeyville, Kansas, 1; Miss Anna M. Condit, Romeo, Michigan, 200; Mrs. Emiline Barker, Homer, Michigan, 50; Union Theolog. Sem. Soc'y, of Inquiry for support of F. A. Hoskins, 400; Rev. and Mrs. C. M. Fisher, Tokyo, Japan, debt, 100; Miss Julia Cook, support of J. M. Irwin, India, 25. "Unknown" Frederick, Md., 1; Susan A. Doty, Seoul Korea, 30; Rev. Wm. H. Edwards and wife, debt, 5; "A Friend," Lansingburgh, Michigan, debt, 5; faculty and students of Lane Theolog. Sem., Cincinnati, support of J. C. Garrett, 171; Rev. Jos. Platt Olathe, Kansas, debt, 10; mother and children, San Bernardino, Cal., 1; Rev. Arthur Mitchell, D. D., 1000; Miss M. Boorman, Plainfield, New York, 50. Rev. W. B. Chamberlain, Coffeyville, Kansas, 1 50; W. C. Nelson Leotl, Kansas, 50 cts; "Cedar Rapids, 1000; Rev. Henry T. Scholl and family "Christmas offering," 4 50; John S. Lyle, New York, 2500; Rev. E. R. Davis, Chicago, Ill, 10; Virgil McDavitt, Quincy, Ill.; Shantung Med. Miss., 5; "Cash," 10; Rev. E. P. Willard, Cayuga, N. Y., 5; "Widow's Mite," 10; "A. D.," Jamaica, L. I., debt, 50; Miss Cornelia L. Lloyd, Peace Institute, Raleigh, N. C., 5; "Widow's Mite," 1; George C. Williams, New York, 100; A. and E. Craig, Iowa, 1; Rev. R. Craighead, Meadville, Pa., 100; Rev. W. L. Tarbet and wife, 4 48; "C. Penna.," 22; Rev. W. D. Reed, D. D., Philadelphia, Pa., 5; "A Friend to the Board's Debt," 10; Mrs. Rev. R. A. Hooke, Oaks, N. D., debt, 5; "X. Y. Z." debt, 125; "Stranger," 5; Mrs. M. D. Ward, Afton, N. J., 10; Rev. J. C. Shepard, 2 50; Rev. A. G. Taylor, Osaka, Japan, 15; "In memory of Rev. C. DeHeer, 25; "Friends," Sewickley, Pa., 6; Miss Laura G. Sanford, Park Church, Erie, Pa., 5000; "Friends," for Girls' School, Kanazawa, 740; W. Henry Grant, Philadelphia, Pa., 20.

For Printing Press Hainan,		Miss E. Young	$ 30 00
"	"	Miss McNair	25 00
"	"	B. P. McNair	10 00
"	"	A. W. McNair	35 00
"	"	Sparta sab-sch., N. Y.	15 00
"	"	W. F. M. Soc'y Westminster Church, Minneapolis, Minn	50 00
"	"	Sab-sch., Westminster Church, Minneapolis, Minn	100 00
J. Underwood, 1000; George D. Mackay, 200; Miss A. E. Scott, 300; Willlie Dunlap, 1 50; Mary Dunlap, 1 50; Albert Dunlap, 1 50; Ernest Dunlap, 1 50			13,929 98
Total Receipts for December, 1890			$ 62,473 53
Total Receipts from May 1st, 1890, to Dec. 31, 1890			314,141 59
Total Receipts from May 1st, 1889, to Dec. 31, 1889			222,266 30

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York.

"We have often found that when our finances were at a low ebb the tide turned just in time to keep us afloat. This has been notably the case during the past year; and when we realize that the silver and gold are the Lord's, and that it is from his hand that all our resources come, we feel greatly encouraged in carrying forward the work for which means and agents are often unexpectedly sent us."

We clip this from the *Free Church of Scotland Monthly*. It is an extract from a report of a *Ladies' Association for the Religious Improvement of the Remote Highlands and Islands*, which is said to have had "forty years of singularly interesting history." Do we, in this country, duly keep in mind that "the silver and the gold are the Lord's." Are we looking to him with proper directness for what our Church's treasuries so greatly need? May we not be relying too much upon prodding his stewards?

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—*William M. Taylor, D.D.*

A GOOD LIVE INDIAN.—Dr. Charles Alexander Eastman is the name of a young man who was graduated as an M. D. in Boston last spring. He is the son of a Sioux chief, and was born in a reservation in Minnesota. He goes back to his people to heal their sicknesses and to tell them of the Great Physician who can heal their souls.

The doctor was present at the students' convention at Northfield last July, and on one occasion Mr. Stagg, of Yale, the noted base ball pitcher, pitched the ball while Dr. Eastman had the bat. The ball struck the doctor with terrific force in the side of the neck and felled him to the earth. After a few moments he recovered, and, nothing daunted, resumed his place at the bat, amid the cheers of the on-lookers.—*Medical Missionary Record.*

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OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

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N. B.—Real Estate devised by will should be carefully described.

THE CHURCH

AT HOME AND ABROAD.

APRIL, 1891.

DR. LOWRIE'S RESIGNATION.

Reverently and affectionately do we give this foremost place in our pages to the following official correspondence. Reverently, affectionately and thankfully will it be read in every land in which the Church of Christ is fulfilling her great commission to disciple all nations. *Thankfully* will myriads of Christian people (thousands of whom are converts from idolatry), recognize the kindness of God in preserving to so advanced age the mental and bodily powers so long ago devoted to Him in the freshness and vigor of youth—powers inherited from an honored father who had so signally served the Church in the same department of labor. *Affectionately* will the whole church approve the considerate action of their Board in desiring Dr. Lowrie, exempt from all burden of labor, to continue his presence and counsels in the Mission House, and with no diminution of provision for his comfort. *Reverently* will the thoughts of God's people in many lands go often to that room, and the sun never sets upon the sanctuaries, family altars and closets in which Dr. Lowrie will be prayerfully mentioned.

At a regular meeting of the Board of Foreign Missions, held Feb. 16, 1891, the following letter of resignation was presented from the Rev. John C. Lowrie, D.D., senior Secretary of the Board:

NEW YORK, Feb. 16, 1891.

TO THE MEMBERS OF THE BOARD OF FOREIGN MISSIONS:

Dear Brethren. — The subject of my official connection with the Board has for several years been often in my thoughts and prayers, with the impression that it should come to an end. I have, however, heretofore left it in abeyance, or rather to the action of the Board itself. But lately I have concluded to resign the office of a corresponding secretary, and I now write to send in this decision, to take effect at your convenience. This is the result of further study of the orderings of Providence. It accords also with the views which I held and expressed in the Board when I accepted its appointment to a full secretaryship many years ago.

I may add a few lines to say that, although I never sought this office, and was greatly in doubt as to accepting it, and though my work in it has been marked by far too many imperfections, yet I have been very grateful to God and to his people for having been permitted to spend so many uninterrupted years in this cause—

since June, 1832, to the present time. But this change is indeed to be a sorrowful event. Yet it seems to be so ordered; and good is the will of the Lord.

I am glad to close this letter with no doubt as to the final and great success of the Foreign Missions of our beloved Church. As Church work, these missions rest on the doctrines, order, and evangelistic agencies of our Christian people, as witnesses unto Christ our ascended Lord. He will assuredly give to them His blessing.

With grateful acknowledgments of the uniform kindness I have always received from the members of the Board and from my colleagues, in our common labors for our Saviour, and with earnest wishes for every blessing from on high to abide with this sacred cause, I am, dear brethren,

Yours sincerely,

(Signed) JOHN C. LOWRIE.

After tender expressions of affection for Dr. Lowrie and appreciation of his long service as missionary in India, and subsequently as agent of the Board in the United States, Assistant Secretary and Secretary, the following paper, presented by Rev. Wm. M. Paxton, D. D., was adopted:

A communication from the Rev. John C. Lowrie, D.D., was received, expressing his conviction that owing to advancing age and Providential circumstances, he feels constrained to tender his resignation of the official position as Secretary of this Board, which he has held for more than half a century.

The Board has listened to this communication with saddening thoughts and many tender emotions at the idea of separating from one who has been endeared to us by so many years of official intercourse, and of affectionate fraternal communion. It gives us much pleasure to record our high appreciation of the ability, fidelity, diligence and conscientiousness with which he has served this Board, and the general cause of Missions. We recognize with thankfulness his careful study of all practical questions, his wise direction in matters of administration, his kindly and brotherly spirit in the discussion of vexed questions, and the assistance which his diligent attention and wise superintendence have given to us through so many years of missionary work. We could not in justice to our own feelings accept his resignation without adding this expression of our high veneration for his personal worth, and our deep regret that the time has come when he feels it necessary to retire from the active duties of his office.

Therefore, be it Resolved:—

1. That the resignation of Rev. John C. Lowrie, D. D., as Secretary of this Board of Foreign Missions be accepted to take effect at the close of the present fiscal year; in the meantime that he be requested to prepare the annual report of the missions with which he has the correspondence, and that he transfer said correspondence to his colleagues at his convenience, and thereafter continue in such form of service as his health and convenience will permit, and as may be deemed helpful to the interests of the Board.

2. *Resolved*, That he be requested to accept the position of Emeritus Secretary; that his salary be continued as heretofore; that the room which he has occupied in this building shall remain for his occupancy; that while relieved from the active conduct of the mission and attendance at the Council, he be requested to still occupy his seat in the Board and favor us with his experience and advice.

3. *Resolved*, That a committee of four members of this Board be appointed to convey this action to Dr. Lowrie, and consult with him as to whether the Board can do anything further to meet his wishes and render his position agreeable and useful.

THE TITHE.

There are some thoughtful business men, who think that tithing, or devoting to sacred uses *one tenth* of all earnings and income, was not a mere Jewish regulation, but is of universal and permanent obligation. If all do not assent to this, probably none will deny the following propositions:

1. The practice was enjoined upon the people of God in the old dispensation, and they were blessed in proportion to their fidelity in it.

2. It was adopted by Jacob at Bethel, and he was greatly blessed in it.

3. It is not easy to give any reason why true self-consecration, leading to an honest consecration of property to God, should have a less liberal or emphatic expression now than in the old time.

4. There are some persons who always, carefully and cheerfully, set apart one tenth of every dollar or dime that they earn or gain, and count it sacred, never to be used in any way for their own pleasure or benefit, but to be applied to such religious or benevolent uses as they think God would like best to have them apply it to.

We have reason to believe that an increasing number of Christians are doing this. Did ever a person who had long done this feel that he had suffered harm from it?

5. The general adoption of this practice would greatly increase the resources of all our benevolent institutions, without impoverishing or distressing anybody.

There surely are such reasons in favor of the system of tithing, as a scriptural method of expressing to God our consecration of all our property. But there are variations of this method that may be more convenient for some and just as proper. A farmer may consecrate all the produce of a particular field or the fruit of certain trees to the Lord, for sacred uses. One whose income or earnings are uncertain, may devote thus whatever he shall be able to earn on certain designated days.—The same principle runs through all these methods. It is obvious that one whose income is large, can with no more self-denial, give a larger proportion than when it was smaller. There are examples of men, who in prosperous business careers, have gone on enlarging the ratio of their giving to God, as he gave them increasing power to get wealth. They are very happy men. They enjoy their money-making, and especially enjoy their benevolent appropriations, far more than any enjoy their continual accumulations. Is it not plain that God encourages and blesses this method of expressing our consecration to him of the "*power to get wealth*" which He gives us.—*Deut.* 8; 18.

STUDENT VOLUNTEERS.

The recent international convention of Student Volunteers for Foreign Missions was of extraordinary interest and spiritual power. The entire dependence of the volunteers upon the Holy Spirit was specially and constantly emphasized. Over 500 delegates were in attendance, from Canada and the United States as far south as South Carolina, and as far west as Kansas.

"*The Evangelization of the World in this Generation,*" was the motto in large letters at one end of the hall. This was explained to mean, to bring the gospel within the reach of all in every nation, within the life-time of this generation. This was regarded as a *possible* achievement, and therefore a proper aim. Drs. Pierson, Ellinwood, Nevius, (of China), and Chamberlain, (of Brazil), were among the speakers. Dr. Rankin, one of the editors of *The Missionary* (*Presbyterian Southern*), favored us with a call on his way home from the convention, and gave testimony to the wise soberness as well as the spiritual earnestness of the proceedings.

This movement among the Christian young men and women is quite in the line of the whole foreign mission movement from the beginning. Student volunteers at the Williamstown hay-stack were first made "willing and desirous to go as foreign missionaries, if God [would] permit." When this was made known to their parents, and pastors and brethren, they were soon made willing and desirous to send them and support them. So it will be again. Each thoughtful volunteer hearing God's call for messengers and responding, *Here am I: send me*, should not doubt that the same gracious power which has thus inclined his heart to obedience, will seasonably incline the Lord's stewards to furnish all that he needs of His silver and gold, to fulfill the divine *sending*.

National Missions.—So the Presbyterian Church of Brazil, names its mission work for the people of Brazil, exactly what we mean by *Home Missions*. The designation has some obvious advantages and is, on the whole, a happy one. If the people of the United States of Brazil are to become as securely and healthily *a nation* as the people of our United States have become, it will be largely by means of their thorough and genuine evangelization.

A Memorable Winter Night.—One of the oldest of living ministers in our church or country, who began to preach in Ohio more than sixty years ago, Rev. Addison Kingsbury, writes of an incident which illustrates the privations and exposures of frontier life, and also the importance of watching for souls and of prompt improvement of opportunities to seek their salvation. He says:

One bitter cold winter evening, a little past sun-set, I reined up my horse to a log cabin of one of my parishioners about a mile back from the Ohio river, and proposed to stay over night with him if he would consent. He replied, he should be very happy to have me spend the night if I could endure the cold, as his double log cabin had been chinked and plastered only in part, and I would have to endure the cold in the unfinished part. To this I consented, and his son, a youth of about eighteen years, would be my bedfellow. He had kindled a rousing fire of large logs in the open fire-place, and he generously proposed to take the outside of the open part of the cabin. Notwithstanding the large fire our breath froze on the sheet. The Spirit repeated the injunction "*Speak to this young man.* He has acted a noble part in giving you the side of the bed next the fire." But Satan prompted a culpable wish to be excused as the place and time were very unpropitious. Some other time

in the morning I might have a better opportunity. But the Spirit said, "*Now is the accepted time, delays are dangerous, you know not what shall be on the morrow.*" I spoke a few words on the necessity of being "*born from above*," and exhorted him not to delay. I said no more, and in the morning went on my way in prosecution of my appropriate work. About six months after I had the privilege of receiving him to the church. He led a Christian life and died with a Christian's hope. I doubt not that God received him into that city of which the Lord God is ever the light.

How precious must recollections of youthful Christian endeavor, and of God's gracious encouragement therein be to one who, in extreme age, knows himself to be near to eternity! And will not they be even more precious in eternity? Now is the time for laying up such treasures.

From one of the Syrian cities in which the cholera has prevailed during the past winter, a lady missionary writes:

It is a pleasure to know that we have been a comfort to these poor frightened people. One of our women said to me, "At first I was very, very much afraid of the cholera, and we are poor and could not flee away; but when we saw you stay here and you came to church every day and the Khowaja (gentlemen—meaning the husband of the lady to whom she was speaking) talked to us so sweetly, I was sure God would take care of you, and then I thought, 'well, if we love him and try to serve him, he will take care of us too.' And he did; we are all safe, thank the Lord."

Our mission these days, has been to comfort and strengthen all whom we saw. Our little prayer-meetings in the time of anxiety, I am sure, brought our brethren nearer the Savior.

The Lord God hath given me the tongue of the learned, that I might speak a word in season to him that is weary. Isaiah 50: 3.

The brief notice of the dedication of new buildings of the Philadelphia Presbyterian Hospital in our March number, has brought us pleasant mention of *Harper Hospital*, in Detroit, Michigan.

The nominating of trustees for that institution is in the hands of the session of the First Presbyterian Church of that city, but they nominate some Congregationalists, Baptists and Methodists.

The training school for nurses was inaugurated by Rev. George D. Baker, D. D.—now pastor of the First Presbyterian Church, of Philadelphia, as he was then of the First Presbyterian Church of Detroit—in memory of Dr. D. O. Farrand, a brother of the well-known Elder J. S. Farrand. The graduates of that training school are doing excellent work. One has charge of the nurses and nursing in the hospital in Peking, China; three are missionaries in Africa; one of these, after graduating from the Detroit Training School, studied and graduated as a physician in Michigan University; another is doing good work on the Pacific Coast; another in Michigan on the shore of Lake Michigan; several in the Children's Hospital and other like institutions in Detroit; others still in families of that city.

We thank our correspondent for reporting to our readers this fine example of Christian beneficence. At home and abroad no more Christ-like work is done than in such institutions and by men and women trained in them.

THE CALL OF MOSES.*

REV. THEO. W. HARRIS, TOPEKA, KAN.

The clearest of calls to be a leader of God's people was that of Moses. If one so clear were to come to you would you obey? Think well before answering, for you may commit yourself to the Christian ministry before you know it if you say, Yes.

Read carefully the account in Exodus.

1. God declares himself, Ex. 3: 6.

2. God shows the need of the work and his purpose to have it done, 3: 7-9.

3. God states his intention of sending Moses to do it, 3: 10.

4. Moses begins his objections.

a. "I am not a strong enough man," 3: 11. Answer, "I will be with thee."

b. "It is an impossible task; the Israelites do not even know the name of Jehovah." Answer, "True. That's your errand, to tell them it. The work will be difficult, but it shall be done," 3: 13-22.

c. "What are my credentials?" Answer, "The miracles you can do," 4: 1-9.

d. "I have not the talents." Answer, "How dare you find fault with the mouth that I have made," 4; 4-17.

Substantially this plan, I venture to say, is used of God with every one whom he calls to the glorious work of leading souls up out of Satan's bondage into the glorious inheritance of God. The call of most nineteenth Century prophets is as clear as that of Moses. We are expected to appreciate the following differences in the manner of the calls: *a.* God communicates with us, not orally, as with Moses, but through the Holy Spirit and by letter. Christ declared that he went away to give place to the Holy Spirit. We have, also, Moses and the Prophets, Jesus and the Apostles. *b.* God gave Moses his commission in twenty minutes; he often takes twenty years in these days to make it clear to his chosen workers.

Will you consider the details of the plan and apply them to your own case?

1. God declares himself to the one called. Is not a regenerated heart a prime necessity for a minister? He must know the only true God and Jesus Christ, whom he hath sent. He cannot preach a God he doesn't experimentally know. Conviction of the truth that he proclaims is the impetus of every telling stroke.

2. God shews the need of the work, and his purpose to have men evangelized. Could he reveal it more plainly by a theophany? If God should appear to you on Pike's Peak, could he tell you his yearnings for the saving of the world more unmistakably than he does in Ezekiel xviii: 23 and 32, 1 Tim. i: 15, &c? Think of Jesus' parting words. Listen to the cry of the 1578 laborers in our Church's missionary fields for more laborers among the thousand million heathens. Look on our own home fields, the frontier work, the foreign population, the city needs. Do not the Bible, missionary intelligence, and every day experience combine to teach us God's will in the Gospel, and his need and call of ministers and missionaries? Could a voice from God make it plainer?

3. Do not you hear the still, small voice in conscience? You read the commission in your character and your powers. How do you find yourself endowed?

The final analysis of personal requisites for the ministry groups them all around two centres, love to God and love to man.

Do you hunger for God? Dovetailed in and enmeshed with this soul-hunger are love for truth, which makes a minister intellectually honest; an intellectual bent of mind, the bearings that reduce the friction of hard and long work; powers of brain that are sufficient, when cultivated, for the particular work one is called unto. By this you may be helped to determine

* We intended to have this appeal to young men follow the two pages (348, 349) on Education. A mistake of the editor misplaced it. It is just as good here.

the mental endowment requisite. Few words are called for in respect of spiritual endowment. It is simply a question of consecration. But here, a caution. Don't measure David to Saul's armor. Love like Paul's is not the standard for your admission into the fellowship of his work. He grew in love. Love is love, begun or developed. A wheat grain is wheat as truly as the harvest.

The other centre is love to man. Is your passion the highest philanthropy? That implies latent or cultivated tact, patience with people's faults, a shrewd estimate of what to expect from men, yet without loss of faith in them, an honest interest in their affairs, that knowledge of the human heart that makes for magnetism, the yearning for their highest welfare that works into power of leadership—all of which are secrets in the success of great ministers.

If the field of your powers of heart and head can be described by an ellipse, whose two foci are love to God and love to man, your call is as plain as the call of Moses.

Many have God for one focus, and science, or art, or commerce for the other. I use the word centre in its deepest sense. He whose mind naturally recurs from every circumstance in life to an effort to include all things within an ellipse with these foci, has a call. Adverse circumstances are secondary. Poverty need be no effectual barrier, in this land of free tuition and numerous aids. Make sure that adverse circumstances be not to you what the red line is to the ants, who can cross it if they would. I recommend you to look over Moses' objections and the way they were met. Humility is no objection—rather is it a benefit. Moses was the greatest and the meekest man at once. "He that humbleth himself shall be exalted." The difficulty of the work expected of you is no valid objection. Remember, God never sent his servants out to convert souls; that is his own prerogative. He expects of us evangelization. Again, the world is to be evangelized, whether or not you have a share in the work. "For the earth shall be filled with a knowledge of the glory of the Lord, as the waters cover the sea." Never forget that, whatever we are, God is Almighty. Once more, are you afraid you have no credentials to show the sneerers? What are better than converted souls and sanctified lives as the result of your labor? How did Paul show his commission? Finally, do be careful about objecting, if you should object, that you have not the talents necessary. It was only at this objection that divine wrath flamed out on Moses. Even the one-talent man must use that talent for all there is in it. Some one has said it is the one-talent men that do the work of the world.

An eminent educator of young men has said that a reason of the alleged falling off in the number of ministerial candidates is the enlarged field of Christian activity in connection with lay life. If any young man who has been talking on this subject at the Burning Bush, is about to turn back to tending sheep in Midiam, on the plea that he can be as useful there as in Egypt, let him ponder whether the first condition of usefulness to God has been fulfilled, viz: consecration. If your interpretation of a call from God indicates getting a living from the world, and throwing in fractions of business profits and scraps of time to the Lord, probably your call is, to say the least, not so high as that of Moses. But if you find the experience of Moses at the Burning Bush reminding you in any particular of a similar one in your own life, examine whether your call is not as clear as his.

A GOOD MAP, not too large to be easily handled, and not so crowded with geographical details as to be indistinct and confusing, is one of the best helps that can be offered for missionary study, and especially for use in the missionary societies and bands. Such a map of China comes to us from Springfield, O. It gives the missions of the Presbyterian, Congregational, Episcopal, Baptist and Methodist Churches, and of the China Inland Mission. Around the map are printed various items of information about the country and mission work. This is intended to be the first of a series of such maps, and may be obtained from Miss M. Burt, care of A. D. Hosterman & Co., Springfield, O. Size 34x45 inches. Price, $1.00.

Rev. Robert Aikman, D. D., desires to correct an error in his article in our February number. He says:

I have received from Rev. Epher Whitaker, D. D., the Nestor of the Southold Presbytery, Long Island, an important correction of my article on Azariah Horton, the first missionary of the Presbyterian Church. Dr. Whitaker writes me that Mr. Horton was a descendant in the third generation of Barnabs Horton, who came from Mousely Leicestershire, England, and who died in Southold in 1680, aged 80 years. Azariah Horton was born March 20, 1715, in the original homestead built about 1640; which homestead continued in the family (with a brief interval of seven years), until the year 1878. Dr. Whitaker says that "Azariah Horton was one of the number of remarkable young men whom Benjamin Woolsey, (ancestor of most of the eminent Woolseys and Dwights of Yale, Hamilton and Columbia Colleges), started on their collegiate and professional courses."

China is preparing to move. And when it moves, it will be the tread of a giant, and will shake the world.—*Dr. Nevius.*

Woman's Work for Woman is our authority for the statement that Miss Nancy Cornelius, who lately received the diploma of the training school in Hartford, Conn., is the first Indian woman to prepare herself to be a scientific nurse.

We must request the men who knew India ten or fifteen years ago, to remember that change now proceeds rapidly, even in what used to be called the unchanging east.—*Murray Mitchell in Missionary Review.*

CATECHISM BIBLES.—The total number of Bibles given as prizes by the Board of Publication and Sabbath-school work, to those who have recited perfectly the Shorter Catechism amounted, at the close of February last, to 7040. Of these, 1218 were distributed since April 1, 1890. An average of more than 110 a month.

STUDENT VOLUNTEERS' CONVENTION AGAIN.—One who was there writes: It was a notable gathering, about five hundred strong, representing an army of over six thousand, intent upon the conquest of the world. Their eye was on "the regions beyond"—wall maps and mottoes suggested it; speeches, hymns and prayers were full of it.

The meeting was well handled, attempting perhaps rather too much than too little—too much to do justice to some of the weighty matters in hand, but giving opportunity for many wise suggestions along many lines. The veteran foreign missionary force was well represented. The presence of so many from the front was a most welcome feature, and none were heard with more satisfaction. Their

counsels were wise and salutary. If any of the youth were disposed to let their enthusiasm run away with them, and to take a surface view of the great mission contemplated, they found a healthful constraint upon them, as these veterans, speaking from experience, admonished them to count the cost, and look well to their fitness and preparation.

Missionary secretaries, editors, authors and pastors, too, were there, and were heard with docile minds, as in wisdom they spoke of the gravity of the situation.

The devotional spirit was pitched to a high key and held there throughout. The temper of the Convention was admirable. The effect upon the city was good and helpful to missions.

Out of this large force a good *per cent.* ought to eventuate in the mission field. At least a thousand men and women are in sight; and the question would seem to be, not—who will go? but—who will send? Is the church ready to send them who are fit to go, so fast as they are made ready? She could, but will she?

HOME MISSION NOTES.

BY THE SECRETARIES.

A DEEP AND QUIET WORK.—From Polk County, Oregon, Rev. S. D. Fulton writes that thirty-three persons have recently united with his church giving them fifty-seven members now. Many are old settlers past fifty, some past sixty years of age.

No extra meetings are held. He says that he is not strong enough for that yet. How often and how delightfully is God's strength made perfect in our weakness!

If some stranger should drop in upon the Christian Endeavor Society of the Presbyterian Church and the Epworth League of the Methodist Church any Sunday evening between six and seven o'clock, he would find about fifty young ladies and gentlemen of Dallas taking an active part in church work. No wonder so many christian people want to find a home in our town for the sake of their children.

The cause of christianity is prospering now in Dallas as never before. The strongholds of Satan are being undermined and invaded, and strong men who almost hated the churches are being influenced by the light of reason and taking sides with God's people. Some who were leaders in an evil direction will now exert just as strong an influence for good. Still others are almost persuaded.

The good work still goes on. Five persons united with the church last Sunday at the services at the city hall. It was a touching scene when strong men wept for joy as they welcomed an old comrade to the fold. The remarkable feature of the present religious movement in Dallas is that so many persons past middle age are being reached. It seems to be a quiet but deep work of the Holy Spirit.

It is wonderful how the missionary idea is growing in the church. An instance is given by a pastor in a South Dakota church which is worth relating even if we cannot approve the way the money was raised. The announcement had been made that The Home Mission collection

would be asked for on a certain day. A good woman was burdened because she had no money; while the pastor was appealing, the woman's husband was selling a town lot and receiving his commission on the sale, before the baskets were passed he slipped into the church, placed into his wife's hand a coin, and the burden rolled from her heart as she was able to contribute her mite.

In cutting down the applications to fit our Treasury, great hardship results. This hardship generally falls on the missionary. Here is a case in point, and is one out of many: "Yours of the 3d inst., containing commission, is received. The heaviest sacrifice, in order to maintain the work on this field, will fall upon the minister. God helping me, I will make it, trusting Him to bless the work and build up a stronger church here, and praying that he will rally the whole Church to the help of our much oppressed H. M. Board. My dear Bro., I cannot tell you how hard it was for me to sign our application asking so large an appropriation. But our people feel so poor, and will feel more so until the next crop is assured, that it looked as though they were really doing all for themselves that they were able. The deficits may be partially made up if we have good crops and prices next year, otherwise it will be all they can do to redeem their present pledges. And then we have just lost one of our heaviest supporters and a leading worker, Capt. Jno. Y. Hedges, a sacrifice to the late Indian war, from typhoid-pneumonia, brought on by exposure while on duty there. His loss to us seems irreparable. May the Master send some one, or stir up some one here, to take his place. You have been on this Western field enough to know and feel what such a loss means to a pastor. I herewith enclose my first Quarterly Report. Fraternally."

A pastor in Michigan writes: "Our losses have been depressing. It seems the lot of rural churches to be bled of their best blood and life by migrations to cities and the great West."

This is hard experience for country churches and their pastors, but it is the process by which city churches are reaping rich returns from their contributions to the Board of Home Missions. Country churches are not an end to themselves. They are rich sources of nutrient elements by which city churches and the great, growing West are supplied, and they are largely the nursing mothers to whom we look for ministers.

COMITY IN NORTH DAKOTA.

Of a Presbyterian Church 118 miles from any other Presbyterian Church, the following notice recently appeared in a paper. "That when the Baptist's church bell rings hereafter, it will be known that the Methodist minister is to preach in the Presbyterian Church." That is that the Baptists have a church and a bell, but no minister; the Methodists have a minister, but no church or bell, and the Presbyterians have a building, but no bell or minister.

Treasurers of congregations and local societies who have money in their hands for the Board of Home Missions are earnestly desired to forward it at once, as the fiscal year closes on March 31.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

We are indebted to the Rev. Hurbert W. Brown for some interesting facts on *Evangelical literature* in Mexico. As indicating the dense ignorance which prevails in that republic, it is stated that less than one-fifth of the entire population can read, even imperfectly, and not one in ten can write. Again, but 230 periodicals of all kinds are published in Mexico, the daily subscription list of all the dailies being but 25,000, and that in a population of ten millions. Six well established evangelical papers are issued by the several Protestant missions, besides some smaller ones, having a rather precarious existence. The leading ones are "El Faro" (Lighthouse) of our own mission, with a circulation of 3,700, and the "El Abogado Cristiano Ilustrado" (Illustrated Christian Advocate) of the M. E. Church, North, having a circulation of 3,000. Both are illustrated papers, and treat of a wide range of topics, having in view the dissemination of evangelical truth. The "El Faro," for example, devotes a column to prayer-meeting topics, another to the Sunday-school lesson, another to missionary intelligence of the world, besides treating of social and other subjects of special interest to Mexico. The last page is devoted to the children. In addition to these religious papers, the mission presses are busy issuing Sunday-school lesson helps, and an increasing number of valuable books, the beginning of a more permanent religious literature in Mexico.

Central America, comprising the Republics of Guatemala, Salvador, Honduras, Nicarauga, Costa Rica, has a territory of about 170,000 square miles, and a population estimated at from 2,393,000 to 2,854,000. Of this territory, Guatemala contains over 40,000 square miles, and 1,400,000 of the population. Comparatively little effort is being made to establish Protestant Christianity in these Republics. The Moravian Mission, on the Mosquito Coast, which claims a few thousand adherents, is gradually gaining a firmer hold, and enlarging the sphere of its influence. The Wesleyan Methodist Society of England is engaged in itinerating work here and there in all the republics, and its missionaries also act as agents of the British and Foreign Bible Society. Our own mission, and the American Bible Society, which operates through our missionaries, represent the only efforts being made by the Protestant Church to disseminate the Gospel in Guatemala.

In 1879 there were but 372 miles of railway in Mexico. A delegate from that Republic to the recent International American Conference, reported over 5000 miles now completed and about 1700 miles in course of construction, including two interoceanic lines. These railroad systems will soon bring every part of the republic within easy reach so that the difficulties which now attend the cultivation of some of our fields will gradually be diminished, and in time may entirely disappear. A country united with our own by bands of steel and being gradually brought into closer proximity, surely appeals to the Protestant Church for more vigorous and determined efforts to emancipate its people from the thraldom of ante-Reformation Romanism

In no part of the world is there a higher sense of duty, or of self-denial for the cause of Christ, than in the islands of the South Pacific. The native congregation on the island of Aneityum had their church destroyed some months ago by a hurricane. They have built another hurricane-proof. A letter from Rev. Mr. Lawrie says: "They denied themselves all their little luxuries for six months in order that this might be accomplished. The whole cost has been met."

It was a happy thought of the Executive Committee of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, to prepare and publish *Historical Sketches* of the various missions of the Presbyterian Board.

There was a felt want of a more systematic and thorough knowledge of our missions, their origin, their history from the beginning, their field and their peculiar circumstances and needs, and the *Sketches*, which have now passed through several editions, and in which improvements have been made from time to time, are admirably adapted to meet these wants. They are concise and to the point; they have been written by different authors, and show variety of style and method. They ought to be in the hands of every friend of missions in the Presbyterian Church, on the Pastor's study table, in every Sabbath-school library, in the possession of every officer of the Woman's Boards, if possible in every Christian home. Their cheapness brings them within the reach of everybody. There is absolutely no longer any excuse for ignorance concerning the work of our Board.

We are often written to for information by persons who have been appointed to prepare papers on a particular mission, for a mission band or for a monthly concert. We would answer all such inquirers in advance by saying, "Send to 1334 Chestnut Street, Philadelphia, or to any of the Women's Boards of Foreign Missions of the Presbyterian Church, for the volume of *Sketches*, sold at 75 cents in paper and $1.00 in cloth. The committee have resolved to publish again separate *Sketches* of the different missions. These can be had at 10 cents each."

Recent letters from the West Japan Mission report a quickened spiritual interest, both among the missionaries and the Japanese. Rev. G. W. Fulton writes: "Marked answers to our continued prayers are appearing in the conversion of individuals, the quickening of Christians and the opening up of new work in other places. Good news from Daishoji of eight souls brought to Christ, and baptized. Mr. Toda, our evangelist, says the field is much more open this year than it was last year, and his meetings all over this region are more encouraging in attendance and interest."

Our latest letters from Chili bear date of Jan. 20, 1891. The Civil War, or the Revolution, as it is termed by some, had then just fairly begun. There was a manifest disposition on the part of the Revolutionists, or Congressional party, to avoid the shedding of blood and destruction of property. But for this it is believed that the severe conflicts since reported by telegraph, would have been precipitated earlier. The opinion is expressed that foreigners are not likely to suffer during the conflict, except by interference with their business. Aside from the unforeseen exigencies of war, this opinion may set our minds at rest concerning the personal safety of our missionaries in Chili.

It is inevitable, however, that for the time being mission work in Chili must be seriously interrupted. Our boys' school, which has had the most successful year in its history, must lose in its patronage, as a large number of the boarders in the institution are from different parts of the republic. It was thought at first that the government party would be compelled to yield

to the reasonable demands of the Congressional party, as representing the people, but the alternate victories and defeats reported recently seem to make the outcome for the present doubtful. Let us unite in commending our brethren to the Lord during this period of disturbance, and in asking that this overturning may the better pave the way for the establishment of Protestant Christianity in Chili.

At the communion held on January 11th, in San Luis Potosi, six adults were baptized, making eleven in that church since July. Mr. Beall speaks of the season as a very precious one.

Rev. Dr. Davis has prepared for the *Missionary Herald* a revised table of statistics of missions in China, which are still more encouraging than those given to the Shanghai Conference. There are 41 missionary organizations. Of missionaries, there are 589 men, 316 unmarried women, and 1,296 altogether, including wives. There are 1,446 native helpers, of whom 211 are ordained. The number of churches is 522, with a communion list of 37,287. The number of pupils in schools is 16,836. The contributions from native churches during the year amounted to $36,884. A similar missionary conference was held in 1877, at which time 13,000 communicants were reported. After the brief period of thirteen years, therefore, the number is nearly three fold.

The *New Zealand Presbyterian* gives a remarkable account of one hundred and sixteen native Christians who, after having been exiled from the island of Tonga, have been sent back by Sir John B. Thurston, governor of Fiji, with the consent of the Tonga authorities. They had been flogged and imprisoned, and were finally exiled because they refused to abandon the church of which they were members. They had endured the trials of exile for three years with all fidelity, and had won the respect of the English residents of Fiji. As the steamer which bore them to their homes moved away they were cheered by the Europeans on shore, and as it receded in the distance they could be heard singing, "Home, Sweet Home," and "What a Friend We Have in Jesus."

MISSIONARY CALENDAR.

ARRIVAL.

From Tokyo, Japan, February —, Miss Annie R. West.

DEPARTURE.

From New York, for Furrukhabad Mission, Rev. Thomas Tracy (returning). For Korea Mission, Dr. and Mrs C. C. Vinton.

SIAM.

[This letter from *Dr. W. R. Lee*, of *Petchaburi*, did not come to us through the Mission House, but from Miss Belle M. Brain, of Springfield, Ohio, to whom it was written. It seemed to her "so interesting and important a letter on medical mission work" that she sent it to us. We quite agree with her estimate of it and believe that our readers will thank her for it. Perhaps they will be all the more interested in it for the more familiar style so natural in writing to a friend. Miss Brain informs us that Mrs. Lee has had one year of medical study, and several years training as a nurse. This makes her all the more a help meet for her husband in his profession as well as in their home.—Ed.]

Sarah (Mrs. Lee) is putting in about three hours a day on the language, in addition to helping me at the hospital and looking after our house.

A good part of every morning is taken up with patients. It is a real pleasure to both of us to be able to do real medical mission work from the very first day we landed.

Of course a thorough knowledge of the language would help us immensely, particularly in our spiritual work, but we manage to attend to all who come, by the aid of an interpreter.

Three times in these two short weeks, have we had an opportunity to pit our christian-born, scientific medicine, against the nonsense of the native doctors, and by God's help have come off victors all three times.

The first was a man who came from twelve miles down the river to have a big splinter taken out of his

foot. It was an inch and a half long and as thick as your finger. Native ointments and long delay had made it worse, and at last he came to us for something better. A keen knife and a stout pair of forceps fixed the splinter, and a couple of days of careful nursing put the useless foot under its owner again, and he went off home in his "house-boat" with a pocket full of tracts.

Case number two was a poor woman and her baby, both with their eyes badly burned. *Ten* native doctors had made her worse, and as a last effort to save her sight she was brought eight miles to the hospital. She said they had taken all the money she had (about $120.00), and that she could not pay us any money for our medicine. She has been under treatment ten days and is nearly ready to go home. The baby will have as good eyes as ever, I think, but the mother will not get off so well. She will not be *blind*, but her poor eyes were so badly inflamed that I fear they will never give clear and perfect sight again.

It is touching to see her gratitude. We regret so much not being able to talk to her, but the ladies of the mission have embraced this opportunity to sow a little gospel seed, and we sincerely hope her seeming hearty interest will grow into a saving faith. She declares that when she gets home she will tell every one in her village, eight miles from here, about this good new religion.

The third case is still in the hospital. He came from the gulf coast, about 15 miles away, to have an immense cold-abscess treated. He asked how much we would charge to cure him. We answered that we never set a price, but would charge him for the medicine used in treating him, and he could give as he pleased for the medical service we gave him

He told us we were not like the native doctors; that they made a big charge before they began and then ran away if they found they were not curing the patient.

I operated on him several days ago, and he is slowly improving. The abscess was on the left side of the back and had been there two years. I hope to send him home well in a week or ten days more.

He has his daughter with him to buy and cook his food. I found out yesterday that she has two large spots of leprosy on her arm and shoulder.

It is very hard to treat people here, unless you can have them in the hospital, and see that they take the medicine every day. They are raised to take immense doses of the vilest medicine. They will drink a quart at a time, and if it does not cure, the doctor tells them something about "spirits," or that their disease is incurable, and then goes away.

Our little doses of *comparatively* sweet medicine much of which is *white*, too, they have little respect for. I hate to give them dangerous medicine, for they are as likely to take it all at once as any other way.

When it comes to surgery it is another thing. They have the greatest respect for the science because it produces immediate results.

They look on with open-eyed wonder at our method of sewing up a wound. The Siamese are great people to cut each other; the most frightful wounds come into the hospital. They get drunk and cut anybody they meet, "just for fun!"

The native method is to plug these wounds full of dirt, or perhaps use the filthy Betel they are chewing at the time—anything to stop the bleeding.

They think our method of tying up bleeding vessels, carefully cleaning out the wound, sewing it up and then on top of all that useless waste of time and strength, covering it up with white cotton and white cloth, is very funny indeed. I had my hospital assistant, Duang, holding up his hands when he saw me heal a cut in *five days*. It takes Duang, with his remedies, about four weeks to heal such a cut.

We have Chinese, Laos, Malays and Siamese among the natives.

I have been amused to see how much alike *small boys* are the world over. I noticed the same thing in China and Japan. They play almost exactly the same tricks on each other, play games the same way, make toys alike, &c.

Anything in the line of wagons is very scarce in Siam, and yet with a few to look at, I have seen two or three little fellows take a stick or two and an empty cocoanut and make as fine a play wagon as I ever saw in America.

CANDID OBSERVATION OF MISSIONS.

[Mr. W. Henry Grant, of Philadelphia, who at his own charges and for his own information is making a tour of the foreign mission fields, has sent several valuable communications to the Mission House. We venture to insert the following from his letter written at Foo-Chow, China:]

I had somewhat of an insight into the work at Chefoo, Wei Hien, Peking, and afterwards in Tung Chow, which was intensely interesting. I was sorry to leave Shantung without spending

the autumn at the country work, which is now so active and promising, and also having the opportunity of attending Mission meeting.

The Wei Hien Station is certainly ideal in many respects; as to situation, moderation in architecture, and harmony of work. I must confess I very strongly believe in well manned central stations with outstations moderate in proportion, but comfortable and well arranged for a month's or a season's residence of a missionary and his family, if need be. The school at Tung Chow has the reputation everywhere of being the best in China, and I felt exceedingly sorry that it was necessary to cut it down on its budget along with the general work of the mission. It does seem as though boarding schools would come to the front anyway, and while it may be best to keep them down to the least in number justifiable, it does seem as though they should be maintained steadily when once opened. Their school buildings at Tung Chow are, in common with all our schools, just about the poorest I have seen. The residences of our missionaries generally, seem good enough, just about right, but our schools and equipment are down to hard pan. I therefore hope to see Tung Chow with a good square two story school building, with good light class rooms and library.

Our Central China Mission with five stations on its hands, none of which require exactly the same language, seems sorely tried. One man laboring alone, or even two families for any long continued work in what must constitute a central station, is not enough. Almost anything undertaken besides evangelization and pastoral oversight, gets to be a drag or to absorb nearly the whole time and energy, much of which is taken up in temporalities.

We have certainly in Shanghai, Ningpo and Hang Chow, and to some degree in Soochow and Nanking, the nuclei for a most important work. The appeal of this mission last year for more workers seems touching when one visits the field and sees the almost single handed combat in these five stations, with no spare men to fill the gaps, and with five diverse colloquials to prevent unity. That new men and lady workers are arriving and preparing to man these stations is gratifying.

At Ningpo, I had a most profitable day with Mr. McKee, calling on the other missionaries, visiting boarding schools, chapels and day schools, and calling upon the native Christians. The greatest fellowship seems to exist between the foreign missionary and the native, and no doubt with more men to go out into the country with the native evangelists, much more fruit would result. To get a church on its feet and then work with it is the healthiest, and, I believe, most enduring work of missions. Mr. Lyon took me all about Soochow, to see the city itself, the various chapels, the Compounds of the Southern Assembly, and of the American Southern Methodists. The latter have a splendidly equipped hospital, and boys' boarding school and girls' boarding school.

We spent one day visiting a village west of the city six miles, where there are seven church members and several inquirers. The inhabitants of the village were all busy bringing in their rice and threshing it. They were all cheerful over a good crop. Mr. Lyon seemed to have access to all the houses, where he was quite a welcome guest. From a hill near by we were enabled to get a fine view of the plain extending far beyond Soochow, and *we could see nearly a thousand villages.* Whether the population is over-estimated or not, here is an almost limitless field for evangelization. Taking up this little village for a nucleus, what channels of influence are open! The families are connected by intermarriages with other villages, and through the Christians in one place there springs up an interest in other places, and doors open for visitation and preaching. Cannot we hope that when we have reached the springs of family life we are working in harmony with God's plans? It appears to me of the greatest importance that when such openings present themselves we follow them up tenderly and constantly.

On the above map, lines such as that at the extreme South, from Tinnevelly to Tuticorn, or a little farther North, from Madras to Calicut, are intended to designate railroads. There are now about 18,000 miles of railroads in that country.

CONCERT OF PRAYER.

CHURCH WORK ABROAD.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN INDIA.

LODIANA AND FURRUKHABAD.

[These missions occupy provinces in the northwest of India, with stations extending from Allahabad to Rawal Pindi, 900 miles apart, on or near the line of the chief railroads. The same languages are mostly in use, and the same forms of religious belief—heathen and Mohammedan—chiefly prevail. The methods of the missions in their work are also the same in both missions, and so their stations and reports are here presented in regular sequence. Their division into two missions is mainly for general and local administration.]

STATIONS AND MISSIONARIES.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. J. F. Ullmann, Rev. Robert Morrison and his wife; Miss Jessie Dunlap and Miss Agnes L. Orbison, Rev. *Ralla Ram*, native Christian assistants, nine; superintendent of girls' schools, one. *Outstation:* Murree. *In England:* Mrs. J. F. Ullmann.

LAHORE: the political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. John Newton, D. D., Rev. Charles W. Forman, D. D., Rev. J. C. Rhea Ewing, D. D., Rev. J. Harris Orbison, M. D., Rev. Henry C. Velte and Prof. J. G. Gilbertson and their wives; *Rev. Isa Charran*, *Rev. H. Abdullah*; one licentiate preacher; two native doctors; native Christian assistants—fifteen. Employed by the mission—three Christian female teachers.

FEROZEPORE: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. U. S. Grant Jones, Rev. Howard Fisher, *Rev. P. C. Uppal*; native Christian assistants, four.

HOSHYARPORE: 45 miles north of Lodiana, mission station commenced, 1867; *Rev. K. C. Chatterjee* and *Rev. Muhammed Shah*; one licentiate; native Christian assistants, six.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Rev. Charles W. Forman, Jr., M. D., and his wife; *Rev. Golok Nath*; Miss Caroline C. Downs and Miss Margaret C. Given; native Christian assistants, four.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Messrs. Edward P. Newton and A. H. Ewing and their wives; *Rev. John B. Dales*, *Rev. Dharm Das*; native Christian assistants, fourteen, of whom three are females. *Outstations* at Jagraon, *Rev. Ahmad Shah*; at Khanna, *Rev. Jaimal Singh;* one native Christian assistant.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. Benjamin D. Wyckoff and his wife; Rev. William J. P. Morrison, Mrs. Wm. Calderwood, Miss J. R. Carleton, M. D.; one Christian female assistant; *Rev. W. Basten*, *Rev. Sandar Lal*; native Christian assistants—thirteen. At stations in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. Marcus M. Carleton and his wife, and Marcus B. Carleton, M. D., post-office, Ambala Cantonments. *Outstation* at Jagadri; native licentiate, *George H. Stuart* and one helper. *Outstation* at Rupar; *Rev. Matthias* and *Rev. Henry Goloknath*. *Outstation* at Morinda; two native Christian assistants.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—*Rev. T. W. J. Wylie;* one native teacher.

DEHRA: 47 miles east of Sahranpur; mission station commenced, 1853; missionary laborers—Rev. Reese Thackwell and his wife; Miss Sara M. Wherry, Miss Harriet A. Savage, and Miss Elma Donaldson. Employed by the girls' school, one Christian female teacher; native Christian assistants—five male and eight female teachers; Bible-women and zenana teachers—five.

WOODSTOCK; in Landour, 15 miles eastward from Dehra, school begun, 1874; missionary laborers—Mrs. James L. Scott, Miss Annie E. Scott, Miss Clara C. Giddings, Miss Mary E. Bailey.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. Alexander P. Kelso and his wife; *Rev. Kanwar Sain*; native Christian assistants—three licentiate preachers, one male and five female teachers.

In this country: Rev. F. J. Newton, M. D., Rev. J. M. McComb, and their families; Miss Mary E. Pratt and Miss A. S. Geisinger. *In Germany:* Miss Clara Thiede.

FURRUKHABAD: on the Ganges, 723 miles northwest of Calcutta; mission station, commenced, 1844; missionary laborers—Rev. and Mrs. H. M. Andrews, *Rev. Mohan Lal*; three native Christian assistants. *Outstation:* Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—Rev. C. A. Rodney Janvier and his wife, Rev. John N. Forman and his wife, and Miss Mary P. Forman; native minister, one; native Christian assistants, five. At Saharanpur, Rev. Henry Forman and his wife. Employed by the mission—two Christian female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. T. Edward Inglis and his wife, Miss Bessie Babbit; native Christian assistants, seven; and at *Outstation*, four.

ETAH: not distant from Mynpurie; station begun, 1873; missionary laborers—two native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. John S. Woodside and his wife; three native licentiates; five native Christian assistants, of whom two are females. Miss Christine Belz, teacher and zenana visitor. Two substations.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Joseph Warren; *Rev. Sukh Pal*; native Christian assistant, one.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1886; Rev. Messrs. James F. Holcomb, H. D. Griswold and their wives; two female assistants; *Rev. Nabi Baksh.*

FUTTEHPORE: 70 miles northwest of Allahabad; station begun, 1853; missionary laborer, one native licentiate preacher.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced, 1836; missionary laborers—Rev. James M. Alexander and his wife; Rev. James J. Lucas, D. D., and his wife, Rev. Thomas Tracy Miss Sara C. Seward, M. D., Mrs. John Newton, Jr., Miss Mary L. Symes, Miss J. L. Coleman and Miss Margaret Morrow; *Rev. John S. Caleb, Rev. Isaac Fieldbrave;* three native licentiates; native Christian assistants, ten.

In this country: Mrs. Thomas Tracy.

KOLHAPUR MISSION.

KOLHAPUR: 290 miles southeast of Bombay, (by available route); 35,000 inhabitants; mission station commenced, 1853; taken under care of the Board, 1870; laborers—Rev. Messrs. Galen W. Seiler and Jas. M. Goheen and their wives, Rev. J. M. Irwin, Mrs. J. J. Hull, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Margaret L. Ewalt and Miss Rachel Irwin, thirteen native teachers and helpers; one native licentiate; and two outstations.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris, Miss Esther Patton; five native assistants; two outstations.

SANGLI: 30 miles east of Kolhapur; work begun 1884; laborers—Rev. Messrs. J. P. Graham and L. B. Tedford and their wives; and W. J. Wanless, M. D., and Mrs. Wanless; one native licentiate; five native helpers; one outstation.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced in 1873; missionary laborers—Rev. and Mrs. W. H. Hannum and Miss Jennie Sherman, and one native Christian assistant.

In this country: Rev. and Mrs. J. P. Graham and Mrs. L. B. Tedford.

CASHMIRE.—There seems to be a prospect of freedom and enlightenment now for the people of Cashmire. This country is now united with India by the wonderful road from Baramulla to Kohala, which is ninety-seven miles long. From Kohala it has been continued to Murree by the English Government. Often carried along the sides of fearful precipices, or through stupendous cuttings, sometimes through tunnels, and over heavy embankments, or across bridges which sometimes seem almost to be suspended in the air, this Cashmire road, in the valley of the Jhelum River, is said to be the grandest road in Asia.

After patient waiting and working in Cashmire for twenty-eight years (since 1862), a great and effectual door seems now to be widely set open before us in this land. We observe that Cashmire is thickly populated with intelligent, though in most cases ignorant inhabitants. This population, with a good government, will increase. Srinagar, the capital, has now 130,000 people living in it. It is "a good land, a land of brooks of water, and of fountains and depths that spring out of valleys and hills," a land of beauty, a land of fruits and rich harvests, which Nature, or Nature's God, has formed so beautiful that it seems as if it were made to be the garden of the Lord. Cashmire, by its geographical position, is thrust forward into Central Asia, and is now our outpost of Christianity on this frontier of India. It is the starting point for travellers to Ladak and Iskardo, and Kafiristan and Tashkund and Llassa. Such ways as these are highways for the gospel of Christ.

Cashmire is a great centre leading to many countries. We remember that Cashmire once sent forth five hundred Buddhists to convert Thibet, and that from Cashmire Buddhism spread to Candahar and Cabul. Our opportunities here are very great.—*Church Missionary Intelligencer.*

A GLIMPSE OF THE SPREADING LIGHT.—Rev. Mr. McCulloch, from Bosho, near Calcutta, writes of an interesting incident in his village work: "Babu Mohendro Lal Singh and I had talked for some time to a little group of people in a shop beside Gotu Bridge, about five miles from Hugli. They seemed to listen civilly; that was all. We offered them gospels, but no one was disposed to buy. Suddenly one old man amongst them said to the others, 'Buy the books. They are good books. I read them myself long ago.' Then he went on to speak of Christ's character and teachings and death. 'No other man was ever so holy as he, not even our own Rama. No other man ever spake such words. And I have never been able to read the story of his death without shedding tears.' In truth, the tears stood in his eyes as he spoke. Then he stretched out his arms and described the crucifixion, and repeated Christ's intercession for those who slew him. His hearers were surprised and impressed. Those among them who could read took each of them copies of Luke and Acts, the only books we had with us."

A CONVERT FROM MOHAMMEDANISM. — For those who have weak faith, and hardly believe that the gospel can reach and mould strong minds bred in hostile religions, the following examples will be tonic:

For more than twenty years the Rev. Dr. Imaduddin has been a powerful preacher in the Umritsur Church in Punjab. He received the degree of D.D. from the Archbishop of Canterbury in 1884. He has during these twenty years published twenty-four books on Christian subjects, containing twenty-seven hundred pages of printed matter. Amongst them are three volumes of commentaries on the gospels of Matthew and John and the book of the Acts, written in connection with an English missionary, and containing sixteen hundred pages quarto. When the first volume on the gospel of Matthew appeared in 1874 a civil officer wrote respecting it: "The Lord will give a better reward at His right hand than merely the love and gratitude of His Church for it. It is a wonderful book, full of Christ's teachings, and showing an extraordinary progress and advance of life in the history of the native Church. I rise from each day's study of it with thankfulness to God, who has given the Church in India such a book; and my criticism of it is in a spirit of deep love, and a very humbling conviction that there are few Englishmen who could make such a book."

SCHOLARSHIP IN MISSIONARIES.—There has been lately in India a renewed interest in studying the life, character and work of Henry Martyn. The feature brought to prominence is his zeal for the translation of the Scriptures. About the year 1808, he mentions eighteen languages of which he has grammars or dictionaries, or both, and he writes for more. Henry Martyn, with the aid of Mirza Fitrut, translated the New Testament into the great Urdu or Hindustani language and the work passed immediately into use. Then William Bowley, a man of mixed extraction, born and reared in the country and familiar with the speech of the people, took the book and brought it down to pure village Hindi, within the reach of the peasant class. Furthermore, years after the death of Martyn, it was found that, by the aid of Mirza Fitrut, he had also made almost an entire version of the Old Testament, and left it behind on his departure from India in 1811. The scholarship of this ardent young man, it is conceded, lies at the basis of all later study and revision, resulting in the complete and satisfactory production of the Urdu or Hindustani Bible for eighty millions of India's people.

FROM ZIEGENBALG TO MARTYN, FROM MARTYN TO [illegible]

The name of Henry Martyn suggests a chronological comparison. Bartholomew Ziegenbalg landed in India in the year 1706. The Mogul Emperor Aurangzeb was in the [illegible]. He expired the next year and then began a most violent strife for power. The sons of the senile despot who had held India in the grip of a rule for forty-eight years, scrambled furiously for the succession. The mighty subordinate states struck for independence. It was a bloody half century from the death of Aurangzeb to 1757, the date of the battle of Plassy. The latter event inaugurated the campaign which was to result in British supremacy. It was another fifty years of turbulence. During that whole century Danish missions, fed by the person of Halle, did what they could, but for the most obvious reasons, failed to take fast hold of India.

Henry Martyn landed in 1806, just one hundred years after Ziegenbalg. He was not a missionary. He was a chaplain of the East India Company. He remained in India only five years. The hour was most unpropitious. True, the blow had been delivered that secured British supremacy, but the result was neither appreciated nor welcomed. The East India Company was yet in control, animated by greed and virulently hostile to the evangelization of the nation. For missions the only *locus standi* was the remnants of territory under the flag of Denmark. Yet the heart of Henry Martyn went out to the poor idolators, and his fiery zeal kindled an interest on their behalf which has never gone out.

The cycle of a century has not been completed since Martyn reached India, and what do we already see? A firm and just government that secures tranquillity from the summits of the Himalayas to Cape Comorin; sixteen thousand miles of railway and incalculable facilities of intercommunication by steam in rivers and canals, courts administering Christian laws, equitable rules of land tenure, improvements in agriculture, interflow of trade, education both elementary and higher, fostered by government, languages studied and enhanced, the Bible in every great ruling vernacular, the arguments of religion framed and stated, no search of controversy Christianity instituted in all sections, in different races, out of every rank, not only drawn away from Hinduism and Mohammedanism, but brought into organized churches and made instruments to reach the multitudes. The man who does not discern the hand of God leading India to Christ must be either of most impatient spirit or else ignorant of modern history.

INDIA DIVIDED. DISINTEGRATED.

Some would fain see a grand swell and a tidal wave bearing India on to Christianity all at once. A competent writer has treated the subject and we gather from him these telling sentences:

In very truth there is no possiblity in India (as a whole) of such a thing as a popular movement. There is no public opinion—how could there be, in a body of two hundred and fifty millions of people, of divers races, speaking a great number of different languages, and disintegrated by the cleavage of caste, by no means conformable to the strata of society? The conversion of a whole caste would render that of the next above it none the easier, rather all the more difficult. The force that keeps India from moving is simply the vastness of the population, and the crass ignorance of the vast majority of it. They dwell in their villages, they plough their fields, they eat and drink, they marry and are given in marriage. They have no newspapers; not quite eleven millions out of the 250,000,000 can read at all. Of politics they have no idea and the genus *agitator* has not as yet been evolved in the land. Nevertheless it is

clear that whatever signs there are of rising and advancing thought point generally in the direction of Christianity. The ocean of Indian thought has been for ages stagnant; there are in it neither tides nor prevailing currents. But the water of life is pouring into it, and creating, at all events, local eddies, which go swirling onward steadily, in spite of their backwaters, toward the throne of Christ. We should have little confidence that the Gospel was making any impression on the stagnant sea of Hinduism if it did not produce fresh and vigorous opposition. It is all very well for our Hindu tract writer to call on his people to put aside caste and sectarian differences to oppose Christianity; that is just what the mind trained in the caste system is incapable of doing. If the population of India could unite as one man to banish Christianity, it could have banished English supremacy long ago. It is much more likely to combine under the influence of Christianity than in opposition to it. Nor do we for one moment fear the opposition of rival preachers. What have they to preach? The comparison between Krishna and Christ is trying to the patience of the Christian preacher, but it can never redound to the credit of the Hindu. The process of stirring Hinduism to its multitudinous depths must needs bring up a vast amount of fetid mud. But let the process go on. The river of the water of life will wash it all away.

THE BIBLE IN INDIA.—In the Statesman's Year Book we find a table of the population of India classified according to the leading languages and dialects spoken. It is as follows:

Hindustani, 82,497,168; *Bengali*, 38,968,428; *Telugu*, 17,000,358; *Mahratti*, 17,044,634; Punjabi, 15,754,793; *Tamil*, 13,068,279; *Gujarati*, 9,620,688; *Canarese*, 8,337,027; *Oriya*, 6,819,112; *Malayaline*, 4,848,400; Sindhi, 3,718,961; *Burmese*, 2,611,467; *Hindi*, 1,880,777; *Assamese*, 1,361,759; Kol, 1,140,489; Sonthali, 1,130,509; Gondi, 1,079,565; Pushtu and Afghani, 915,714; Karen, 553,848.

We have italicised the languages in which, as we understand, the Bible is published. We mean not tentative renderings, but tried and revised versions, adapted to popular use. There is much of the scriptures in all the others and also in many minor dialects not here named. To one who estimates, for example, what the English world owes to William Tyndale, the vast translational services done for India in the current century will stand as a guarantee that India is to become Christian. God has said of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

AN ITINERATING EPISODE.

REV. J. H. ORBISON, M.D., LAHORE,

At the close of the last Academic year, after the Punjab University examinations had been held, and while there was something of a lull in the regular work of our Mission College, Dr. Ewing and I took advantage of the opportunity, and also of the fact that the hot weather had not yet come on, to make an evangelistic tour of two weeks. Our field was the countless villages which crowd the Lahore district.

CAMP-FURNITURE AND COMPANIONS.

We took with us a small tent with its camp-furniture, and a couple of mule-trunks containing clothing, books and tracts. These were conveyed from place to place in a rude, creaking wagon, drawn at an amazingly slow pace by oxen or buffaloes. Our own style of locomotion was genuine horse-flesh alternating with that commonplace, spurious article known as "Shank's-mare." Our preparations for satisfying the inner man included a *Kháusámah*, or cook, together with his appropriate utensils. As helpers and companions we had with us four native Christian brethren; one a catechist named

Puran, was once a Sikh and a zealous follower of Guru Nanak, but now equally earnest in the cause of Guru Yesu (*Guru* has the same signification as Rabbi), so earnest indeed as to prolong far into the night loud and eager debates with any visitor who might drop in from the neighboring village. He was a weak-looking, lean, little man, but bold as a lion to give a reason for the faith that he had espoused. Our best, and often truly eloquent preacher—a composer also of sacred poetry in the vernacular—was a young man, a convert from Mohammedanism, from our college, who has passed the intermediate examination of the University, is now reading for the B. A. degree, and hopes in time to be regularly ordained to the ministry of the Gospel. His English education, and still more his exceptionally fine and noble disposition, made him a most agreeable companion. Our most musical helper was a Catechist, Béni by name, a convert from Hinduism, well on in years, but full of youthful enthusiasm and quite a character in his way. It was a rich sight to see his old face beaming with joy (while his eyes were often full of tears, no less of joy) as he told over and over again with unfailing zest the story of his conversion from extreme heathenism and his subsequent happy life in Jesus, even laughing, with an odd kind of chuckle or *cackle* thrown in, as he recounted the beatings and other various persecutions which he had experienced. Wherever Béni went his old but tough little tambourine went too. This he thumped and banged most energetically and relentlessly in true and approved Salvation Army style, as an accompaniment to our *bhajans* (sacred songs set to native music), and it aided much in attracting the villagers to our preaching-place and keeping them there. Béni's son Yusuf was also of the party, an earnest and forcible preacher, who had suffered many beatings too, and with such meekness and good temper as to gain the admiration and even friendship of his persecutors. The favorite mode of beating with natives is to snatch off the turban (a great insult) and pound the victim's exposed pate with their shoes or loosely worn slippers. Our preachers are often exposed to such indignities.

THE MINISTRY AND THE MEDICINE CHEST.

The aim we proposed to ourselves in this itineration was two-fold, viz: to preach and to cure; Dr. Ewing going as preacher, I going as physician. Our intention was to supplement the message of Salvation with the art of healing. With this end in view, a large kerosene oil can fitted with a lid, was stocked with medicines, lint, bandages and a pocket-case of surgical instruments. This was carried wherever we went to preach, on the head of a stalwart low-caste villager.

We made our headquarters at a place called Sharakpur, about 20 miles from Lahore, on the other side of the river Rávi, one of the famous five rivers of the Punjab. Here lived Béni and Yusuf, the catechists named above, in a comfortable house with a large inner court-yard given at a nominal rent by a well-to-do native friendly to our mission. And here was established a Christian home, a spot of light in the midst of surrounding gloom. Sharakpur is a fair-sized town, the centre of many villages, and daily we sallied forth to make an attack on one or more of these according to their accessibility. We usually began with song and tambourine to bring the people together, then the notice was given out that a "Doctor Sahib" was present and ready to see all the sick of the village; the medicine box was opened, and then preaching alternated with treating of patients. The fact that there was a real, live European doctor was sufficient to draw crowds of spectators, (the women and girls standing on

tops of the houses), as well as of the sick; and both the freeness and friendliness of the treatment could not fail to affect even those natures dulled by the inheritance of many centuries of ignorance and subjection to a false religion.

LOW-CASTE VILLAGES AND VILLAGES OF THIEVES.

The places visited by us were of all sorts and conditions; now, a small collection of huts inhabited by low-caste Sikhs, of a low grade of intelligence, but friendly and even eager to hear of Him who came to preach the good tidings to the poor, to lift the poor out of the dust and the needy out of the dung-hill; next, a settlement made up largely of professional thieves. Among our audience here was the head man of the place, an unmistakable, genuine rascal of the first water. There were also gray-haired men, old and experienced in larceny and crime, and women with innocent children in their arms, who in all likelihood would be duly and skilfully trained up in thievery. On treating one of these little ones—a dirty, naked, pretty, plump little rogue—I asked, "Is this one, too, to become a thief when he grows up, or won't you give him to us to bring up?" The by-standers thought it a good joke and cried, "Yes, take him;" but the mother, with that love-light in her eyes which is common to heathen and Christian motherhood alike, shook her head and tightly hugged her babe to her dusky bosom. On the day before we left Sharakpur, Dr. Ewing being busy with other matters, I went with our helpers to a considerable village, called Mahmoud, some miles off, inhabited almost exclusively by Mohammedans. We took up our position in a sort of porch or verandah fronting a shop. After the singing, while the preaching was going on at one end, I was examining patients, dandling dirty little pickaninnies with commendable *bonhommie*, and distributing medicines at the other end. Pretty soon a young man who thought himself very clever tried to show off before the crowd by asking impertinent questions in a loud voice, thinking thus to embarrass the speakers and interrupt the preaching. I took one of my scalpels, flourished it in his face, and threatened to cut off his nose if he did not keep quiet. This raised a laugh at him, and he withdrew.

A MOHAMMEDAN FRENZY.

For some time there was no further interruption. Then arose a mighty commotion. I looked up to see the crowd surging up into the porch, their shoes high in air, pressing upon our men and on the point of giving them a severe beating. Yusuf, it seems, had said something which they considered insulting to their religion, and gave them the chance they were looking for, as they were on the *qui vive* to pick up any, the slightest pretext for an attack. As I went forward even the old men, with hoary hairs and long venerable beards dyed blue, seemed filled with fanatical fury and their blue beards shook with rage. The leading spirit, however, was a young man, a brawny cobbler, who loudly proclaimed that he was *jahid*, which meant in the mouth of a Mohammedan that he was possessed with religious frenzy, (he certainly was possessed with the devil), and was ready to slay the infidels even at the risk of his own life, knowing that this was a sure road to the Paradise of voluptuous luxury and sensual gratification to which Mohammedan men look forward as the goal of existence. I say *men*, because the women are allowed no place in Paradise. He was shouting like a mad-man. His eyes glared like a wild beast's, his features worked with savage passion, and his whole being seemed wrought up to the highest pitch of fury. The catechists were afraid that I was in real danger, being a foreigner, and tried to draw me away behind them; but thinking that a good deal of this excitement was artifical and

simply put on, I went up to the would-be hero and grasped him by the shoulder, he in turn grabbing me by the wrist, and looking him straight in the face I tried to imitate his manner of shouting and rolling his eye balls. This seemed to strike the assailants as rather funny and caused them to relax their countenance a little in unwilling smiles and grins. Their blood abated something of fever heat, but it was sometime before they cooled down and dispersed. Fearing that if no notice were taken of this criminal attack—for such it was in the eyes of the law—our preachers could not enter that village again with safety, the police were notified and the result was that the villagers were sternly warned and the ring-leader suffered severe corporal punishment. Thus ended this tragic comedy. It was only a type of the opposition and fanaticism openly displayed or secretly felt by all good Mohammedans and is a fair index of the true spirit of their religion.

THE REAL MOHAMMEDANISM.

The ground taken by Canon Taylor and others in favor of Mohammedanism is simply astounding to men of experience on the field who have come into actual contact with the practical effects of this debasing religion. It is one thing to write books on the theoretical aspects of a system, with comfortably slippered feet stretched under one's own desk at home, but quite another thing to meet that system face to face under foreign skies and witness its actual fruits of personal filth, mental sloth, and moral uncleanness and degradation. We could distinguish a Mohammedan village at once by its filth, and its people we generally found more fanatical, more selfish, more sensual and stupid, more thick-skinned, callous and difficult of approach than others. In short, the nobler elements of humanity seemed more utterly trodden down and well-nigh stamped out of existence. There are mineral springs whose waters possess the singular chemical property of turning into stone every substance which is long saturated by them; mosses, plants, however delicate, are petrified. In the same way does the religion of Islam act upon all that is fair, fine and noble in human nature when brought thoroughly under its influence.

THE HEATHENISM OF INDIA.

Taken all in all there is much to discourage in the work of trying to reach the masses in India. It is sickening to the heart and trying to the faith to see heathenism so strongly entrenched and apparently impregnable. It is pitiful to see the depths of degeneracy into which members of our human race can fall and yet be unconscious of it; to look as we did during our itineration upon the hardness and deadness of face and expression, which were but the tokens of the deadened soul within. Melancholy it was to find in men and women—especially the latter—such a look of depression and extreme hopelessness. No true God and no real hope in the world! Above all was it discouraging to find them so brutish, densely unintelligent, yet at the same time so prejudiced and self-sufficient, and so unresponsive as a rule to the presentations of the love and grace of God. However, now and then we would light upon a village where we received a cordial reception and attentive hearing, and would meet with individuals whose hearts were stirred within them, and who longed to know more of the glad message. One of these who seemed particularly interested and ingenuous was a youth about seventeen years of age, the son of the Mullah, or religious teacher, of a Mohammedan village. This boy could repeat from beginning to end the Koran in Arabic, learned by rote in a language not understood, as an act of peculiar merit towards attaining Paradise. He was struck first by the Christian teachings of two ladies be-

longing to the Zenana Mission in Lahore, who had visited his village. He gained further knowledge of the gospel on the occasion of our visit from the preaching and from some tracts given to him. Since then he has been in Lahore several times to talk on religious subjects and get a Bible to take home with him. Thus is the good seed cast forth into all kinds of soil, and even upon the waters which may bear it far away and out of sight; but though it may be only after many years, it shall spring up and bear fruit abundantly. India may present most unpromising material, but out of such material God has already reared monuments of grace. There are regions in India where the fruits of the gospel have been most abundant. The whole land is yet to be filled with light. "The mouth of the Lord hath spoken it."

THE BRAHMOS AND CHRISTIANITY.

REV. REESE THACKWELL, DEHRA.

There is quite an impulse in the direction of Christianity on the part of the Brahmos. They have started a new paper in Hydrabad, in Sindh, called the *Harmony*, the objects of which are "to expound Hindu and Christian doctrines; to reconcile and harmonize pure Hinduism and pure Christianity; to preach Christ as the eternal Son of God, as the Logos in all prophets and saints before and after the incarnation, and as the incarnate perfect Righteousness, by whose obedience man is made righteous; to honor prophets and great men of all ages and climes; to preach Nanik as the teacher of Bhakti (loving devotion), and as the founder of an eclectic Theism which exalts purity, piety and spirituality above doctrine, profession, rites and ceremonies; to inculcate godliness of character; to discuss social questions and promote social reforms."

The editor goes on to say, "Some call us Christian. Christian! what a sweet name! What a noble thing it is to be a Christian and believe in a loving Father that desireth not the death of a sinner! What a consolation to be a Christian and believe in Jesus the Redeemer of fallen humanity and the source of all righteousness! What a blessedness it is to be a Christian and believe in the Holy Spirit who sanctifies the human soul to make it a heavenly abode of the Father and the Son! What a glory to be a Christian and be united with the band of saints and martyrs in communion! We are proud of the name. We shall think ourselves blessed if we can by our faith and life acquire the fitness of being denominated *Christian*. But people here understand by the term 'Christian' a man who drinks liquor and eats beef, who hates the Scriptures of India as lies, and her inspired men as impostors. If we are called Christian in this sense of the term, we are not Christian. Also many think that the New Dispensation (Brahmoism) of Keshava is incompatible with the belief in Christ as the Redeemer of fallen humanity and the source of all righteousness. If this be the New Dispensation, we are not of the New Dispensation. Let us be called by any name."

THE WEAK POINT OF THE NEW FAITH.

"We mean to preach the reconciliation of all religions in Christ, whom we believe to be perfectly divine and perfectly human. We are aware of the complicated nature of our position. By the grace of God, in due time we hope to show the consistency and establish the truth of our position."

The *Punjab News*, from which the above is taken, says that in another portion of the issue an account is given of the history of the New Dispensation. "The central power to keep together and regulate this new Union Church is Christ. He (Keshub) declared that Jesus Christ represents the common centre of this

Catholic Church. He is the reconciliation of man with man and of all men with God—the harmony of humanity with humanity and of all humanity with divinity." Keshub believed that Christ "became one with us and took all with himself into the bosom of God," and that is the reason why he proclaimed Christ as the centre of his ideal Universal Church. This grand idea of a Universal Church, with Christ as the centre, he publicly promulgated in his last lecture.

"But unfortunately he was not given the opportunity to develop and impress upon the world this transcendental idea. God took him away—who can understand the inscrutable economy of providence?—in the prime of his manhood. His successors have failed to perceive that this central position of Christ is the rock on which the New Dispensation" must stand. It is nearly a decade after his death and this grand idea is, as it was in his lifetime, in its crude, infantine state, and is being starved to death on account of sheer negligence. The Church of the New Dispensation, which Keshawa established as the beginning of his ideal Universal Church, has been broken into pieces, for those entrusted with its charge are busy about many things, leaving behind this one thing needful.

ANOTHER APPROACH TO CHRISTIANITY.

"So long as this central figure of the Son is not properly appreciated, so long as the problem, 'Who and what is Christ' is not solved in accordance with the light of the Holy Spirit as revealed to the apostles, so long as the church of the New Dispensation is not placed on the eternal pedestal Jesus the eternal Son of God and the Son of man, there is no hope of its resuscitation. Keshub attempted in his own way to solve the mysterious complex nature of Christ, the God-man. From scale to scale, from grade to grade, he advanced in knowledge of the Son, but he finished his career too early, and left this solemn task unfinished. It now rests with those who have been called by God to preserve the continuity of his inspiration, to take upon them this solemn bequest and fulfill the mighty work of God which he did begin, by placing 'him crucified' in this rightful God-given position. Oh, for the blessed day when India will accept Christ as perfectly divine and perfectly human, and be built upon the foundation of the apostles and prophets (of all ages and climes), 'Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord,' and thus fulfill the glorious mission of Keshawa Chandra Sen."

These remarkable words show that the writer has aspirations that only Christ can satisfy; and if he has a large following there is no telling to what this new movement may grow. There is a ring of honesty in the words that make me think the movement is of God. It may be this is the way the church of the future in India is to be set up, and not on western lines. Of course we cannot but see —the writer himself sees—the incompatibility of reconciling the religions of India with Christianity; but if Christ be really given "his rightful God-given position" as the *centre* around whom all else is to be gathered, whatsoever is not of God will gradually drop off and be rejected as excrescences having served their purpose as scaffolding for the new building. There is a seething restlessness going on in the hearts and minds of thousands in the present day in India that portend a mighty upheaval of moral forces, perhaps in the near future.

CHURCH WORK AT HOME.

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

CITY EVANGELIZATION.

H. KENDALL, D. D.

Last Sabbath I heard a sermon on Great Cities, by one of the best preachers in New York. He said among other things, that great cities have always been a menace to civilization and christianity. There are places in New York city and other great cities that are scarcely less dark than the darkest places of heathenism. He also said that notwithstanding the dark places, large cities at the present time throughout the civilized world are places of great power for good. The population runs to cities at the present time, and one fourth of the population of the country is now in cities that have not less than 8000 inhabitants each. There is a great change in this respect, which has come within the last thirty years. Some of our prosperous central cities of the country have developed very greatly within that time. Cities that had but one or two, or at the most three, churches thirty years ago, such as Cleveland, Indianapolis, and Detroit, and also cities farther east have now ten or a dozen churches and are so organized that they take up new points nearly every year. This is more particularly true of more recent cities. Chicago has now more than 25 churches, and the twin cities of St. Paul and Minneapolis, though considerably younger than Chicago, have an average of 20. Still more striking is the growth of Omaha. Thirteen years ago there was one Presbyterian church there. Now we have more than a dozen Presbyterian churches.

Many smaller cities, like Knoxville, Tennesse; Sioux City, Iowa, are still growing with great rapidity, also the cities of the great northwest, Seattle, Tacoma, Fairhaven and Spokane Falls (Washington), Portland (Oregon), San Francisco (California), Helena and Butte (Montana), Denver and Pueblo (Colorado).

The cities have great influence for good. After all the denunciations against Jerusalem for its wickedness it was still called the Holy City, and was a great power in upholding the Church of God for centuries.

There is one building in the city of New York that has a vital connection with all the Foreign Missions of the Presbyterian Church in the world, and the Home Missions on this continent. The contributions from the churches in this city last year were $69,011.49 for Home Missions, and $65,825.97 for Foreign Missions, a total of $134,837.46. Similar statements could be made of other churches and denominations.

Then we need to give more attention to City Evangelization.

1. If one quarter of the population is in cities having each 8000 inhabitants or more, the city people are to that extent so massed as to be within reach of those who would labor for and save them. 8000 people that would need an area of several square miles for residence in the country, would make but a small city and could be gathered into small space as a city. Two or three good sized congregations could be made out of them, and they and their children could be easily gathered into the Sabbath congregation, the Sabbath School or the weekly prayer-meeting without weariness.

2. They are all easily accessible. Very

seldom will severe weather, either hot or cold, or bad roads hinder access to them at their homes or prevent their attendance at the ordinary places of worship. For many reasons the city population is more accessible than the country population.

3. City population always acts powerfully on the adjacent country population, for better or worse. To evangelize the city is almost sure to improve the surrounding population. It is so from necessity; whereas an evangelized country community will scarcely affect the population of an adjoining city at all.

We cannot, then, lay too closely to heart the work of City Evangelization. Cities are springing up with great rapidity in all parts of our native land. If we would evangelize the country, let us evangelize the cities, especially the younger and growing cities in the West and South.

[Impressive illustration of what Dr. Kendall has so clearly and forcibly written may be found in the letter from Chicago, page 353. ED.]

A pastor in Tacoma, Washington, asks for more help in preaching the Gospel, especially in the rising cities.

City evangelization has taken great strides the last few years, as you can see by looking at almost any western city, and Tacoma and Seattle and Spokane Falls and Portland, and I know not how many others are full of promise. We believe in it very thoroughly and regard it as full of the great and important facts of missionary work at the present time. The truth is the country is running to cities, and we must supply the cities with the Gospel more thoroughly than we have done.

What change do we need in our plans. They have a synodical missionary, who is employed by us to look after all such work, new churches in the cities and new churches in the country. I rather think you all have confidence in this, or you may think that there is not money enough laid out on such churches. Suppose you could well start two new churches in Tacoma. They would not be just alike, one would be better than the other. Suppose you employ a man to take up the two points and begin to develop them. As soon as the time came for it, locate the other and allow him to begin to develop that. The congregations would be very small, but let him serve them both. As they develop, let him bestow half of his labors on the best point and treat the other as a mission station, as long as it may be necessary, and then, if by and by, it gets large enough to need a man's whole time, add another missionary station and let them work up in the same way, and if you have got four places in such shape then set two men at work. I think it better to employ your men in that way than to take any one man and set him at work on half a dozen fields, and he not be pastor of any one field. You have a man that did that kind of work remarkably well in Iowa, who is there in your Presbytery. He is about the only man I ever knew who would do first rate service in just such work as you call for, and if you still think it is best to do that kind of work, I do not know any better man to put in charge of it. I believe the other way is better, then you have not to break in new men every time, but you will introduce a new man every time you have two new enterprises for him. It is very difficult to get two fields to take one man, especially when they have started the other way, and where each have had a separate man, but let the good man begin on two fields, and he will have friends in both and can work on very well in both until he gets them pretty well developed. Then, as I said, when a man must take one church, let him take the best one, and let the weaker one and the new one make an appeal for a new man. Now, I want you to

understand that we are very fully with you in the development of new points in the cities. Understand, please, that it is not easy always to get just the men you want and you may make mistakes. You can readily see, as a manipulator or leader, that you have some men that will get things mixed, and you will wish you were in some other part of the United States. Remember these things are liable to occur, and you are liable to have some misunderstandings, but I do not believe you can do any better, if you insist on it, than to take such a man and set him at work on a series of small fields. Whichever way you try we are bound to stand by you and help you all we can. Do not for a moment believe that we have not the fullest sympathy with you. We sometimes wish that we had an angel with a flaming sword standing at your gates to keep back men that we don't want, for many men want us to carry them out there, pay their expenses and set them going. We have risked money on more or less of them, who have gone in spite of our remonstrances and to whom we have said, we cannot pay you. They cost us more money even than we agreed upon. We have had nondescripts, incapables, cranks and everything else, while we have had a good many capable men.

One of the penalties of going into such a country is that cranks will go in at the same time and you will have to hold on and go straight forward until these men get weeded out, but move on and let us work together and move along in the development of that great, growing country. The years will reveal most satisfactory results.

A fine illustration of the value of city evangelization comes to us from Kansas City, Kansas. Rev. C. W. Bacchus has two young, thriving churches, not yet two years old. Their brief lives have been spent in growing and building. But they have not absorbed all their material prosperity, as they might have done without incurring anybody's censure. Last spring they took up their *annual* collection for Home Missions, as all churches, young and old, ought to do. Recently, hearing of the distress of the Board, and the great need upon the field, they took up another *annual* collection, larger than the former. In both they have contributed about *five dollars per member* to this cause, at the same time not neglecting any other benevolent causes of the Church.

THE CITY.

You may smile, or sneer, or pity,
You may fancy it weak or strange;
My eye to yon smoky city
Still turns from its widest range.

My heart in its inmost beatings
Ever lingers around its homes;
My soul wakes up in its greetings,
To the gleam of its spires and domes.

The wonders of life and gladness,
All the wonders of hope and fear;
The wonders of death and sadness,
All the wonders of time are there.

The smoke, the din and the bustle
Of the city, I know them well;
And I know the gentle rustle
Of the leaves in your breezy dell.

Day's hurry and evening's riot,
In the city, I know them all:
I know, too, the loving quiet
Of your glen at the day's sweet fall.

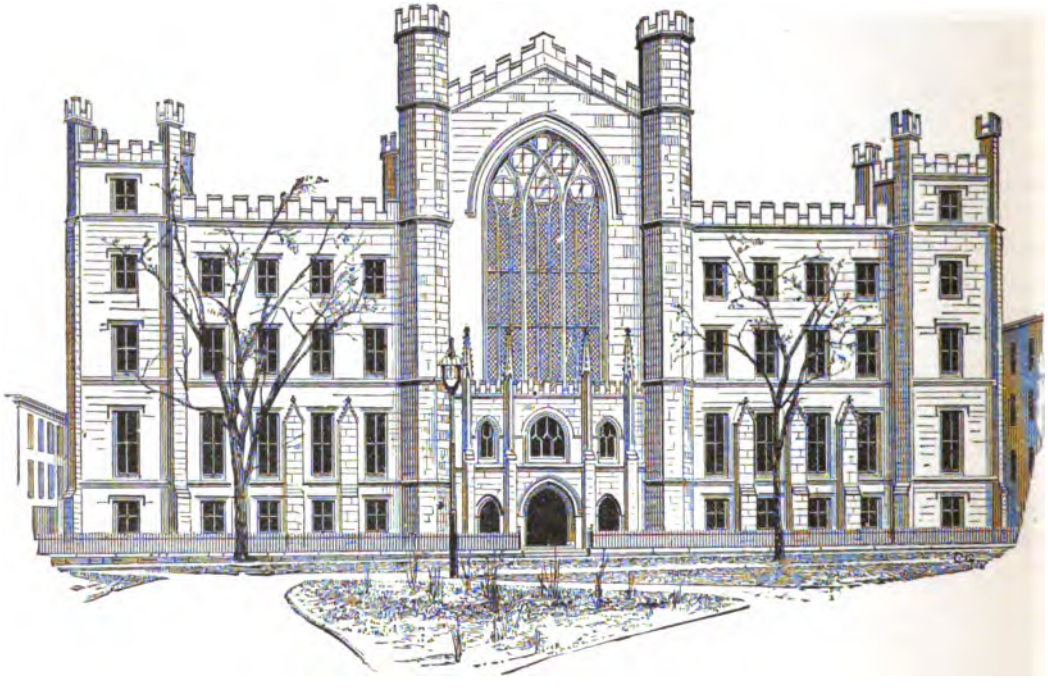
I know, too, each grim old alley
With the blanched ray flickering through;
I know each sweep of your valley,
Where the rosy light lies in dew.

I know, too, the stifling sadness
Of the summer-noon's sultry street;
I've breathed the air of your gladness
Where the streams and the breezes meet.

I know the dun haunts of fever,
Where the blossoms of youth decay;
I know where your free broad river
Sweeps disease on its breast away.

Yet despite your earnest pity
And despite its own smoke and din,
I cling to yon crowded city,
Though I shrink from its woe and sin

For I know its boundless measure
Of the true and the good and fair;
Its vast and far-gathered treasure,
All the wealth of soul that is there



THE UNIVERSITY OF THE CITY OF NEW YORK.

We are glad to be able to present to our readers this picture of so notable an edifice devoted to that Christian higher education, so ably explained and commended in the following article. Our readers will remember that the writer of that article is not only an alumnus of the University, but was for many years one of its professors, and afterwards its Chancellor. In the latter office, Dr. John Hall is his successor. The Vice-Chancellor is Rev. Henry M. McCracken, D. D. Under such presidency, there is no occasion to fear any departure from the sound and safe principles and methods of Christian education by which this institution has always been characterized.

CONTRIBUTED ARTICLES.

HIGHER EDUCATION IN NEW YORK.

HOWARD CROSBY, D. D.

The first effort at a high university system of education in the city of New York (and probably the first in the United States) was made in the year 1829, when a few citizens of large thought (among whom were Albert Gallatin, Valentine Mott, M. D., and James Lenox) met to draw up a plan for a true university. At that time our highest education reached only to the beginning of a German Gymnasium. All beyond that had to be brought out by individual effort. The conference, beginning in 1829, resulted in the incorporation of the University of the City of New York in April, 1831, and students were entered in October, 1832. A brilliant corps of Professors formed the Faculty. Among them was the Rev. C. P. McIlvaine, afterward Episcopal Bishop of the diocese of Ohio, Henry Vethake the mathematician, Dr. John Torrey the prince of botanists, the Rev. Dr. Tappan the opponent of Edwards, Prof. Morse of telegraph fame, Dr. Edward Robinson the founder of modern Palestine research, Dr. George Bush the Hebraist, and Lorenzo Da Ponte, whose literary fame in Italy had been long celebrated. No institution in America had ever before collected such an array of talent, and the hopes of the founders were high for the future of the University. A marble building was erected on Washington Square for its use, and completed in 1835; a building without a rival at that time, for beauty and convenience, in the city of New York. Indeed, at this date, fifty-six years later, there are few edifices in the city that are more classic in their style or more impressive in their effect.

But with this auspicious beginning the University proved a failure. It was born before its time. The public could not appreciate a University, nor were funds forthcoming for its support. Nor were there students offering for its high and extended courses.

Accordingly it was obliged to contract itself to the ordinary dimensions of a college of that day; but it nursed its original idea, and as the community became better prepared for its manifestation, and as the means were obtained by it to that end, it developed the University plan, and has today over a thousand students in its various schools of arts, science, law, medicine, engineering and pedagogy. Other colleges of the land, through the receipt of large donations of money, have been able to surpass the New York University in the apparatus of some of the departments, but in no institution has more faithful work been done, and none has a more hopeful future.

That which especially endears the University of the City of New York to Christian hearts, is its uniformly religious character from the start. Although it belongs to no particular denomination of Christians, it has always been marked by an atmosphere of Evangelical Christianity. Its original constitution provided that it should be a Christian institution, and that the evidences of Christianity should be regularly taught. And, as a fact, there has always been a direct influence exerted by instructors for the spiritual welfare of the students. Meetings of various kinds for religious worship and instruction have been held in the University all through the years of its existence, and in these

members of the Faculty have been accustomed to meet the devout students and to lead their thoughts and devotions. The Word of God has been honored, and the profoundest researches of science and philosophy have been shown to be in harmony with the divine revelation. A long list of prominent names in law, medicine, science and theology adorn its Alumni catalogue, and the works of its professors have received a world-wide fame. Its Prof. Morse first constructed the electric telegraph; its Prof. Draper first produced the human face on the daguerreotype plate; the younger Prof. Draper first photographed the moon, and the names of Da Ponte, Tappan, Torrey, Robinson, Lewis, Nordheimer, Loomis, Mott and Kent have high honor in both hemispheres.

The great danger of the present age is that the higher education may be directed by men who virtually ignore God and eliminate all that is superhuman from the universe. The pride of the human heart is so intense that it would explain everything by second causes and escape the recognition of anything superior to itself. A material or (what amounts to the same thing) an agnostic philosophy thus prevails, and young men are tempted to think that it is something manly to scout religion as the superstition of barbarians. Professors in some colleges teach this superficial thinking as profound wisdom, and the inexperienced minds of youth very naturally drink it in as quite conformable to the tastes of the natural man. The material progress of the age and the prevailing worldliness of its practices help this godless teaching. Christian parents should be aware of this insidious poison that is prepared for their sons in some institutions of learning, and which much of the current literature of the day commends. It should be their care that their children be trained where God's Word is honored and Christianity is shown to be the highest philosophy. In a great city like New York there ought to be at least one institution of the highest learning which is safe from the influences of disguised infidelity, and which recognizes God devoutly in all its instructions. It is a false idea that young men in the crude and plastic condition of their minds should be cast into the crucible of speculative discussion. In such cases their passions and lower impulses will decide questions which only experience and calm judgment should determine. We need colleges to teach well-grounded truth and not to sow skepticism. The notion that the youth's mind must be a *tabula rasa*, and that the youth should write upon it his own choice of the truths or errors offered him is a false notion. Sin has by no means left his mind a *tabula rasa*, but has thoroughly fitted it to receive the errors and to reject the truths.

There is too great a readiness to divorce the higher education from religion, as if there were some antagonism between them. It is only falsehood which religion antagonizes. Where the higher education is true it is in perfect accord with the Christian faith. The more profound the learning, the better for Christianity. It is the cant of a false science and a false philosophy, a science and a philosophy fostered by the natural man, that religion is superstition and God's Word a bundle of myths. Christians are to meet this broad but shallow tide of skepticism by rearing and sustaining (especially in our great cities) institutions of the higher education, founded in prayer and manned by godly professors. It is this which makes our Board of Aid for Colleges so important an agent in our Church's work. It should receive tenfold its present support, for it represents the cry of the coming generations to save them from the blight of a sensuous and material philosophy unto God and his eternal truth.

FOREIGN MISSION WORK OF THE PRESBYTERIAN CHURCH, U. S.

J. H. BRYSON, D. D.

In this department of church work the Southern Presbyterian Church has shown most remarkable energy and expansion. In 1867, in the midst of all the desolations and poverty growing out of the civil war, it was determined to enter upon the Foreign Mission Work. Some said the needs of the home field were too great to think of any other. But the voice of the church was, the Foreign Work must be taken up, no matter what the home needs may be. The view maintained was that the church would be untrue to her great mission, if she did not engage in giving the Gospel to the heathen nations. It was a day of darkness and trial to the Southern Church. In the midst of our ruined fortunes we lifted up our banner in faith and hope, and sent our messengers to the foreign field. From that day to this, the Master has given the blessing.

China was the first field to which our missionaries went, and the church has now thirty missionaries in this field besides a number of native helpers. Hangchow, Soochow, Teing-kiang-pu and Chinkiang, are the principal points of missionary work. The report to the last Assembly from this field was full of encouragement and promise.

In 1869, the Southern Assembly established a mission in Brazil at Campinas, in the province of São-Paolo. This mission was confronted with perplexing difficulties from the first. But the value of the work accomplished was recognized by the Emperor on more than one occasion. The missionary force in the field now, and supported by the Southern Assembly, is some twenty or more, besides a number of native workers. The change of the form of government from a monarchy to a republic, bringing with it the separation of church and state, gives to the missions which have been organized in that country, a grand opportunity. The new form of civil government being closely modeled after the form of government of the United States, the missionaries from this country are put in very favorable attitude before the people.

It is every way important that the Presbyterian Church, north and south, should at this particular time give strong and vigorous support to their missions in Brazil. The public mind is in a transition state, and a strong missionary force, located at the principal commercial centers, with a few well-manned schools, would in a few years turn the popular sentiment of the country in favor of Evangelical Christianity. The new commercial relations about being established between our country and Brazil, add still greater magnitude to the importance of our churches increasing the forces in that inviting field.

In 1874, a mission to Mexico was established at Matamoras. At this, and some adjacent points, there are now eight missionaries with several native assistants. This mission has been quite successful notwithstanding the many difficulties peculiar to the locality. The future out-look is very favorable. All the missionary work in Mexico seems to be meeting with great success. It is to be regretted that the churches of our country are so slow to occupy this most important field which lies at our very door.

The Greek Mission was established in 1874, at Salonica, and now has four missionaries with several assistants. Missionary work among the Greeks has not been so successful as was at first anticipated. Various causes worked against such labors. But in the last few years the missionaries from the American churches are meeting with a cordial reception, and there is be-

fore them a great work and an open door. We owe much to the Greek people, and it must be an attractive labor to re-establish evangelical churches in those historical localities, where the Apostle Paul first established Christian churches.

In 1885, a Japan Mission was established, which has now an active force of twenty missionaries. Their labors have been signally blessed so far. The recent letters however, show that the christian work in that land will have to be managed and conducted with great prudence. Disturbing causes are manifestly at work, which threaten the welfare and progress of the new church. There is no longer doubt, that there is a rapidly growing antagonism among the people to foreign influences of any sort. The formation of the new Synod by the Presbyterian churches in December last, places our missionaries there in a very delicate and critical situation. It is a time which requires wise and judicious counsel from our home churches. The Japanese churches will have to be informed, that they are not to specify what particular system or formulary of doctrine shall be taught by the missionaries. This issue will have to be met with care. Paul had the same trouble with the churches in Galatia, and he met it with a very firm, but loving letter, as to what doctrines must be taught. It is deeply painful to see this grand missionary work of Japan so greatly endangered by strife about systems of doctrine. It is manifest these disturbing causes did not originate in Japan.

In these several fields of foreign work the Southern Presbyterian Church has 84 missionaries, and 52 helpers, and 2,272 communicants. The contributions last year amounted to $107,627, and all the expenses were fully met leaving no debt, nor was a dollar borrowed during the year.

Last year a mission was established in the Congo Free State by sending out two missionaries, and its future is looked to with great interest. The last few years have shown rapid expansion in the Foreign Mission Work. In the years to come may it expand a thousand fold.

SPIRITUAL REVIVAL IN CHINA.

REV. F. H. CHALFANT.

In November last, Mr. Chalfant and Mr. Laughlin made a tour together through the counties of Shou Kuang [Show Gwong] and northern Lo' Ngan, in the province of Shantung. Of this tour Mr. Chalfant thus reports:

We are just closing our books for the past month's work, and this is the balance sheet. The twelve original preaching stations in Shou Kuang are all experiencing a spiritual revival. We have examined in these places 110 enquirers, of whom eleven were baptized and 27 put on probation, according to our rule, to receive baptism in 6 months, if, at that time, they be not found wanting. In the two counties named we have also visited twelve new centres of interest, just organized into preaching stations on this trip, among which 135 inquirers have been duly examined as to their knowledge of the plan of salvation, general doctrines of the Word, and their own ideas of sin and repentance. One was baptized. This makes a total of 245 examined at this time, of whom 12 were baptized, and 70 received as candidates for baptism next Spring, these last having passed a satisfactory test upon the catechisms previously placed in their hands for study, and upon their apprehension of religious truth. So much for the summary.

We have no Gideons and Samsons to tell of. Nor have any been "sawn

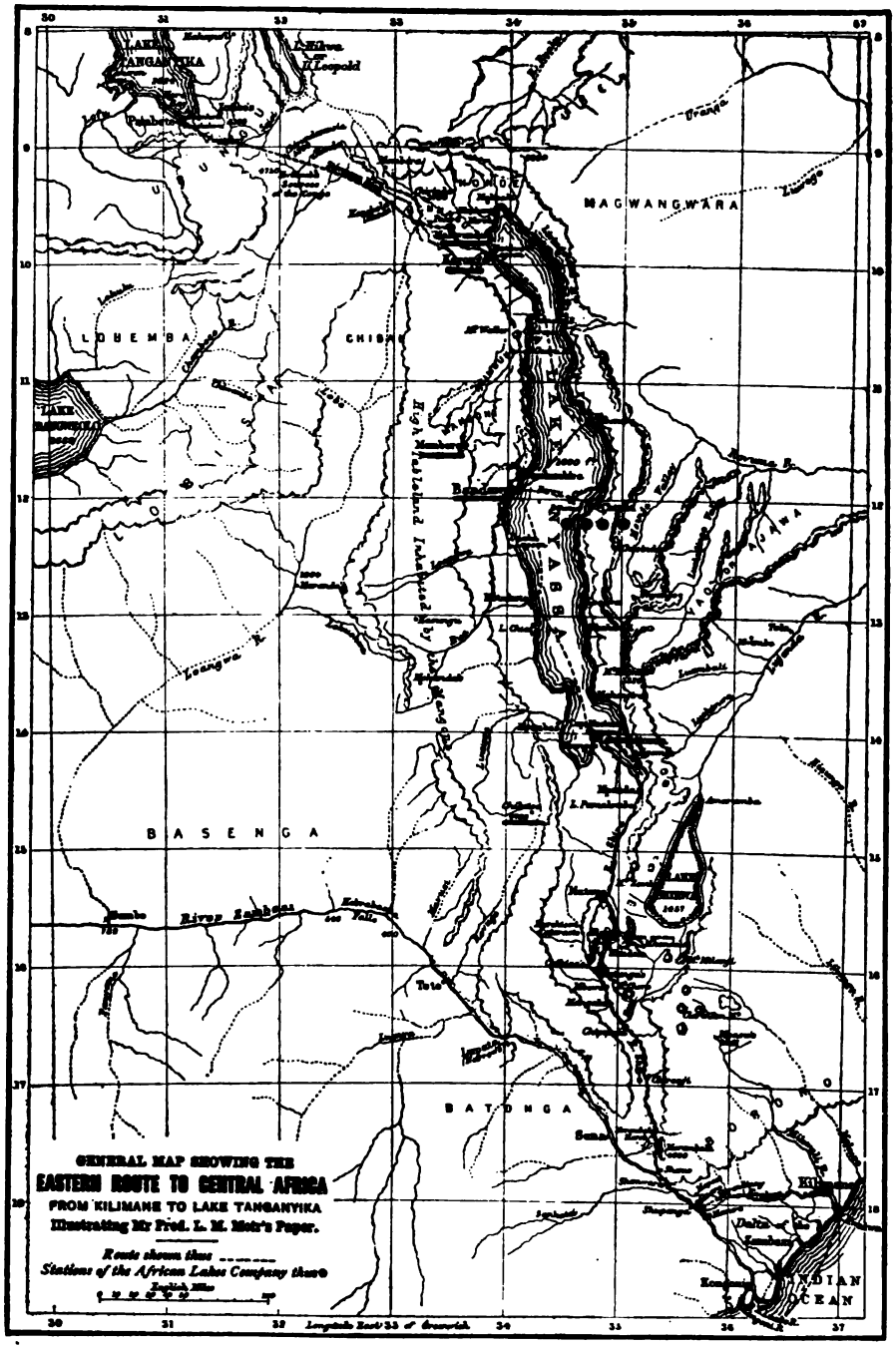
asunder" on account of their belief, though I believe that faith is present in sufficient measure to withstand persecution. Two of those baptized are village school teachers, and have heathen pupils under their care, whom they are instructing daily in Christian doctrine, at the risk of losing their positions. Another is persecuted by his father, and often prevented from attending the Sabbath services. He asks us what his duty is, as his father, a farmer, attributes his Sabbath observance to laziness, and disregard for the welfare of his family. Brother L. advised him to rise early and work late so as to do seven days' work in six. Another man whom I hope to baptize in the Spring, exhibits a remarkable earnestness. He is a native physician in Northern Lo' Ngan, the famine district of 1888 and 1889. Since last March, when he entered upon an investigation of the "doctrine," he has mastered the several catechisms, has read most, if not all, of the New Testament, and is so enthusiastic a searcher of the Scriptures, that it was difficult to answer some of his fair and reasonable questions. Long after our evening service he continued his enquiries, until we had to request the privilege of retiring, promising further conversation on the morrow. We were entertained at his house, and slept in the room which constitutes at once his office, bed-room and the chapel. In the night he was called up to see a patient, and I remarked the cheerfulness and alacrity with which he responded to the summons. He wants to study "foreign medicine," but asks no favors of the missionaries. He has been exhorting his villages—some hundred souls—on the uselessness of idolatry, and a few weeks ago, when the annual festival recurred at which all good worshippers resort to the temples, that village was represented by *one person*. These are not remarkable exceptions. The 1500 inquirers reported to Shantung Presbytery this year will yield many such specimens. By the grace of God we look for large results in the near future. You ask, "What are the causes of this uprising?" It is no miracle. It is the Spirit working through human agencies—the firm stand taken by Christian missions in Shantung; substantial and disinterested relief given by Christian sympathy to starving heathendom in the recent famine; seed sown, God knows when and where, which is just springing into life; the faithful work of native Christians and helpers, conspicuously that of our helper, Mr. Liu, a man of strong character and good repute, who has patiently instructed the inquirers in the newly occupied district. He is a man of marked humility, and one who loves to read his Bible and pray when not seen of men. An encouraging feature is that those who are now applying for admission to the Church are for the most part farmers, business men and school teachers —men of respectability if not of great wealth. But let us not overestimate the testimony before us. On the other hand, let us be charitable in our requirements of these babes in Christ. True, many of the converts go to the markets on the Sabbath and are reproved for it; but what would the weakest of them say if told that in Christian America it is even proposed to invite the nations to a World's Fair on the Lord's Day! But perfection is not an attribute of man. "Whether there be prophecies they shall fail," and whether there be missions they *may* fail! But the power of God manifested in "faith, hope and love" abideth forever!

SCOTTISH MISSIONS IN NYASA-LAND.

REV. JAMES JOHNSTON.

Less than thirty years ago the Rev. James Stewart made a survey of the shores of Nyasa for missionary aggression, at the request of the Free Church of Scotland. He reported that any immediate inauguration would be futile in face of the recurring slave wars. Following Livingstone's death on the 4th of May, 1873, the same pioneer propounded a fresh scheme in 1874, erewhile appointed head of Lovedale College, South Africa. Mr. Young, R. N., author of "*Nyasa*," and a distinguished explorer shared his views, and in 1875 made the first voyage round Lake Nyasa which was discovered to have a length of 350 miles, a breadth averaging from 16 to 60 miles, lying in a remarkable hollow of the surrounding table land 1,520 feet above the sea level. With courageous purpose the Free Church then arose to publish light and liberty throughout Nyasa-land in obedience to the Master's commission, and, in response to Livingstone's last prayer. Her resolve was unitedly encouraged by the Reformed Presbyterian, the Established, and United Presbyterian Churches of Scotland. A year afterwards the Established Church planted a prosperous mission at Blantyre, in the Shire' Highlands, above the Murchison Cataracts, and adjacent stations, at Domasi and Chirazulo. Supplied with a score of Europeans and five native missionaries, excellent evangelistic, school-training and medical work has been accomplished, while upon the entire mission £40,000 has been expended with a current yearly outlay of £4,000. Dr. C. Scott, its eminent principal, and Mr. Hetherington are among its leading representatives.

The Free-Church Mission, which was originally established at Cape Maclear, in Livingstonia, at the south end of the lake, was abandoned eventually on account of the terrible malaria caused by the imprisoned poisonous agents in the dense soil and undrained marshy plains. In its place, Bandawe, lat. 12°, half-way up the west coast of the lake, was next chosen, whence have radiated in all directions the rays of the Cross. Here presides the Rev. Dr. Laws, a man whom Consul Johnston characterizes the greatest hitherto known in Nyasaland. With Dr. Livingstone, Bishops Mackenzie, Steere and Smythies, he is entitled to the praises of the churches. His labors have been prodigious. In 1877, he explored a part of the western shore in the company of Dr. Stewart, and a year subsequently made a journey with Mr. James Stewart, C. E., of 700 miles along the southern and westerly skirts of the lake and the hill country beyond. His medical services, direction of schools, building of stations, negotiations with fierce tribes, pastoral engagements and literary undertakings mark his inexhaustible energy. At Bandawe alone, 7,000 cases were treated in 1887, and in the various schools over fifteen hundred children are in attendance. The stations in the Nyasa field comprise Bandawe, Mombera's, Chineyera, Chirenji, Chinga, Cape Maclear, Chikusi's, Malindu and Chewere's—fifty miles west of Lake Nyasa. Prospective stations are afoot at Karonga's, at the north end of Nyasa, renowned as a trading depot of the African Lakes Company which the Arabs failed to capture, and at Ukukwi or Kararamuka, in a picturesquely situated and forest-clad country to the northeast of the lake, where the Moravians are opening a mission. Thirty-one workers are enrolled on the staff, including seven ordained medical missionaries, nine artisans and teachers, and nearly a dozen native evangelists. A sum of £60,000 has been laid out on the mission, and not less than £5,000 per annum is being devoted to this



- - - - Church of Scotland's Mission Headquarters.
—— Free Church Missions.
. . . . Universities Mission.

spiritually crowned work. Notwithstanding the obstacles which arise from fifteen different tribes speaking as many languages, with minor varying dialects, progress is plainly written. The Chirenji, Chitonga, Chigunda and Angoni tongues have been reduced to writing, and of the sixteen publications in the speech of the natives, gospels, hymns, dictionaries and primers have chief attention. It is now some years since the entire New Testament was translated into Chinyanja, and one of the latest linguistical triumphs is the completion of the Chinyanja Dictionary, a scholarly volume of 231 pages, executed by Dr. Laws, amid the raids of slave marauders, tribal warfare, Arab insurrections, and the wearing vicissitudes attending the founding and supervision of new stations. By these conquests on behalf of the Gospel, the doctor has proved himself a veritable missionary apostle.

Other remarkable men are serving under the Free Church Mission flag. Quite recently the writer listened to the Rev. Dr. Kerr Cross, the heroic medical missionary. His gentleness, modesty, and silvery-toned utterance and distinctly refined features would be unsuggestive of one who had exhibited the most chivalrous gallantry in ministering to a handful of men defending themselves against overwhelming troops of Arabs. With Captain Lugard and the brave garrison at Karonga's, where heroes fought for existence and the humanity of the slave, Dr. Kerr Cross, the faithful physician, is inseparably bracketed. In Dr. Elmslie, of North 'Ngoni, who has just issued a primer in the language of the war-loving 'Ngoni; Dr. Henry, of South 'Ngoni, and the Rev. A. C. Murray, of the West Nyasa Highlands, the Free Church of Scotland has splendid representatives of the course of missionary empire. Add to these the venerated name of the late Rev. J. Alex. Bain, whose task of love, beginning in 1883 at the most northerly outpost of Lake Nyasa, was fulfilled with fervid consecration and endless hardships until his death occurred at Bandawe on the 16th of May, 1889. Through the formation of the African Lakes Company, in 1878, for the development of the country's resources and materially reinforcing the cause of missions, a staunch ally was obtained. It would be a grave oversight not to acknowledge the generous sympathy and sagacious counsels of the Livingstonia Committee at home, of which Mr. J. Stevenson, of "Stevenson Road" fame, and Mr. J. Campbell White, have been columns of strength. The latter gentleman is calling upon his countrymen to raise £20,000 to cover the fifth period of five years, in order that the work of the Livingstonia Mission may be consolidated and expanded. From the beginning of the sphere of British influence at the Ruo River, all over the Shire Highlands and Nyasaland, and up the Stevenson Road to Lake Tanganyika, and again to the borders of the Congo Free State, the cry is "Forward!" that the dark places of the earth may be light-flooded, and Africa's scattered ones be numbered with the "other sheep I have which are not of this fold; them also I must bring, and there shall be one flock and one Shepherd."

The *New Light*, the organ of the Dacca Brahma Somaj, says: "Christ Jesus is as much necessary in this age and in India as He was 1,800 years ago in Judea. As sinful children of men, we, the people of India, are as much in need of the Living Son of the Living God as the people of Judea were in days gone by."—*Spirit of Missions.*

Thou shouldst have smitten five or six times, is what the dying Elisha said to the young king who shot only three arrows and then stopped. It is those who smite five or six times that succeed. It is the quiet plodding natures that make themselves most deeply felt in the Church and in society at large.—*E. Judson in Illustrated Christian Weekly.*

JOHN DOUGLAS BEMO.

MRS. H. V. CONE.

In Mrs. A. E. W. Robertson's article on "Civilized Indian Tribes" (January number), mention is made of the death of a Seminole bearing the name of John Bemo. His early history was well known to a former generation of Presbyterians.

Rev. John Douglas, pastor of Mariners' Church, in Philadelphia, was accustomed to invite sailors, who, when in port, attended his prayer-meetings, to give statements of their religious experiences while on the great deep. One evening a young Indian arose and told a wondrous story of his conversion on the sea, through the teachings of a pious sailor, one of the crew.

Mr. Douglas and the audience were thrilled by the simple, strange recital, and at once took him by the hand, inquiring into his history. The facts, as he gave them, being verified by the captain of his vessel, and also from the Christian sailor from whom he had gained his knowledge of the way of salvation, Mr. Douglas felt warranted in proposing that he should receive an education. This offer the young Indian accepted with grateful cordiality. He was shortly baptized with the Christian name of John Douglas Bemo.

The funds for his education and support were at first supplied by the Mariners' Church and the pastor's friends. Afterwards he commenced a tour through the churches in Philadelphia and vicinity, addressing large audiences and enlisting much interest. He was a ready speaker, of good voice, expressing his thoughts in the manner of his race, by figures of speech, many of which were original and apt. At this period he was about nineteen years old, of tall, manly form, agreeable features, wearing his hair in one long braid, wound around his head.

He said his Indian name was Husti-Koluk-chee, and he was the youngest son of a Seminole chief. His older brothers being twins, were according to the customs of the tribe, ineligible to the chieftaincy, and therefore he was to be the successor of his father, and as such was "the apple of his mother's eye."

About the tenth or twelfth year of his age, his father took him to St. Augustine to see the white man's world. While there, his father was killed in a drunken brawl. The poor boy, in his fright, ran away and was lost to his friends. He was found by some sailors wandering about the wharves of the city, and by them taken on board a vessel just ready to sail for foreign ports. On shipboard he learned to be useful, and gained some knowledge of the English language. The vessel was absent three years; returning, it entered one of the harbors of North Carolina. The captain, acquainted with his history, planned to send him to his friends. But, during the absence of the vessel, the Seminoles had been at war with the whites in Florida, and in the final settlement, had been removed to the Indian Territory. Thus the boy was unable to join his people. He had frequently mentioned the name of Osceola, claiming him as his uncle. This famous Seminole chief had been captured and imprisoned in one of the Southern cities, and died in prison. His portrait had been painted in life, and was at this time on exhibition. The captain, without explanation, took the young Indian to the gallery. He immediately halted before the picture, exclaiming, "That is my uncle, Osceola!"

Being friendless, he sailed with the ship again to foreign shores, which caused another absence of three years. This time the ship entered the port of Philadelphia.

Through the good offices of the sailor friend, he was placed in a proper boarding-house, and his acquaintance with Mr. Douglas began.

In his public addresses he related many touching incidents of his childhood. Once in the forest he heard the Great Spirit calling him by name, three times, saying, "Go preach." He did not then understand the nature of the command, but evidently had had some strong impression of a Supreme Power made upon his childish intelligence.

The ladies of Philadelphia supplied him with a suit indicative of his claim to the chieftaincy: a green blouse with red sash and appropriate moccasins, also a head-dress of feathers. His portrait was taken in this suit, and reproduced in colored lithographs, which were for sale, with his Indian and English autographs affixed.

He remained at school for two or three years, but he never entered a Theological Seminary. When the time came for him to seek his people, he was commissioned by the Presbytery as teacher and preacher among the Seminoles. He hoped to establish his claim as chief, but it is not probable that he succeeded.

From all that was ever heard from him, he became and continued a faithful and honored teacher and preacher of that gospel he had been so providentially taught.

THE SHAH'S VISIT TO OUR TEHERAN SCHOOLS.

W. W. TORRENCE, M. D.

"On the morning of November 4th, it was announced by the servant that the Etemad-es-Sultaneh, an aide-de-camp of His Royal Highness the Naih-es-Sultaneh, wished to see me. He had come to say that that afternoon H. I. M. the Shah would visit the Mission premises. Preparations were made to receive His Majesty in Mr. Ward's house, as that seemed best adapted for the purpose. It was arranged, after consultation with the teachers, that the pupils of the Boys' School stand on either side of the walk leading from the entrance gate; and that an address of welcome should be read to his Majesty by one of the boys. The Prime Minister, the Amin-es-Sultan, and the Amin-ed-Dowlah, President of the Council of State, arrived shortly before the Shah, and with Mr. Potter and myself, received His Majesty at the entrance to the Mission premises. In addition to those mentioned above, the Shah was accompanied by H. R. H. the Naib-es-Sultaneh, the Shah's son, the Minister of War, and other princes and noblemen. Passing through the lines of boys, who had strewed the path with flowers, His Majesty was conducted into Mr. Ward's parlor, where Mrs. Ward and Dr. Mary Smith were presented to him. Before leaving the house His Majesty went into Mr. Ward's office, where some telephones were laid out for him to see. His Majesty talked with Mr. Potter through the telephone connected with Mr. Potter's house. After inspecting the Boys' School His Majesty listened to the address of welcome, written by one of the teachers, and read by one of the boys, and seemed pleased with it, taking it with his own hand and giving it to the Prime Minister to keep. From the Boys' School, His Majesty went to the Girl's School Building. Misses Schenck and Dale were presented to him, and he was ushered into the school room, which with the library and dining room had been made bright with flowers in honor of his visit. Here he examined one of the girls in Persian, and gave her a dictation to write (on the black-board), correcting

her mistakes himself, with the crayon. His Majesty seemed very much interested in the work done by the girls, and also expressed himself as greatly pleased with the plan of the building, and the neatness everywhere evident. Before leaving the school room, the children sang a hymn for the Shah. From the Girls' School His Majesty visited the well now being bored on the premises, and seemed quite interested in the work of drilling, pumping and driving of pipe. His Majesty's visit altogether lasted nearly two hours, and during the whole time he was quite informal and most kind."

MISSION WORK IN TURKEY.

Rev. George P. Hays, D. D., "deeply moved by the news of the burning of the college at Aintab," sends us some stirring notes "taken in short hand" when he and his party were at Constantinople last year. Our readers will thank him for the permission he gives us to sift from these notes for them. What we here send you is not all the good wheat we found. We do not mean that we found any chaff. We did not find any tares nor cockle. But we have not room in this sack for all the good wheat we found.

They interviewed Dr. Green, who has been in Constantinople 32 years. He said:

The whole plant of the American Board, including the American and the British and Foreign Bible Societies' stereotypes, etc., is valued at about one million dollars. Their catalogue contains 1200 titles of different publications. There are 507 different forms of the Bible alone. They publish four weekly papers, and four illustrated monthly papers for children. These are: (1) the Armenian language in the Armenian alphabet; (2) the Turkish language in the Turkish alphabet for Turkish speaking Armenians; (3) the Turkish language in the Greek alphabet for Turkish speaking Greeks; (4) the pure Bulgarian language and alphabet. The sum total of subscribers to all the papers is about 5000. Here 500 is a large paying subscription. The price of each weekly is $1.30 a year in advance. This amount represents to a workman in the interior about ten days work; so in the smaller villages there are often but one or two subscribers. These papers are the organ by which the native Protestants have communication with the outside world. The weeklies contain four pages of religious matter, and two pages a week are devoted to a review of the political and outside world. The distribution of books during the past year amounted to between thirty and forty thousand. For a good many years they have averaged about 5000 copies of the Bible to the Moslems alone. They buy it on the streets from the colporteurs, and even come to the Bible-house to get it. The Turks are afraid of history and poetry above all things, but they give no trouble about the Bible. We are publishing now a Turkish dictionary at a cost of about thirty-five hundred pounds. We paid six hundred pounds for the first manuscript from Mr. Redhouse. We have been at it for three or four years. The Turks have given us great trouble about the definition of words; for example, the native Evangelical Bulgarian Society wished to send a telegram to another native body in session at a different point, in which occurred these words: "We salute you in the name of the Lord." The price of the telegram had been paid, and they supposed it had been sent. Afterward the missionary was summoned by the Pacha who told him that the telegram had not been sent, and inquired, "Who is this Lord?" There was another very funny little incident a while ago; in a publication recently by the Greeks a quotation was made from Paul to the Galatians, and the censor asked, "Who is this Paul who has been writing to the people over in Galata?" (Galata is one of the quarters of the city of Constantinople.) So also in the definition of words they give us

trouble; for example, the Turkish word for lady has sometimes a reference to some of the wives of the Sultan, and so that definition had to be struck out. One of our colporteurs was carrying a stock of Bibles and also some of the missionary publications, and the officers in the interior seized his stock, selecting the Bibles and giving them back, as they had the Turkish censor's stamp of approval; but all the other books were burned, and all we could do was to get the government to pay the price of the books burned; the books themselves were gone.

The population of Turkey according to the last Turkish census, excluding Bulgaria and Egypt, was about 15,000,000? about one-half of these are non-Mohamedans. The Government, therefore, has to rely for its soldiers upon a population of between eight and nine millions. Our work began in 1831 under Dr. Goodell. There were no schools of any sort here then, except small schools for boys. Our schools have served as models everywhere. There are no high schools or colleges in the country except ours. There is nothing like them, though other schools have greatly improved since we came, and now they have established schools pretty well throughout the country. The Government supports Mohammedan schools only. Constantinople with its suburbs has about 900,000 people. We have now 115 churches, with over 10,000 members. The whole number of places for stated evangelical preaching is 333. There were over 1000 received into the Church the past year. There were extensive revivals in six large towns, besides a great deal of religious interest elsewhere. The Protestant adherents in our field number between forty-seven and forty-eight thousand. The Sunday congregations average about 38,000; over 21,000 in the Sunday-schools, of whom probably one-third are twenty years old and upwards. We have 156 foreign missionaries, over forty of them ordained. The entire working force, including missionaries of both sexes and native helpers, is over 900. Of the 115 churches, I think that from one-quarter to one-third are self-supporting; some of them for many years. Several of the larger churches have several hundred members each, with audiences of from one to two thousand. Of the remainder of the churches, many of them pay half of their expenses. Our rule is not to ordain a pastor over a church until it pays half.

Our travellers visited the Gedik Pasha Sabbath-school, of which Dr. Green gave them this account:

Three languages are taught: Greek, Armenian and Turkish. We teach largely by pictures, and the same picture is used for nine classes on different Sundays, and then hung up for reference. They have a Society of Christian Endeavor, with over forty members, started by the Young Men's Bible class. This Sunday-school is an enterprise started by Mrs. Dr. Schneider, a woman well acquainted with the Turkish language and character. We have two week-day schools connected with it, and a coffee-house near the water's edge, some distance off. In a hall above the coffee-house there is a Greek and a Turkish service on Sabbath afternoons. Near by is a church site for a church established over forty years age, and soon to be transferred here.

Dr. Hays says in conclusion:

A hasty ride to the wharf and over the river and up the hill brought us to the Female Seminary, beautifully named THE HOME. I wish American Christians could see that work and appreciate its field. Magnificently located, well equipped and admirably manned (or womaned), its pressure is on all the field of womanhood in the Turkish empire. But time and space forbid more. God bless those noble workers, men and women.

THE NEW HEBRIDES.

REV. J. M. JENKINS.

[The following account of the present state of those interesting islands was sent to us by Rev. J. M. Jenkins, now a pastor in Melbourne, Australia. He is an alumnus of Lane Theological Seminary and began his ministry in Cincinnati. He was born in Wales, but is intensely an American. His son is in Princeton Theological Seminary.]

About five years ago an agreement was made between England and France, according to which the French were allowed to raise their flag in the new Hebrides. Owing, however, to the vigorous protest of the Australian governments the English were soon induced to withdraw from the above agreement, and a new agreement was subsequently made to the effect that the independence of the islands should be recognized and preserved by each of these powers.

This independence, though right in itself, exposed the nations to the ills of a selfish and unscrupulous trade and it became apparent that, while their freedom was preserved, the natives required protection. British subjects had been forbidden, a year or two previous, by the High Commissioner, to sell guns, ammunition or alcoholic liquors to them. The High Commissioner then suggested that the other powers of Europe and America lay a similar restriction on their trade.

Lord Salisbury's ministers in Europe and America brought the matter under the consideration of their several governments with the result that France, Italy and Austria, and, we believe, the other European nations, too, agreed to make the regulation provided it were generally adopted. The United States, however, withheld from this agreement of the nations, although it had entered into a similar agreement in regard to Samoa. Owing to this refusal the regulation was not made and we are now receiving, more or less justly, much blame for the present condition of affairs.

It is important that this matter be brought prominently before not only the Church, but also our government, especially as a new effort is about to be made to bring about this inter-national regulation. The consent of *our* government will be sought again and upon this consent the whole matter will probably rest. If it is not given, it is just possible that the restrictions, which have been laid on British traders since 1884 will be removed. It is the necessity of withholding intoxicants that requires our more especial attention. These islanders have now an abundant supply of arms and are not so desirous of arms as of liquor. We cannot take the arms from them, but we can keep the spirits from them.

Already the white man has inflicted terrible injury upon the inhabitants of these islands. He has brought crime, disease and drunkenness. A population, once numbering from 100,000 to 150,000 has been reduced to 60,000 or 70,000. The cause of this decrease is thought to be mainly due to the fire-water, which the higher (?) civilization has inflicted upon them. Christian missions, ever striving to right the wrongs of life, afford us the only pleasant page in all this dark record. After fifty years of most active and zealous missionary labour there are in these islands 150 native missionaries and 11,000 professing Christians. There are now fifteen white missionaries, and several additional ones (sons of J. G. Paton, the missionary) will soon be at work. This worthy mission calls for our aid in doing what we can in this matter of trade. And surely such a mission, to which belong the names of such Christian heroes as John Williams, Mr.

and Mrs. Inglis. Mr. and Mrs. J. G. Paton, has a claim on our help and sympathy.

At present France seems to be again aiming to get possession of the new Hebrides.

The aid of the United States may be needed, therefore, not only to regulate trade in the islands, but also to preserve their independence. It is reported that several speakers in a recent meeting of a French Association in Paris, stated: "The Hebrides belong to us now; that is, by right, if not in fact." Previous experience cannot leave us in doubt as to the disastrous results of French possession. Australia is alone apparently in her strenuous opposition to the French designs.

Honorable James Service, Premier of the Australian colony of Victoria, recently said to the English government: "Australia will never consent that France should take possession." But Australia requires the aid of America and England. Already the missionaries are interfered with and the French have tried to get possession of land belonging to the new Hebrides Synod. For the sake of justice as well as of missionary enterprise let us bring these matters in regard to the new Hebrides into prominence. Justice demands that the independence of the islands be preserved. Christian missions have demanded that we protect the islanders from the ungodly traffic of our *higher civilization.*

USING OUR OWN INSTRUMENTS.

REV. W. H. BABBITT.

Why ought I, a member of the Presbyterian Church, to contribute to the Boards of that church?

1. Because it is my duty to aid the operations and further the prosperity of my own chosen church.

2. Because each of these Boards—from Home Missions, the oldest, to Aid for Colleges, the youngest—has been organized in response to a plain call of providence to enter some open door of Christian usefulness.

3. Because the work of these organizations is skilfully managed by capable men, selected by the church at large, on account of their peculiar fitness to perform the duties assigned them.

4. Because of the economy with which the funds entrusted to them are administered. The Board of Foreign Missions, the most complex in its operations of them all, is yet so managed that at least ninety-five cents of every dollar given reaches the field and is paid out for good, honest, earnest work done by the faithful missionaries it employs.

5. Most encouraging results have followed the efforts of these Boards, as can be seen by reading their annual reports presented to each General Assembly and by consulting the pages of our monthly, THE CHURCH AT HOME AND ABROAD.

6. Our General Assemblies, composed of representatives from our 213 presbyteries, are constantly urging upon the churches the duty of helping on the work which these organizations, as the agents of nearly a million of professing Christians, have undertaken to do.

7. The work of these several Boards, so far from being finished, is constantly expanding; so that, if the churches furnish them the means to go forward, grander results may be looked for in the future, than any achieved in the past.

8. They are all working together, not to build up a particular denomination, but to accomplish that denomination's part in carrying forward God's great plan of saving the lost through Him who said: "And

I, if I be lifted up, will draw all men unto me."

These are the reasons which weigh with me in giving all my religious contributions (or nearly so) to our Presbyterian boards. The great question, on the right answering of which depends the spiritual life and growth of Presbyterianism is: Will the people rally to the support of these boards by giving them what they need in order to carry on and expand their operations, in accordance with the call of God?

A good many of our church members refrain from giving altogether, or give very little, because they are not yet persuaded that it is a Christian duty to give and that a blessing accompanies liberal giving. It looks as if they did not read their Bibles as faithfully as they ought, or as if they left out some precious portions in the reading. I look upon the question of "Systematic Giving," of setting apart a definite portion of income for God, as equally important at least with the question of revision. Whether we revise or do not revise, we shall not get the rich blessing that we need until we are brought to deal more liberally with God in giving to Him of our substance. I do not quite understand how it can be that a man who is not willing to trust Christ with his money, can trust him with his soul.

COLLEGES AND ACADEMIES.

BOUGHT WIT, AND WORTH THE COST.

The "Board of Aid" has learned something by experience in the important matter of keeping its aided institutions from getting into debt. Perhaps a frank showing of one of the most interesting items of that experience may have value for readers of several different classes. Those who are beginning schools of their own may profit by it; and the great body of sympathizers and helpers may feel all the more disposed to help when they learn by this recital how fully they and the Board agree on the policy that must henceforth control this work.

One of the first points to feel the stimulus of organized Presbyterian interest in the planting of needful academies and colleges was Wichita, Kansas. It was in the Board's first year of 1883-4—some years before the first sound of the well-known Wichita "boom"—that correspondence was begun with this office giving evidence of an earnest and considerate purpose of establishing in that growing town of 10,000 inhabitants a school of the grade which the Board most favored—an academy. The Board encouraged the movement, though it contributed nothing to it but an early promise of aid in meeting the current expense of school work. In the fall of 1885, building was commenced upon well-chosen central lots that were already paid for. The local subscription had been so generous that when the first wing of the proposed building had been erected, there were not only means at hand for paying for it, but $7,000 of good subscriptions remained that could be applied toward completing the building. But unhappily that $7,000 would not complete it. A debt would have to be incurred, small, indeed (as was then thought), in compar-

ison with the total value of the beautiful and ample property. Moreover, by that time the spirit of the "boom" was in the air. Strangers were rushing to the town. Property owners were making such gains that it seemed to the projectors of the school quite safe to leave a mortgage of $15,000 upon a property which they counted sure to be worth four times that sum. This was in the Board's third year of 1886-7. Since its policy concerning the creation of such debts was not yet formulated, even in its own thought, and since it was not asked to be a sharer in the debt so contemplated, it interposed no remonstrance against the proposed procedure. (A special fact that seemed to diminish to the smallest proportions the risk of such an incumbrance, was the pledge of a single gentleman to make donation to the academy of a thousand dollars a year for fifteen years, and to provide security for a further gift of $10,000. Thus far this most generous engagement has been faithfully fulfilled; and nothing but the reverses of the last few years allows this story of the academy's need to appeal to any other giver.)

So it came about that a manifesto of the trustees, issued in that year of 1886-7, made this showing: "Lots, $30,000; Buildings, $30,000; Total, $60,000. There are subscriptions good and unpaid to meet all liabilities." It will be seen that that showing was made by mistake; and that the grave mistake began when the load of "liabilities" was taken up; since no human wisdom, whether in the Board or in its earnest coadjutors at Wichita, could foretell at what cost of means and trouble those liabilities should ultimately be met.

Still we are as far as possible from making a recital of recklessness and waste. We are tracing a mistake into which earnest Christian men of the best business capacity were led under a common phase of local enthusiasm which seems able to mislead every judgment which it touches. That the very mistake of which we speak is not yet to be wrought by God into the lasting success of his own unerring scheme, is by no means certain. We only insist that this board, with its limited means, is not henceforth to commit itself even to such magnificent work as has been done at this Wichita academy, if the work includes the peril that attends upon mortgage debts. And it adds not a little to the interest with which this story is told, to know that the careful and resolute policy in this regard to which the Board has come, aided as it has been by the opportune gifts of its far-sighted and generous helpers, has by this time reduced the cases of such entanglement and difficulty as are here described, to but two or three in its entire list of nearly forty aided institutions.

From the date of its assumption of its load of debt, Lewis Academy (so named after its chief benefactor, above referred to) has had two parallel strains of history, a financial and an educational; the one a hampered and anxious struggle, the other a magnificent success.

As to the struggle: The mortgage was meant to be limited to $15,000; in fact it reached to $20,000. That threw upon every year a fearful burden of interest. Then the very success of the school demanded more teachers than its income (with interest deducted) was competent to pay; and the passing of the "boom" left men who would have been glad to meet such a deficit, unable to help as they would. In this way more debt has been growing up until, in spite of the Board's recent attention to this evil, the trustees find themselves owing a total of about $31,000. No part of this, indeed, is in such shape as threatens immediate catastrophe, since the main mortgage of $20,000 will not be due for some months, and the remaining debts are owed to those

who are inclined to all possible forbearance. But the load of interest, some of it past due and unpaid, is steadily growing, and unless there be decisive help, catastrophe cannot, at best, be far off. This, then, is the worst side of the case.

Now for the best. From the opening of their admirable academy building, the trustees have had an attendance that has been worthy of its ample proportions. The reader is to picture to himself a brick edifice on one of the chief streets of the city, with a front of 114 feet and 84 feet deep, three stories high, of architectural beauty that would make it an ornament of any city, East or West, and of complete workmanship. A part of that borrowed money that now falls due was applied to its perfect equipment with heating apparatus and with plumber's work. No visitor, especially if he be interested in the educational work of the Presbyterian Church, can go through its floors without applauding the skill and breadth of purpose that planned such a home for the Christian education of our western youth. In its opening year of 1886-7 the academy reported an attendance of 140 pupils. Thereafter its actual attendance has averaged between 225 and 250. Its income from tuitions, according to its report of the last scholastic year, was $4156. Its religious influence may be judged of by the following facts: Whereas in its first year of 1886-7 it reported one student as having the ministry in view, in its second year it reported six; in its fourth year eight; and in the present year, its fifth, it announces eleven. There is no reason why this effectual agency should lose its effect, except only the impossibility of managing upon the ground, or by any means which the Board has now in reach and unapplied, the financial difficulty into which a mistaken policy has allowed it to come. No one requires now to be taught that mistake was made. If the school shall be blotted out or suffered to come into the hands—not of some other evangelical denomination (for that would be not so great a calamity), but into the hands of any enemies of what we count the saving essence of the Gospel, neither the founders of the school nor this Board would understand one whit better than they now do that mistake was there made that is not to be repeated. Therefore let no one withhold sympathy from this recital under belief that our experience is teaching us a needed lesson. There is no issue in that direction. That lesson is learned by heart. There stands out at Wichita to-day just this one question: The past mistake being confessed and repented of, will it not be a far greater mistake in the Church to throw away a beginning made to so good effect than it was in the beginners to begin with their enthusiastic error? They could not clearly see for what calamity they were preparing when they loaded their actual and generous giving of twenty-five or thirty thousand dollars with the weight which now threatens to sink it. But now that the school is there, with its property complete, and in spite of all financial depression worth, for our work at least, far more than the burden which it is carrying; with its reputation for educational and Christian worth established through the whole region; with its prosperous work bearing as directly upon the upbuilding of Christ's kingdom as the most earnest petitioner could pray to have it will there be no distinct and inexcusable wrong done if, for lack of the moderate sum which would make the danger manageable, that work of God be allowed to come to arrest? Let it be understood that while the ending of the Wichita "boom" has brought a good deal of financial disaster, there are some things that it has not done. It has not taken away the fertile prairies, nor the charming genial climate, nor so many of the thousands that

have come to that inviting spot that this valuable building and the work which it houses are not at the very centre where for all time they ought to be. With the Indian Territory and its impending changes close at hand, and with Oklahoma but a little farther removed, with Southeastern Kansas slowly but surely forging her way out of all her discouragements, the time is coming in which the recent vicissitudes of that city of more than 20,000 (there is but one larger in the State), will tell no more upon its reasonable and enduring thrift than a child's bout with chicken-pox will tell on the career of his manhood.

But the most persuasive word that could be spoken on this subject comes from the large-hearted gentleman already referred to. It is contained in a recent letter, surely not written with the remotest expectation that it could be put in print. For that very reason it has a ring of simple, direct personal feeling which will better inform a sincere reader than the most careful appeal prepared for the public.

After reciting some of the facts which have been given above, especially in regard to the rate of attendance and the number of present students that mean to be ministers, he proceeds:

With a graduating class of twenty pupils for the present year, a class as well qualified to enter a college course as any institution in America can turn out, we seem to have just about run our course, and to have approached the end of our short but brilliant career. . . . Nevertheless, it seems to me there is a necessity for such a school. I doubt not that if we had accommodations for 600 students we could fill the academy next fall. Its reputation for thorough work, and the Christian influences that pervade the school, have brought it into great prominence in all this section. The Indian country is rapidly opening and developing. The hard times preclude the possibility of our people sending their children far away to school, even if so disposed, and the necessity for this school was never so apparent as now. No such field of usefulness exists on this continent to-day. And yet, while the people of the East, at the personal solicitation of the friends of Eastern institutions located right among them, are pouring in their millions as endowments to those colleges and academies, we at the West are starving and dying for want of friends to barely keep the breath of life in us.

The principle is wrong. A soul saved for the Master's kingdom is as valuable a citizen of heaven coming from Kansas as from New Jersey.

A young man fitted and qualified to preach the word successfully by a course at Lewis Academy, has as bright a future and the promise of as many sheaves at last, as one who basks in the sunshine of an institution boasting its endowment of a million or more.

If we were allowed to present this matter to people who have money—people who would recognize the necessity of coming to our relief, even though they do not realize any obligation resting upon them to swell the exchequer of the well-endowed institutions nearer their homes—we feel that we should meet with success. This we understand, however, cannot be allowed. The door is closed and we shall not attempt to open it. We have turned in every other direction and see no hope. We know your Board is unable to help us, but before giving up the ship we have ventured to raise the signal of distress, more as a matter of form and sense of duty than of hope.

Four questions: Would we deserve the name of a Board of Aid, if such a cry from a soul that has given such proof of its generosity in this cause carried back to him only a flabby confession of our helplessness? If we are bent upon helping, is there no other way of reaching the new means which we require for this special task than that to which this writer so earnestly turns—the canvasser, importuning from office to office and from house to house? Has not this Board been at work long enough, is not its cause large enough, is not its testimony trusty enough to entitle

the showing of this article to a response of the few thousands (ten or fifteen) that would so lessen this peril that the Board could handle it? But, finally, if there be any conscientious steward of the Lord's money who is asking, "Where can I most surely do a permanent and fruitful work for Christ?" can he imagine a larger and safer sphere for his gift than in bringing to this successful but imperilled school complete relief?

CLOSING BOOKS.

The Board of College Aid begs every church, treasurer and personal giver that holds or contemplates any contribution to its work of the year 1890–1, to make remittance to its treasurer by April 1st.

MINISTERIAL RELIEF.

THE PROVISION FOR WORN-OUT MINISTERS.

The original copy of the Call to the pastoral charge of the church in Fairfield Township, N. J., which was sent in 1789 to Mr. Ethan Osborn, has happily been preserved all these years. It was read during the exercises at the dedication of the Ethan Osborn Memorial Church, referred to by me in the last number of this magazine, under the heading *A Long Pastorate.* I refer to the subject again in these pages, mainly (though it has other lessons of interest) on account of its bearing upon the work of the Board of Relief.

This Call—a relict of 'ye olden time,' when long pastorates were more common than they are now—is, in many respects, a remarkable paper, and I print it here in full—retaining the somewhat unusual spelling of a few words. It will be interesting and suggestive to compare it with the shorter and more business like form given in our book to be used by churches in calling a pastor. This form, adopted in 1788 by the Synod of New York and Philadelphia and published by the General Assembly, which held its first meeting the following year, is given in a foot note for the sake of those who may not have the form of Government at hand.*

To Mr. Eathan Ozburn:

Sir.—We, the subscribers, members of the Prisbeterian Congregation of Fairfield in the County of Cumberland and State of New Jersey haveing been for some time passed Destitute of the Stated means of Grace the Preaching of the word of God among us do most sincerely lament the loss of so Great a Blessing, and desire to bewail over our sins which has provoked the Lord to strip us of those privileges we have so long Enjoyed in time passed and too much abused, and being Deeply effected with this our bereaved Situation would most humbly implore the Supream Ruler of all Events and head of the Church so to Dispose the hearts of this people that truly repenting of our sins and turning unto God he would graciously return unto us and Grant the Settlement of the Gosple in this place Again.

And Sir haveing had the oppertunity of some Personal Acquaintance with and frequently hearing you preach, have upon the most mature Deliberation Unanimously agreed to Call and invite you to Come and take the Charge of this Church and Congregation and cannot but entertain pleasing hopes that

*CHAPTER XV, VI:—The congregation of — being, on sufficient grounds, well satisfied of the ministerial qualifications of you — — and having good hopes, from our past experience of your labors, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of — in regular quarterly (or half yearly, or yearly) payments, during the time of your being and continuing the regular pastor of this church. In testimony whereof, we have respectively subscribed our names, this — day of — A. D. *Attested by — Moderator of the meeting.*

Divine providence has desined you for this part of his Vineyard in as much as he has inclined the hearts of this people to Unite in this Call.

And for encoragement in a temporal respect and for the support of yourself and famüly we do hereby promis and engage for ourselves that if you should come among us as our pastor that you shall have the whole Use of the Parsonage in this place of one Hundred and fifty Acres of Land with the houses Buildings and improvements thereon all put in Good Tennantable repair, and likewise we will pay unto you or your order Yearly and Every Year while you Continue our Minister at the rate of one hundred pounds per annum in gold or silver, and do Every thing in our power to make your Situation among us as Comfort-table and as easy as possible.

And again, Sir, we beg leave most Earnestly to solicit and intreat you to Except this our Call and invitation to come and take the pastoral Charge of this Congregation, you know our Destitute state and are acquainted in some measure with the Disposition and tempers of the people, we must therefore leave it to your own Consideration, and most sincearly pray that God may Direct you in your Deliberation thereon, and incline you to Determine in such a manner as may be most for his Glory and the Good of his Church in general.

Witness our hand the Twenty fourth Day of March one Thousand seven Hundred and Eighty nine.

To this Call were appended the signatures of one hundred and four members of the congregation, and its sincere and earnest spirit foretokens a long and useful pastorate, should the life of the young probationer, then in his thirtieth year, be prolonged. The hunger of the congregation for "the means of grace" and their lamentation over "the loss of so great a blessing," their humble confession "our sins have provoked the Lord to strip us of those privileges which we have so long enjoyed in time past and too much abused," and their fervent prayer "to the Head of the Church so to dispose the hearts of this people that truly repenting of our sins and turning unto God, He would graciously return unto us and grant the settlement of the gospel in this place again";—all this shows the people to have been in such a frame of mind and heart that no trivial cause, such as so often unsettles a pastor in the present day, would be allowed to bring them again into the "bereaved situation"—so sincerely deplored in the Call—of being without "the settlement of the gospel." This spirit also emphasizes the provision made for the temporal support of their pastor and their pledge to do everything in their power to make his situation among them "as comfortable and as easy as possible;" and (bequeathed from father to son) it shows how natural it was for their children's children, when the patriarch in his eighty-fifth year resigned his pastoral charge, to insist that "he should continue to lean upon their arm while he lived."* Such a people might be expected to deal tenderly with the pastor worn out in their service. If there had been in their day a Board of Ministerial Relief, it never would have occurred to them that their aged pastor should lean upon *its* arm! They were not a rich people. Far from it. But most gladly and gratefully they continued—until his death, fourteen years afterward—to pay him a part of the salary which was promished in the Call and which, with the savings of his long life of simple and frugal habits, was an ample provision for his declining years.

And what part had Father Osborn himself in making possible this long and happy pastoral relation of fifty-five years? Was he a preacher of exceptional power—like some we all know who, even in the present day of short pastorates, retain for many years their hold upon the people? No. Father Osborn was not a great preacher. Often as I have heard his name spoken by his people with affectionate tenderness and the most sincere respect, I

*See the Minute of Presbytery (in accepting Father Osborn's resignation) quoted in my article last month.

never heard one of them speak of him as able or eloquent or learned. Judge Elmer, of Bridgeton, N. J., who made one of the addresses on the day when the monument to Father Osborn's memory was erected in the burial ground of the "Old Stone Church" in 1858,* said: "He was a plain man; his voice was seldom heard in the pulpits of fashionable churches; and when it was, attracted no applause." Others used similar language; but there was one thing which all the speakers on that day emphasized, and that was his *goodness*. The Rev. Dr. Converse, then editor of the *Christian Observer*, referring to the address of Judge Elmer, who had preceded him, said: "The honorable speaker had not called him a *great* man, he had presented him before us as a *good* man," and Dr. N. C. Burt, who had been one of his parishioners said: "*Good* was the word most often used concerning him." This was the secret of his usefulness and of the "unabated confidence and affection" with which he was regarded by the congregation down through the second and third generations of those who had called him to their service. He had indeed a good physical constitution. He had good common sense. He had taken the usual College degree, and his theological training, as was the custom in those days, had been pursued under the direction of scholarly pastors. But it was his sincere, humble and earnest piety and the laborious and conscientious fidelity with which he performed his sacred duties, that made him such a power in the congregation and throughout the whole community. And here is both a lesson and an encouragement for every pastor. Natural endowments have their value in the ministry as elsewhere. A commanding presence in the pulpit, an eloquent delivery, intellectual ability, great learning—all these add to a minister's power and usefulness. They may enter largely into the explanation of some long and successful pastorates. But not every pastor is endowed with great natural gifts, and we may learn from Father Osborn's life that there may be a long and useful pastorate without them; that there is even a better equipment for its sacred duties, and one which God has promised to give for the asking. Humble, faithful ministers of the Gospel—though not distinguished for great learning or great natural abilities—may (even in the somewhat changed conditions of modern church life) find encouragement in this. But upon this point I will not enlarge.

The duty of every congregation to provide, when it has the ability, for the support, in his old age, of the pastor who has served it long and faithfully, is becoming more and more recognized throughout the Church. It is happily no rare thing for such a pastor to be retired as an "Emeritus"—as in Father Osborn's case, with the continuation of a part of his salary sufficient for the wants of his declining years. The blessed result of this is not chiefly in the relief thereby afforded to the Treasury of this Board. It is in the comfort, independence and dignity which it gives the emeritus pastor. He can still say, "I dwell among mine own people." It is a joy to him that he can "lean upon their arm while he lives and recline upon their bosom when he dies." No one ever refers to him as a pensioner on some Charity fund. Alas! how often are the sensitive feelings of the worn-out pastors receiving aid from this Board, wounded by their being thoughtlessly and wrongfully regarded as such pensioners—the recipients of charity!

But obviously, in a Church like ours, most congregations have not the ability to support an emeritus pastor. Very many

* See the account of these exercises given by Rev. B. B. Hotchkin, published by Martien, 1858.

are scarcely able to support the pastor who labors among them. Then there is the great and noble band of missionaries at home and in foreign fields. In the article I wrote for the first number of this magazine I referred to these blessed servants of the Church, "who, when disabled from the ministry, have no generous and wealthy parishioners to vote them an emeritus salary or, in other and less formal ways, through individual generosity, to take off the sharp edge of want from helpless old age." I need not search through my files to find letters from such men. They come to me almost daily. Some lie upon my table now. I quote from one received by the last mail:—

I have not seen one of our preachers since I have been here, over two years. I do not get a Church paper or magazine. The people here are the poorest people I have ever met with. They cannot do anything—not able to build a school-house. When able, I preach every Sunday, but I have to preach in private houses.

The writer of this letter is in his seventieth year. His ministry of nearly half a century has been spent in laborious and self-denying work in destitute fields, mainly upon our frontiers. He is living now one hundred miles from the nearest church which, he says, "is reached mostly by Indian trails." He is not receiving aid from the Board of Relief, but I have known of him for several years, and he writes to ask of me a slight favor. He tells me frankly and confidentially of his present condition, and says among other things:

I am so needy I cannot tell it all. I made a little crop of corn last year, but that is nearly gone. I do not know what we will do when it is out. I do not think I will be able to plow any this year. But the earth is the Lord's and the fulness thereof!

No emeritus salary is to be expected from the people whom this minister has served! But is it not the theory and practice of the Presbyterian Church that the strong shall help the weak? And has not the time arrived when this feeble old minister, now in such need and scarcely "able to plow any this year," shall reach out his hand to the churches more favored with this world's goods than those in whose service he has wrought?

And when his application shall reach the Board endorsed—as all such applications to us are—by the Presbytery, shall there not be in our Treasury something from *you* to enable us to meet it?—and to meet other applications that will surely be laid before the Board at the same meeting? Last year, as you saw by our report to the General Assembly, there were 642 families upon our roll!

Let me once more beg of you to think of "the provision for worn-out ministers," as you sit among the abundant comforts of your own happy home; these aged and honored, but dependent servants of the Church, who have no emeritus salary, and between many of whom and the sharpest want stands only the Board of Ministerial Relief.

FREEDMEN.

The following letter was not written for publication, but we cannot refrain from printing it, feeling assured that our readers will be deeply interested in it, and that it may awaken in others a warmer interest for the Freedmen. The self-denial and devotion of the subject of this letter were certainly noteworthy, and we trust may inspire some Sabbath-school or Christian Endeavor Society to take up and

carry on the work which death has caused this devoted woman to lay down. Shall her work among the lonely Freedmen cease because the Master has called his faithful worker to a higher service. R. H. A.

AVALON, MO., Feb. 19, 1891.

REV. R. H. ALLEN, D.D.,

Dear Sir:—I write you to-day to send a draft for $100. It is the bequest of a very dear sister, who a little over a year ago laid down her life where she was teaching in the Indian Territory. About a year previous to that she was very sick, and wrote to a brother, teaching about 100 miles from her, that in case of her death she wished, after some debts were paid, to have one-tenth of her property given to the Freedmen's Board. There was no will, so there has been a good deal of delay, but at last it has all been gathered here for me to send to you, and you can well believe that our hearts go with it.

This dear sister—Miss Fidelia Felicia Hurlburt—longed for a great part of her life to go as a missionary to Africa, but poor health for many years prevented, and also prevented her from obtaining the thorough education she longed for, but it did *not* hinder but rather developed her spiritual growth and earnest faithful work in the Sabbath-school and Church, and wherever she could lend a helping hand, and helped to prepare her for the laborious, self-denying work to which she felt the Lord called her, among the colored people of the Indian Territory.

Her education not being what the Board required, she bore her own expenses, and bore hardships and privations that but few, comparatively, would undertake, *glad* if so she might help those needy ones. At first the outlook was very discouraging, but the seed she had sown in prayers and tears was beginning to bring forth fruit, and one of her last letters contained the joyful news of the conversion of three of her scholars. The work had opened before her so that there was great encouragement in her field of labor. She had the respect and confidence of the people among whom she labored, and also all the white people with whom she came in contact. She was in the Choctaw nation, near Lehigh, and it was through the Presbyterian minister there that we heard of her death, which came very suddenly, and I suppose unlooked-for to her, as from what we heard she thought she was to get better, till she became unconscious.

Her surroundings there were at first peculiarly hard and distressing, and in some respects continued so, but she never seemed to think she had made any sacrifice to leave her home in Wisconsin to go there. She said to me the last summer she lived (which she spent with us), that she felt that God had honored her by permitting her to go there. In her last letter to me, written in hurried snatches, she told of her scholars' anxiety to have a Christmas tree, and her reply that they must furnish it then, for she was not able to. At a later date she spoke of a letter from the Superintendent of a Sabbath-school in Missouri, offering to send them a box, as they had done the year before. The words, "Does not my Heavenly Father *humor* me wonderfully?" were almost the last words she ever wrote me. Perhaps I have written you at too great length, but I wanted to give you a little glimpse into the heart of the loved one whose gift this is, and felt as though I was not writing to a stranger but a friend. In our humble corners we can rejoice in the work you and others are doing for the same dear Master, and feel that we all have a share in it. I am unable to do my dear sister justice. The love so disinterested, the quick sympathy and the sublime self-forgetfulness that made her what she was cannot be put on paper, but it seems to me the dear Lord will look very lovingly on this last gift of hers to the cause in which she laid down her life, and any word from you as to how this money was used will be thankfully received by us. May God bless all the officers of your Board with wisdom and grace for every need, and arouse Christian people to the great importance of this work.

Yours sincerely,

MRS. L. E. SMITH.

CHURCH ERECTION.

PROGRESSIVE ENLARGEMENT.

In planning a church edifice, the question almost always arises, whether the building shall be designed strictly for the wants of the present congregation, or shall be planned to meet the requirements, fondly assumed, of a few years hence. The choice of the latter alternative is the cause of the great majority of the debts that are crushing the lives of so many churches. It would seem wise then, if provision is to be made for the future without crippling the present, to build within the means now possessed, but so to build that enlargement as needed can be made without undue waste and without disfiguring the building. In other words, it is quite possible to plan a small building so that it will not only look complete in itself, but may also in due time become a component and harmonious part of a larger building into which it shall be incorporated. Such plans may be arranged in providing for the simplest and most inexpensive buildings, or they may contemplate the final completion of a most stately structure.

The design given upon the opposite page is intended in this way to provide for a progressive enlargement of the church building as the needs and ability of the congregation increase. The centre or small plan can be built first at an expense of about $3,500. Then, as enlargement is required, the wings may be added next, costing about $4,500. Still later the Sabbath-school building can be added at an additional expense of about $5,000.

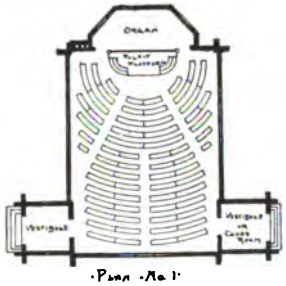
The work can be done in each instance without tearing down previous work, excepting taking out and rebuilding gables. The windows in the gables would be replaced, and in fact, if care were used, the most of the lumber from the gables could be used again. The rafters are designed to be exposed and finished, the ceiling showing above the large windows. The floor of the large audience room is to be beveled towards the pulpit. Between the audience-room, school-room, and class-rooms movable sashes are to be used.

SPECIAL APPEALS.

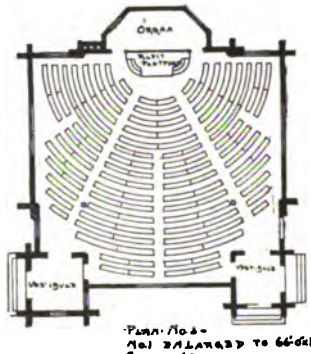
One of the best friends of the Board writing lately to make enquiry in regard to a church from which he had received a special appeal for help adds: "I may take this opportunity of saying to you that I have been somewhat annoyed by applications of the character of the one above referred to. As I understand these matters, when the Board of Church Erection agrees to contribute towards the completion of a church edifice with the proviso that so much money shall be raised, the money thus required to be raised is to come from the members of the church, and not to be sought for from parties like myself in New York and elsewhere." To this he adds a warning in regard to the effect of such private solicitation upon the contributions to the Board.

It is well-known that this Board was established in order to enable the church at large to provide more systematically and equitably for aiding its young churches in building. Long experience had shown that to leave this important work to be accomplished in a haphazard manner by special appeals to churches and individuals was most disastrous.

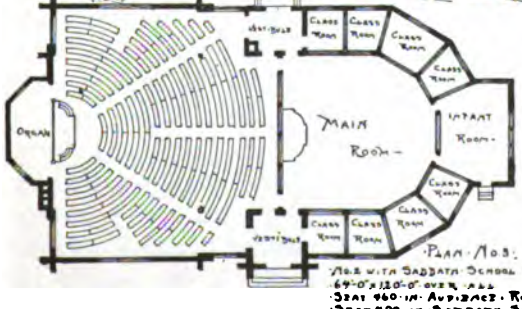
Some churches with special opportunities for approaching givers, were unduly aided, others equally worthy were entirely neglected. On the other hand the



Plan No 1
61'-0" x 62'-0" over all
Seat 250
Cost $3000 to $4000



Plan No 2
No 1 enlarged to 66'-0" x 85'-0"
Seat 460
Cost $7000 to $10000



Plan No 3
No 2 with Sabbath School upper
69'-0" x 120'-0" over all
Seat 960 in Auditorium Room
Seat 400 in Sabbath School
Cost $14000 to $16000

Design for Frame Church and Chapel
Arranged to be erected in sections
Isaac Purdell Architect
19 South Fourth Street
Philadelphia Pa

appeals were inevitably made to only such congregations or individuals as were well-known to be wealthy and liberal, while the great majority of the congregations had no opportunity to aid in a work in which they were equally interested.

It was believed with good reason that if the sums given each year in response to private appeals were brought together and redistributed by the Board, where they were really needed, there would be enough to insure the success of all really promising enterprises.

After much careful consideration by the wise and experienced men who framed the Board's charter, it was concluded that in the great majority of cases, a church before receiving aid from outside, should show its earnestness and vitality by raising money to pay at least half, if not two-thirds of the outlay required. The smaller and weaker the church, then the smaller and the more inexpensive the building.

The Board, after long experience, is still convinced that the plan of the Assembly was a wise one, and that in almost every case a young congregation if really in earnest is able to raise within its own boundaries at least one-half the amount necessary to erect a building adapted to its needs.

There are doubtless now and then exceptional cases, where the work is simply and emphatically *Missionary* work, where a community is so careless and godless that not enough believers can be found to erect the simplest, plainest chapel, and yet as truly as in China or India, it is the church's duty to provide a place of worship. But such instances are very, very rare.

Usually the necessity for special appeals whether public or private grows out of one of three causes; either the people are desirous of building a larger and more expensive building than they need, or they have gone forward without any definite limit and made contracts before they had any subscriptions to meet them, or they have added to the expense as they have proceeded until the total is far beyond what they had first intended.

It is safe to say that five out of six of special appeals are not for the purpose of an original subscription, upon the basis of which estimates are to be made; but to pay off obligations already incurred or to lift debts that are crushing the enterprise.

It follows also as a matter of course that the more the special appeals are multiplied the more will funds be diverted from the treasury of the Board, and the more that the Board is thus crippled, the less able it will be to meet demands, and the sad round will be completed, by the churches thus inadequately aided feeling that they in their turn must send out special appeals.

It is not necessary here to dwell upon the possibility or even probability that money given in response to such appeals will be frequently given unwisely and to enterprises that give no good promise ; but the Board is convinced that each year enough is given, and more than enough, could it be only wisely distributed, to provide for the completion of all the edifices really needed. Yet such is the unevenness of the distribution that many churches still remain homeless and in danger of death.

"THE KING'S BUSINESS REQUIRED HASTE."

We publish below extracts from a letter which we are sure will excite interest. The writer evidently believes that when men of the world are straining every nerve to be first upon the ground and ensure profitable investments, there ought to be no delay upon the part of missionaries to seize the golden hour. Such a letter, so full of life and energy, is like one of the bracing northwest breezes that arouses our drooping

spirits. Unfortunately, what the writer asked was beyond the power of the officers of the Board, but none the less we are confident that our brother attained his end. The place to which he refers is a new town in Oklahoma Territory, and writing February 12th and 16th, he says:

"Half way between this town (El Reno) and Oklahoma City, a new town has just been laid out in the midst of a beautiful country, one mile from the Canadian River. The town was platted *Tuesday*. A hotel, bank, and many other houses are going up. It will be a good town, and we have a chance to make a ten strike now. Through the influence of a friend, the President of the Town Company has made me the following offer: If we will agree to erect a Presbyterian Church, he will give two good lots upon which to build it, and half a block that we can sell to help pay for putting up the building. In the name of the Presbyterian Church I accepted the offer, and will begin services in the new town Sunday week. Of course there is no place to preach there now, but I will stand on a box in the open air, or on the rear platform of the way car. *I am going to preach.*"

February 16th he adds:

"Yesterday the President told me that in addition he would give $100 in cash to the first church put up in this place, provided it was erected and services held in it on the *1st day of March*. Can't we accept the proposition? Just now I can't get much for the eight residence lots, but they will soon be worth $25 apiece. I consider the two upon which we will build the church worth now $50 apiece. That, with the $100 bonus, is $350, besides what we can get from the neighborhood after we start the church. The stipulation which is made is 'that we shall put up a building 22 x 36, have it covered and floored, and *hold services in it on March 1st*. I have made arrangements with the carpenters, who say it can be done in six days. We don't have to finish the church, only put it up and hold services in it—have it enclosed. Now, brethren, can't we take this offer? If you will by Friday—yes, by Saturday, wire me $250, I will have the church put up and get the lots and the bonus. There is going to be a good town at this place. It is in a rich country, on the railroad, and will have a good trade. There is little or no risk in this enterprise. If we don't take the Company up another denomination will. I intend to canvass the country and town next week, and on March 1st organize a Sabbath-school. Have it all planned, and a good, Presbyterian lady to be superintendent of the Sabbath-school. Expect to preach in the new church at 4 P. M. on that day. To do this I will have to drive forty miles after service at 11 o'clock, as I preach at that time at Kingfisher. Have engaged a man to drive me the forty miles in four hours or forfeit his pay. So you see it will take rushing to make this thing go. Shall it go? It rests on you. Can you wire me the $250? True, we have no church members, no organization in Yukon; but we can have both if you will say go ahead. Once more I ask you, can you send me the money? No time to write to consult, we must decide at once. It is now or never. If you can borrow or beg the money, I think we will never lose by the transaction."

BUILDINGS COMPLETED WITHOUT DEBT IN FEBRUARY.

State.	Church.	Value.
Georgia,	Madison 2d,	$ 712
Kansas,	Blue Rapids 1st, (Manse)	2,035
Kansas,	Marysville, Memorial (Manse)	2,350
Michigan,	Croswell,	2,000
Missouri,	Grant City 1st,	2,875
Nebraska,	Ceresco,	1,750
N. Dakota,	Milton,	1,900
N. Dakota,	Ardoch 1st, (Manse)	850
Ohio,	Bellbrook,	4,400
Ohio,	Chicago,	2,675
S. Dakota,	Parker 1st,	2,600
		$ 24,147
	Previously reported since April 1, '90,	326,869
		$351,016

EDUCATION.

NOBLE RETURNS OF FUNDS.

A more remarkable instance of conscientiousness in meeting an obligation can hardly be mentioned than the following: In 1848-50, a candidate for the ministry received from the Board in the course of his study $187.50. Circumstances prevented him from carrying out his intention and he went into business, but without such success as enabled him to refund what he had received. His indebtedness, however, rested on his mind, and he often spoke of it to his wife. Sometime in 1883 he died, and during his sickness he expressed his regret that the debt had not been paid. His widow, however, assumed the obligation, and in 1884 sent the Board $100 as the first instalment of what was due. Last month out of her hard earnings she completed the payment by sending the remaining $87.50. It was accepted with great reluctance. Can any one adduce a nobler instance of fidelity to the memory of a departed husband and a determination that it should be without a stain?

Here is another instance of thoughtful requital. During the years 1833-37, a certain student received $400 to aid him during his college course; and after serving the church for nearly 50 years as a minister, he died leaving in his will the following bequest: "I give and bequeath to the Board of Education of the Presbyterian Church in the U. S. A., the sum of $400, the same being about the amount I received from its funds in preparation for my life work." This money was forwarded by his executors last month. These instances are given as suggestive of what ought to be done by many who have received aid and disappointed expectation in not entering the ministry, and of what might be done by others in grateful token of the help they have enjoyed in the time of their early need.

It must be added that there are several ministers now in service who are sending to the Board from time to time instalments of the sums they have received in the course of their education that others may be helped by it even as they were.

The following testimony is taken from "*College Life*," a paper issued by the students of Emporia College, Kansas, and is a good lesson for candidates for the ministry as well as for the Board of Education:

A LESSON FROM EXPERIENCE.

DEAR BROTHER: You ask me why a man in my position, that of a pastor without a complete collegiate course, should be so strongly opposed to the too prevalent plan of making 'special cases' of so many of the students in our colleges and hurrying them on to the seminary before they finish their regular work in college. I might answer by trying to emphasize the position so well taken by the best minds in our church, that it is having an alarming tendency to lower the standard of ministerial qualifications. If there is not some check put on this very questionable *modus operandi* the exception will become the rule and the rule the exception. Like you, I think we ought to be in haste about 'my Father's business," but we need to remember that after uttering that grand sentiment the Savior 'went down to Nazareth' and spent *seventeen* or *eighteen* years in preparation for *three* years of work. It does not seem to me that it is possible for the student in college to know and appreciate as the pastor does the great importance there is of more laborers. But we need to keep constantly before our minds the fact that

rushing into the battle without our armor is more likely to retard than to hasten the hour of final victory.

A sad experience has done more toward bringing me to my present convictions on this subject than anything else. I was twenty-five years old when I finally decided to enter the ministry. It looked like the next thing to an impossibility for a man of my years and limited means to take a complete course in college and seminary. I was anxious to take a thorough course, but my friends argued with me that an eight-years experience in teaching and an ordinary legal education would take the place of the mental drill that I find by sad experience can *not be obtained outside of the class-room*. And according to the advice of my pastor and the educational committee of my presbytery (who insisted that mine was a 'special case'), I took a partial course in college and hurried on to the seminary. From my first recitation in the seminary down to the present I have regretted the unwise course I took. And every time I attempt to sermonize in my study, or try to talk to an audience, I regret it more deeply. But what am I to do? Do you say, 'Go back to college yet and finish your course?' But how am I to do it? Here is my family to be cared for, and all the imperative calls that are made on a busy pastor to be attended to. And suppose for a moment that I had plenty of time and money at my command, how is a man of my years to get back to the college student's habits?

With all kindness to those who advised me to take a course which I shall regret to my dying day, yet I am at a loss to know how men of a single year's experience in the ministry could advise a 'special course' for any one, for it certainly is a great unkindness to the student. If I could get the attention of the young men in our colleges who are preparing themselves for the highest dignity ever placed on mortal (that of being co-laborers with God in the salvation of souls) I would say: 'Make haste slowly. Be more particular to move accurately than to move rapidly. Stay in college till the last examination of the senior year.'

A PASTOR.

PRESENT THE CAUSE.

The following letter was received from a good brother not long after a meeting of Synod last fall. It tells of the benefit of presenting the cause, and also of the need of doing it if the treasuries of the Boards are to be filled:

"Let me thank you for the address you delivered at our synod last month. The advice you gave that the subject be presented by the pastors, I endeavored to carry out and preached on the subject Sabbath morning, and had the collection taken up *after* [not before] the discourse. The result is that the contribution of this church is larger than it ever has been, though not so large as it ought to be. *The people too thanked me for presenting the subject* and *said that it never had been presented to them before.* Thanks for having stirred us up on the matter."

In corroboration of the importance of presenting the cause by the pastors I must add that one of our Secretaries called on me last week, and told me of his having recently visited a large church in an eastern state that never had been informed of his Board or heard his name. They found out all about it, however, before he got through his discourse, he said. When the General Assembly decided to dispense with field agents it was with the expectation, indeed with the express injunction, that the pastors perform the duty of instructing their people in the varied work of the church, and awakening an interest in it. The failure to do this inflicts a hurt the magnitude of which many seem not to consider. The result is burdensome debts and a backset to most important enterprises and serious embarrassment to many a self-denying laborer in the field. The writer of the above letter is an example to be followed by all.

D. W. P.

PUBLICATION AND SABBATH-SCHOOL WORK.

"BITS OF PASTURE."

This work, which has as its alternative title "HANDFULS OF GRASS FOR THE LORD'S HUNGRY SHEEP," has been recently published by this Board. It is a compilation by Mary A. Butler, from the unpublished sermons of the Rev. J. R. Miller, D. D., Editorial Superintendent of the Board. The following critique that appeared in a recent number of the Philadelphia *Public Ledger* is so thoroughly appreciative and descriptive of the book that it is deemed proper to reproduce it in these pages :

"This pretty and handy volume is composed of selections from the mauscript sermons of the Rev. Dr. J. R. Miller, the well known and esteemed author of 'Week-Day Religion,' 'Practical Religion,' 'Home Making,' and other popular works. Miss Butler has arranged her book upon the excellent plan of presenting for use upon each day of the year a single wise, pious thought from one or another of Dr. Miller's sermons—a thought or idea which has the power to brighten and warm the heart, or to cheer, invigorate and exalt the soul of the devout believer. With regard to many books it would be much easier to write than to compile them, and it may also be said that many compilations are much more interesting reading than many books that are wholly original. It was, no doubt, a luxuriant field which Miss Butler gleaned, but, though that is true, it is also truth that she has gleaned it exceedingly well, and that all that was best, or so much which was best as could be compressed into so small a space, of Dr. Miller's thoughtful, inspiriting sermons, is to be found in these attractive pages. Miss Butler shows in all the noble thoughts she has presented not only a profoundly devout spirit, but a fine critical ability, which has accepted only the purest gold or the finest gem, and which rejected all that was not most excellent in conception and expression ; and it may be justly said that if she and her readers (of these latter there should be many) are much indebted to Dr. Miller for the wise, pious, helpful and cheering thoughts with which the book abounds, so are her readers and Dr. Miller indebted largely to Miss Butler for the good judgment and fine taste she has displayed in picking out her 'Bits of Pasture' and her handfuls of grass."

A PLAIN WOMAN'S STORY.

This volume, by Julia McNair Wright, and recently published by this Board, is dedicated to the King's Daughters and Christian Endeavor Societies. It is an intensely practical book, full of suggestions as to ways of doing good. We are now in the midst of an age of Christian beneficence and benevolence. The minds and hearts of all earnest Christians are turned toward the needy, the suffering and the tempted. Those who are following Christ themselves are realizing their responsibility for the doing of Christ's work on behalf of those who are in distress and those who are in sin. This book tells the story of Joan Hazzard's "project," which was the establishment of a "Working Women's Bureau." We are shown much of what needs to be done in behalf of many working women, how they can be most wisely helped, and then points out what can be done for them at really small cost. It is not a book of rainbow theories; the plans that are wrought out are such as are feasible and practicable. The volume ought to have a large sale and cannot but do good.

GRANTS.

During the month of February the Board made *one hundred and forty-three grants*, amounting in value to $769.37. Of these, 107 were of books and tracts and thirty-

six of periodicals; the former valued at $346.16, and the latter at $423.21. Seven of these grants were made under the offer of the Board to supply to any person organizing a Presbyterian Sabbath-school, the literature needed therein.

In THE CHURCH AT HOME AND ABROAD, September, 1888, the following notice was published. As so long a time has elapsed since its appearance, it is deemed expedient to reproduce it.

FREE OFFER TO WORKERS.

The Board of Publication and Sabbath-school Work authorizes the Superintendent of Sabbath-school and Missionary Work to offer Westminster Lessons Helps for teachers and scholars, and illustrated Sabbath-school papers for scholars, sufficient in number to supply all for one year, and five copies of the Westminster Sabbath-school Hymnal, with music, and thirty copies of the same, without music, for the use of the same, to any man or woman in the United States who will organize a Presbyterian Sabbath-school. This offer is made on these conditions:

"1. That the Sabbath-school be organized with the approval of the Committee on Publication and Sabbath-school Work of the presbytery in which it is established.

"2. That this committee of presbytery endorse the application of said school for aid from this Board."

VISITS OF MISSIONARIES.

Mr. Joseph Brown and Mr. R. F. Sulzer, two of the Board's most earnest and successful Sabbath School Missionaries, the former in Wisconsin, and the latter in Minnesota, were in the East, for several weeks in the months of January and February, addressing the churches and Sabbath Schools on the Sabbath School Missionary Work. Mr. Brown labored more particularly in the neighborhood of Philadelphia, while Mr. Sulzer visited in the Presbytery of New York. Mr. Brown returned to his field in Wisconsin, after finishing his work in Philadelphia. At the present writing, March 2d, Mr. Sulzer is still visiting the churches in New York.

These missionaries left their fields during the season when their efforts would have been much hampered by the heavy snows and very cold weather. The success of their visits is very gratifying. In many places, where little was known of the cause they represented, interest was aroused, and a revival of enthusiasm in the much needed Sabbath School Mission work.

CLOTHING FOR POOR CHILDREN.

In the name of of Him who owns "even the least of these," and in behalf of the grateful recipients, the Superintendent of the Sabbath School and Missionary Department desires to extend his thanks to the noble women and others of our church who have so generously responded to the appeal for clothing for the children of the Freedmen in the South. No fewer than 1500 children have been comfortably clothed, and the aggregate value of the donations of clothing will not fall below $2,000.

These poor uneducated children are now enabled to attend the secular as well as the Sabbath Schools. In the case of many this regard for their physical necessities will render them more impressionable to the saving truths of religion, and will help to banish the prejudice among the colored people against our beloved Church.

I am sure that all who have taken part in this Christ-like charity will earnestly pray that the highest success may be vouchsafed our efforts to minister to the spiritual needs of this neglected and neglectful people. The Saviour will richly reward those who have clothed His poor.

JAMES WORDEN, Superintendent.

HOME MISSION LETTERS.

DISTRESS IN NEBRASKA.

REV. THOMAS L. SEXTON, *Superintendent*, writes :—The relief committee reports 20,000 people in our state needing help, in the line of fuel, food, clothing and grain for seed. We have been doing our best to supply this demand for aid without appealing for outside help. It would surprise you to see the pluck of some of our people. I stopped with a man in Box Butte County, six weeks ago, who told me he did not need any help, and yet I saw that the only fuel they had for their cook stove was debris gathered from the prairie.

The western half of the state for the most part needs help of some kind. In addition to this we have two fights on our hands. One is with the Indians on our northern border, which has been so threatening that the State Militia has been called into service to guard the towns and settlers, many of whom have left their homes. The other fight is at the State Capital over the Governorship. For the last week we have had two Governors, the man who was duly elected and the old Governor, who is attempting to hold the office. The Farmers' Alliance has the majority in both houses of the legislature, and of course elected the speaker of the house. He declined to count the returns of the last election and declare the result, until he was compelled to do so by a mandamus from the supreme court. The Democratic candidate was elected, but the Alliance men refuse to recognize him, because their candidate contests his election. This contest must be settled, and we cannot tell what will be the result. Instead of pushing forward business and making provision for the destitute and suffering people, our law-makers are spending the time in a contest for office.

We have had very little snow this season, and no cold [weather which is worth mentioning. This is much to the comfort of those who do not have fuel. Our missionaries feel very much the effect of the debt, and would gladly lift it if they could. Our church work is going forward where we have ministers.

The little frontier rural church, mentioned in the next letter, has made a splendid financial record. If the churches of our denomination would average half as well, we would not hear of Board debts.

TEXAS.

REV. JAMES ANDERSON, *St. Joe*:—I am happy in being able to specify evidence of progress in my work since my last report, 1st October. A rural church, with a membership of only about 35 all told, two weeks ago dedicated to God a house of worship costing $900. On dedication day there was no collection and no reference to money matters except to read financial statements and releases from every encumbrance.

No aid was asked of our Board of Church Erection. That Board had kindly helped in the construction of the former house which had been wrecked by the winds to such an extent that an entirely new one was necessary.

No aid was solicited from adjoining communities, nor through the public press from distant churches. In brief, the money was nearly all raised within the immediate membership. Others may have witnessed an equal display of consecration of substance to God, but I have never. The time taken to raise this amount by solicitation would fall within *one hour*. And there was no *begging* in a single instance. Payments were prompt. No friction nor mistakes made to vex the church with afterward. Not a single contributor in the church but "gave of his want" and up to the full measure of Christian obligation. It is delightful to behold such consecration, sacrifice, devotion, and above all, such exceedingly *cheerful* giving. In fact one must

ever give till it is felt before the blessedness of giving is known to be greater than receiving.

I could tell of the personal self-denials to secure this house of worship: *e. g.*, one was about to build a frame-house (for he still lives in a log cabin) and his heart was set on a new home all planned for his family. He was slow in deciding, but finally, having thought over it and prayed over it, he made up his mind to continue in the old cabin and build the Lord's house first. He gave $70 in money and a great amount of labor. Now this amount may seem small to you, but relatively it outranks by far those munificent gifts of thousands by wealthy donors who are so highly and deservedly praised. Others were about to pay out their "claims" and secure clear titles to their homes. They deferred this and paid first attention to their part in clearing the heavenly title. All denied themselves the common necessities of life.

This congregation has a $1200 property entirely free from encumbrance, does not owe a dollar even to their preacher. Only true loyalty to it and our church would enable me to make this report for them. Remember this church is a rural one strictly, being six miles from any store or post-office. It is in a community of wide repute and by way of influence and example is doing more real good than many town or city churches.

CHICAGO, ILLINOIS.

Rev. John Weston, *Superintendent.*—I have preached at eleven different churches and five mission points, which we hope soon to develop into regularly organized churches. I have conducted communion services at three different churches as well as the preparatory services. I have been instrumental in securing the organization of a Presbyterian church at La Grange. La Grange is a beautiful and thriving suburb of Chicago, some 14 miles from the city. It is composed of the better classes of community and contains about 3000 inhabitants A large number of Presbyterian families have just moved in and more are coming. The prospect for a large and successful church is very encouraging. A promising young minister has already been secured, and the prospects of the new church are flattering indeed.

There are many feeble churches without regular pastors which need much care and tender nursing, some of them disheartened and almost ready to die. It has taxed our wisdom, patience and prudence to know how to heal the wounds, remove the alienations, and in general bring about such a state of things as to put the church upon its feet and fit it for active work. For it is wonderful how active the spirit of iniquity is in many of these small churches. I am pleased to say, however, that I have met with more success in this particular work than I had expected.

A portion of my time has been spent each week in making appointments for the vacant churches. With the seminary at hand and the applications of men for places, I have not been at a loss. Most of our churches are crying for regularly installed ministers. The supply from Sabbath to Sabbath does not meet the demands of the case.

In this great city there are many points which the Presbyterian Church should occupy at once, and I have been much engaged in familiarizing myself with them. There are four or five missions knocking at the door of the Presbytery for organization, and they are kept back for want of means to aid in the support of a minister, and there are twenty points where we should at once enter and take possession. We are hearing much about "Darkest Africa" and "Darkest England," but little has yet been heard of "Darkest Chicago." There are 600,000 inhabitants here without gospel privileges.

We have one saloon to every 160 of the population and not one church to every 3000, Catholics and all. Nearly every nationality is represented here, and the poorer and middle classes are neglected. Is it at all surprising that the philanthropist and patriot are in dismay when they think of the degradation, the political corruption, the socialism, the anarchism, vice and crime, which constantly confront them? The only remedy is the Gospel of Christ. The problem of our country and the church is to be

determined in our large cities. The people are flocking into them and their mighty power is being felt politically, socially, morally. The opportunity is ours, we must take advantage of it and attend to the burning subject of the evangelization of our cities. Impressed with these thoughts, I propose to attempt an advance movement in this city. We are planning to carry the Gospel to the destitute and the working classes, the very classes, I am sorry to say, not reached by the Presbyterian church in this city heretofore.

HOME MISSION APPOINTMENTS FOR FEBRUARY, 1891.

J. A. Billingsley, Bethany of Brooklyn,	N. Y.
J. Odell, Glenwood,	"
J. Cairns, Breesport,	"
A. M. Shaw, Spencertown and Austerlitz,	"
G. McQueen, Rochester, Calvary,	"
E. R. Evans, Canaseraga,	"
J. M. Wolcott, Redfield,	"
W. H. Shepp, Genoa, 2d and 3d,	"
D. D. Kidd, Tarpon Springs,	Fla.
J. H. Board, Altoona and Tracy,	"
J. E. Rogers, D.D., Northside, of Hill City,	Tenn.
J. W. Boyer, Olivet Chapel of Louisville,	Ky.
J. H. Vanden Hook, Chicago, Holland,	Ills.
R. D. Scott, Chicago, Belden Ave.,	"
G. A. Pollock, Elgin and Plato,	"
J. F. Somerville, Baker Street of Detroit,	Mich.
D. H. Goodwillie, Fort Gratiot, Westminster and station,	"
G. S. Woodhull, D.D., Marlette and station,	"
W. M. Wilson, Soule, Caseville and Pinnebog,	"
W. H. Hoffman, Mt. Pleasant and Calkinsville,	"
J. Macauley, Maple Ridge and vicinity,	"
A. F. Whitehead, West Bay City, Covenant, and Mission of 1st Church, Bay City,	"
D. McDonald, Iron River, 1st,	"
C. Ross, Ontonagon,	"
J. W. Winder, North La Crosse, 2d, and station,	Wis.
C. A. Adams, Buffalo, Packwaukee and station,	"
A. Sillars, Rural and Badger,	"
H. A. Talbot, De Pere,	"
J. G. Wells, Taylor and vicinity,	"
R. S. Ellis, Grand Rapids and station,	Minn.
J. Browne, Wells,	"
J. S. Pinney, Fulda and Kinbrae,	"
O. H. Elmer, Crookston,	"
D. E. Evans, Kerkhoven, Burbank, Hawick, Greenleaf, Mananah and Spring Grove,	"
W. Sangree, Sanborn,	N. D.
W. H. Jennings, Laverne, Bethel and Elk Creek,	S. D.
T. C. Miller, Woonsocket,	"
W. O. Tobey, Flandreau, 2d, and Hope,	"
C. R. Crawford, Good Will,	"
W. Patchen, Hope Chapel,	"
E. L. Dresser, Canton,	"
T. Bayne, Kimball and Parkston,	"
F. J. Edmunds, Medford,	Oregon.
E. N. B. Millard, Las Animas and La Junta,	Col.
M. W. Simpson, Mt. Ayer,	Iowa.
A. F. Fuller, Panora,	"
B. W. Coe, Imogene,	"
C. R. Hunt, Colfax, 1st,	"
E. G. Beyer, Zion of Coggon and station,	"
G. W. Duty, Two Mission stations outlying parts of Sioux City,	"
R. M. L. Braden, Edgar,	Neb.
T. A. Hamilton, Bloomington and stations,	"
E. C. Haskell, Broken Bow,	"
C. M. Junkin, Burchard and station,	"
A. Paulu, Omaha, Bohemians,	"
W. A. Cravens, Breckenridge and New York Settlement,	Mo.
S. W. Richards, King City, Union and Union Star	"
J. B. Brandt, Covenant of St. Louis,	"
J. S. Caruthers, Union Pacific and station,	"
J. G. Venable, Parker, Osawatomie and Sugar Valley,	Kans.
J. A. Baldridge, Dexter, Eaton, Sedan and Waunetta,	"
G. M. Caldwell, High Prairie and Fairmount,	"
S. Manus, Catechist,	Ind. Ter.
S. J. Dobson, Sallisaw, Antioch and Walnut Grove,	"
W. Kendrick, White Bead Hill and vicinity,	"
L. F. Bickford, Goldthwaite, Milburn, Pecan Valley, Lipe Springs and stations,	Tex.
W. K. Marshall, Wescom, Elysian Fields and Longwood,	"
A. J. Canney, Bellingham Bay,	Wash.
A. S. Foster, Anacortes,	"
T. M. Boyd, Calvary and Seattle,	"
R. F. Reasoner, Port Hadlock, Dungeness and stations,	"
J. Stuart, San Gorgonio,	Cal.
H. F. Sewell, D. D., Redlands,	"
H. P. Dunning, Walnut Creek,	"
R. A. Hunter, Kennett Square,	Pa.
J. R. Sanson, Martinsburg,	"
F. E. Bessey, Rome and Orwell,	"
D. Wills, D.D., Leidytown,	"
J. H. Boggs, Lawndale,	"
J. L. Swain, Allegheny,	"
C. L. Jefferson, West Chester 2d,	"

FOREIGN MISSION LETTERS.

EXPLORING IN KOREA.

The Rev. Samuel A. Moffett has recently made a tour of exploration under direction of the mission, covering a circuit of some 500 miles. He had previously written from Hpyeng Yang, an interior town, and under date of October 20, continues his narrative of travel: I left Hpyeng Yang by boat in order that I might see the port Chyel Do, which the Japanese have made repeated efforts to have opened. I found that the city of Hpyeng Yang is farther from the sea than the Koreans had represented, for it is 100 li (30 miles) to Chyel Do, which is situated at the point where the Ta Hong River enters the bay. Chyel Do is a small official village of some 25 houses where taxes are collected, built on the side of a hill at the water's edge. It seems to be a very healthful location.

From this place, on account of a frail and leaky boat and heavy winds we went up one arm of the bay and landed, going to Anak, where we stayed over Sunday and thence overland to Chyang Yen in two days. We rearched Anak on market day and the market space was crowded with thousands of people from the whole country round about. Every five days they have this fair day and it affords a splendid opportunity for street preaching. From Anak we passed through a rather sparsely settled mountainous country and through the gold regions to a group of small villages in the Chyang Yen Magistracy. Here we have what appeared to me the most successful and promising work which has been done in Korea. In this country neighborhood where I stayed eight days, we have some fifteen baptized Christians who meet regularly for study of the Word. Thence a six days' journey brought me back to Seoul, though on the way I spent a day in Hai Tjyon, the capital of Whang Hai Do, the prettiest and cleanest city of the country, and spent Sunday in Syong To. I reached Seoul after a journey of some 500 miles, having learned something of the language, considerably more of the people, the country and custom, and with a more intelligent conception of the task which is before us in seeking to evangelize the nation. I also proved to my own satisfaction that I can keep well and strong for some time, living almost exclusively on Korean food and in the Korean manner.

The Rev. Thomas C. Winn of Kanazawa, Japan, writing of several additions to the First and Second Churches of that city, refers to cases of special interest, as follows:

One of the men had been to our meetings a few times, years ago, when he was a soldier. He got a tract and heard something that impressed him, but the regulations in the garrison at that time being very much against his attending, he came no more. This spring his little boy of two or three years old, died. He felt greatly afflicted and also had his mind awakened to inquire about the future world. He sought for comfort and light but found none in Buddhism. He then remembered what he had heard at the preaching place, and at once began to search the Scriptures and attend the church meetings. He seemed satisfied that he had found the true religion and sought salvation by calling upon God. His examination at the session meeting was very satisfactory. It was unusual to find one so deeply impressed with his sins and the assurance of forgiveness.

The other referred to is an officer of the local government. He first heard of Christianity some ten years ago in Kobe; but being removed to another place, he lost his interest in studying the Bible. Last winter he was stationed in Daishoji, where we have one of our "Harris" evangelists. He went to hear the preaching, and was at once filled with a sense of his sin and helplessness. He gave himself up to reading God's Word and prayer. He came to see me in the early spring, and I had a most delightful talk with him. He

seemed to drink in spiritual instruction as the thirsty soul drinks water. His examination before the Session was very interesting. When asked why he wished to be baptized, he replied, "Christ has commanded those who believe him to be baptized. I believe him to be my Saviour, therefore I wish to be baptized." When I asked, "What is a believer in Jesus?" he said, "One who has been born again of the Spirit of God." "Do you believe that you have been born again of God's Spirit?" "I do most assuredly believe so," etc., etc. These are, of course, the replies which we would expect to hear at home; but that a man, who till very recently was a heathen, given up to seeking the enjoyment of the flesh only, should be able to answer from the understanding in regard to such purely heavenly things, is evidence that the Spirit of God is not limited in his blessed operations.

Under date of October 23d, Rev. J. M. Goheen of our Kolhapur Mission writes as follows of the lights and shadows of the work: "Since I last wrote you four adults and five children have been baptized at Kurdoli. So many baptisms have stirred up the Hindus considerably there. They have been persecuting the Christians in many ways and finally refuse to let them take water from their wells. I have arranged for the Christians to dig a well for themselves, so as to avoid any further difficulty in this line. That is a grand field for work. I never had better access to the people than while there. Four adults and two children have been baptized at Kolhapur since I last wrote you. For all these new converts we thank God and take fresh courage."

AFRICA.

Rev. A. C. Good, whose stirring addresses during his visit to the United States last year, many of our readers will remember, after a recent tour of the out-stations down the Ogowe, wrote as follows:

I spent a Sabbath with Nkomis and Irungus, besides preaching at a great many villages, both going and returning. Everywhere I found the field ripe for the harvest. I wish I could tell you of the profound impression the Gospel seemed to make in many of the towns we visited. At Enyonga two young men and one woman, the wife of one of the first converts, were added to the roll of inquirers. But this is not the measure of the progress made. The cruel superstitions that prevail in all this region are being rapidly broken. Scores and hundreds of people believe in the Gospel way of salvation, and are only prevented from embracing it by their sins.

As I preached repeatedly to the large company that came to hear me at Enyonga, it seemed to me as if a large part of the audience were under deep conviction, and I was not a little surprised that there were not ten or twenty, instead of three, to apply for enrollment in the inquiry class. In conversation with many I learned that they would like to become Christians, but in some way or other they depended on some sinful course for their living, and they were not ready to sacrifice all for Christ.

WRETCHED CONDITION OF WOMAN.

The condition of society among these down river people is something terrible. Immorality is fearfully prevalent, so that a large part of the population live by it. The lot of woman is hard indeed. Here, more than anywhere else in this country, she is bought and sold, married and unmarried, without any regard to her own preferences. Once married into a family, that is, once they have paid for her, she belongs to that family. If her first husband dies, she must marry some other man in the family. If she declines the man who offers to marry her, then she has committed the heinous crime called here "hating her husband," the punishment for which is usually death.

In one of the towns we visited a woman came to us and said she was to be killed, and declaring that she was innocent of any offence. We inquired into the matter, and were told that she was not to be killed, she was only to have her nose and ears cut off, and that she deserved it, for she had "hated her husband." On further inquiry we found that this was her offense: She had been married into a small family and all its male members had died, except one small boy, her husband being the last. As there was

no one left to marry her, she desired to return to her own people or to marry into some other family ; but no ; the decayed family were not to lose their money in that way.

An old woman, the head of the family now that all the men were dead, said, "you shall marry me ; I will be your husband," *i. e.*, "you shall serve and obey me," which is the prominent idea in marriage here. Naturally the widow declined, and so the charge was brought against her that she "hated her husband."

Witchcraft has been fearfully prevalent in all this lower Ogowe region. I am told on every hand that until recently no one died, man, woman or child, that some one was not put to death as having bewitched him; and I am assured that often the number of victims reached three and four, and even as high as six. This cruel superstition is, I am glad to say, rapidly losing its hold, and will, I hope, soon be a thing of the past.

INDIA.

INGATHERING AND INQUIRIES.

REV. C. W. FORMAN, D. D., *Lahore*:—We had a delightful visit to Sarakpur in November, when I baptized five adults and three children. Mrs. Forman found one of her old pupils living in the town, who gathered many of her neighbors together to see her. One of them said she had never seen a white woman before, another thought only her face was white, and that she wore gloves to hide her black hands, and was amazed to see her mistake when the gloves were removed. Still another informed the company that we washed our little children every morning in boiling water till they became white and tender. All this within twenty miles of Lahore, where we have been forty years!

After returning from Sarakpur, I visited Vajah, our other out-station, and four or five miles from it found a village in which there were a hundred families of low caste people who wanted to be instructed with a view to baptism. It was quite a new experience to meet with simple villagers ready to receive the truth like little children without hesitation or doubt. I offered to baptize the head man who seemed to be a believer and was very sick, but he said, "No, I would rather wait and be baptized with the others."

AFRICA.

BARAKA TO BENITA.

MRS. R. H. DEHEER, *Benita*:—At last we are able to write you from our old home, where we have been established now about three weeks. You will be surprised to learn the means of conveyance we had from Gaboon. When we reached Baraka we found it would be impossible to go up in the cutter "Nassau" for some time. In a few days, however, Mr. Gault received a polite note from Count de Brassa, the present Governor at Gaboon, saying a French gun-boat was going directly to Benita, and would take us with pleasure. As this would hasten our arrival, and give us a sea-voyage of a few hours, instead of two days, we gladly accepted, though it seemed a rather war-like way of proceeding on a peaceful mission. To our surprise the governor also told us that we should require an authorization to take up our residence at Benita, as we would fall under the rules and regulations of the French colony. Such a paper was procured, although we were assured later that the matter of proprietorship had not yet been fully settled with the Spanish. We wait to see whereunto this matter will grow.

The welcome that awaited us on our arrival I will not attempt to describe. The people were overjoyed to have us once more among them, though they have by no means forgotten my dear husband, their friend and spiritual father. On Saturday Nov. 1st Messrs. Gault and Godduhn arrived here and held communion on the following day. It was only the second service of the kind the people have had in two years. We have already a school of nine children gathered about us, several of them are sons of the Christians, who rushed upon us saying they could no longer keep them from the Spanish or French schools if we refused them.

PERSIA.

Rev. John H. Shedd, D. D., of *Oroomiah,* writes:—The closing year has brought encouragement to us, especially in the revival of last spring—the quickening influence of which is still felt. The vigorous outgrowth of volunteer work by the young men is another influence to make the gospel more effective, How I wish it might grow into a native inland mission! We have a conference for Christian workers next week.

Our church work in 1890 shows progress in its own growth. A large edifice, the largest Protestant church within many hundreds of miles, was dedicated in November at the meeting ing of the Knooshya or Synod. Another good building in Charbash is nearly ready for dedication. The call is urgent for a fund of $1000 to help build churches. Is this an extravagant sum for the year to come? It will put up one large church for a congregation of several hundred and help several smaller places besides.

Book Notices.

The Church in the World and the World in the Church, by Miss Maria A. West, is a booklet of 32 pages in verse, in which under the apt simile of a leaking ship, the writer warns against the insidious leaking in of worldliness into the Church of Christ. The warning is one whereunto we will do well to take heed.

Mackay of Uganda. C. Armstrong and Son New York. Price, $1.50: It was not a long life that the hero of Uganda gave to Africa, but its fourteen years were crowded full of brave, patient working and waiting and suffering. This volume, edited by the sister of Mackay, tells the story and perhaps in no way can we more surely awaken in our readers a desire to read it for themselves than by quoting from Henry M. Stanley, who on his return from the relief of Emin, found the missionary alone at Usambiro and spent three weeks with him. "He had no time to fret and groan and weep; and God knows, if ever man had reason to think of graves and worms, and oblivion, and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Meranga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years, bravely and without a syllable of complaint or a moan amid the wilderness, and to hear him lead his little flock to show forth God's loving kindness in the morning, and His faithfulness every night, is worth going a long journey for the moral courage and contentment one derives from it."

Temperance.

The National Temperance Society, of which Rev. T. L. Cuyler, D. D., is President, has issued a call for the *Tenth National Temperance Convention.* The ninth was held ten years ago. They say: We earnestly and cordially invite all Associations of Ministers and Churches, all General Assemblies and Synods, all General and Annual Conferences, Classes, Presbyteries, and religious National or State Conventions, all National and State Temperance Organizations, all Woman's National and State Unions, Grand Divisions Sons of Temperance, Grand Lodges of Good Templars, Grand Temples of Honor and Temperance, and other State Temperance bodies, to send delegates to a National Temperance Convention, to be held, commencing at ten o'clock A. M., July 15, 1891, in the First Methodist Church, Saratoga Springs, N. Y.

Each body to be entitled to send seven delegates, of which the presiding officer and secretary shall be two.

Arrangements have been made for a reduction of fare on the principal railroads and at the hotels. For particulars apply to the Secretary of the Committee.

Ministerial Necrology.

Sylvester Cowles, D. D.—born in Otisco, N. Y., Jan. 28, 1805; graduated at Hamilton College, 1828; received D. D. from same, 1873; married thrice; labored all his life in Cattaraugus Co.; organized several churches, and led a number of men into the work of the ministry; was minister by turns of churches in Napoli, Ellicottville (twice), and Fredonia, Olean, Gowanda (twice), and Randolph. Died at Randolph, Feb. 16, 1891. Buried at Gowanda, Feb. 19, 1891. Wife and daughter survive.

Crawford, Gideon, Swan White—born in Knox County, Tennessee, Aug. 20, 1849; graduated at Maryville College, 1871; studied in Union Theological Seminary, 1871—1873; graduated, Lane Theological Seminary, 1874; Tutor in Maryville College, 1874; Professor of Mathematics in Maryville College, 1875—1891; died at his Maryville home, Feb. 3, 1891. Married July 23, 1874, to Miss Margaret Elizabeth Jennie Duncan of Maryville, who, with four sons and two daughters, survives him.

Young People's Christian Endeavor.

In the second number of THE CHURCH AT HOME AND ABROAD, February, 1887, page 103, after giving some account of a *Young People's Presbyterian Union*, we said:

Such a union is most obviously convenient in cities and large towns, in which there is a considerable number of Presbyterian congregations. Might it not, however, be quite as helpful for the young people's associations of several neighboring village churches—those, for example, of a presbytery—to be affiliated in the Y. P. P. U. of that presbytery? However this question may be practically answered—perhaps different in different localities—we are quite sure that such organizations of the youth in Presbyterian congregations are to be encouraged and helped by pastors and sessions, and may reciprocally be made exceedingly helpful to them.

There is no need of rigid uniformity in these organizations. The style and form are less important than the informing spirit. Let the spirit of mutual help in Christian work stir and move in a congregation, and let each pastor help it to such form as suits the local conditions. Only let our church not fail to understand and utilize among its youth the power of working organization.

In the four years since these words were printed the work and organization for work which they were intended to commend has made great progress. There is now, as there was then, great variety of forms of association and methods of *Christian endeavor*, for those two words are of too large and too venerable meaning to be held exclusively as the corporate name of a particular form of association. They express happily the true aim of all associations of Christians, young or old. Young Men's Christian Associations, and Young Women's as well, Kings' Daughters, Pastor's Aid Societies, Women's Christian Temperance Societies, Women's Boards of Missions, Bible Societies, Tract Societies, etc., etc., all exist as agencies for some form of *Christian endeavor*. As the name of a society, we understand that those words were first applied to an association of young people in a particular congregation. Formed and conducted by a wise pastor it was signally blessed, and became the model after which many other congregational associations of youth were constituted. Naturally drawn toward each other by the catholic Christian spirit which animates them, these local associations have become affiliated in a fellowship which embraces hundreds of thousands.

In placing the words *Young People's Christian Endeavor* at the head of some of our pages we have not intended to devote such pages always and exclusively to the societies which have that name, although we have been glad to give great prominence to them. We have emphasized and commended especially the clearly and frequently declared purpose of those who lead these societies, to keep each of them within the local church to which it naturally belongs, and to inculcate filial loyalty to the pastor and officers of that church and to all its denominational as well as to its catholic duties and relations.

We have not found occasion to change the views which we expressed in that early editorial, and we are very happy to see in the periodicals and in the judicatures of our church so much evidence that the organization and training of our youth for all suitable forms of Christian endeavor is making steady and healthy progress.

In our November (1890) number, page 392, we gave, from the New York *Evangelist*, the action of the Presbytery of Syracuse on this subject, and in the January (1891) number, page 74, action of the Synod of Missouri. We give below from the *Presbyterian*, similar judicious and sympathetic action of the Presbytery of Indianapolis.

All this is wise and natural, in healthy

accordance alike with our Presbyterian polity and with the constant declarations of the societies of Christian Endeavor.

The Presbytery of Indianapolis heartily approved the modern tendency upon the part of the church of Jesus Christ to organize its young people into societies for the purpose of promoting their Christian culture and training them in practical methods of bringing others to salvation and into the church. It further expresses the hope that in the churches under its care the young people shall be organized for Christian work; and to this end, in all churches where such organizations do not already exist, pastors and sessions are urged to encourage and direct in such organizations as shall tend to the best development of the young people in Christian life, usefulness, warm-heartedness, missionary zeal and loving co-operation in advancing the kingdom of our Lord Jesus Christ. The Presbytery also considered the question of the best form of organization for the young people's societies, and commended the Christian Endeavor method of association as, on the whole, the most comprehensive and wise. It insists, however, on the maintenance of "an evangelical test of membership" in the societies formed in the churches, and in the cultivation of the spirit of loyalty to the particular churches in the bosom of which these societies work. Disregard of the control of pastor and session, and indifference to the general work of the church, are to be especially avoided. In order to keep each organization in touch with other similar organizations and with the church, the presbytery further ordered that in the list of the regular standing committees of the presbytery there shall be placed a standing committee on young people's societies of the presbytery. This committee shall seek to promote the interests of the young people's societies, and shall have charge of the work of organizing them into a presbyterial association, to be known as the Young People's Alliance of the Presbytery.

The *New York Evangelist*, "takes the liberty of suggesting a word of caution," in which we so heartily concur that we "take the liberty" to emphasize with italics some of its significant phrases:

Too much emphasis cannot be laid on the Society's motto, "For Christ and His Church." All its work should be Christian work, expended primarily on the Christian Church in which each Society is organized. Recognizing *the authority of the Session of the Presbyterian Church*, its meetings and methods in our denomination ought to strengthen *the general work laid out by the pastor and elders.*

The pledge taken by the members to be present at the several services of the church, implies a spiritual purpose which can be continuously sustained only by a prayerful and consecrated spirit. Causeless violation of the pledge will issue in spiritual hurt. Young people may easily fall into that *habit of excuse-making* which fosters unveracity of nature, and becomes a serious moral injury. In uttering this caution we do not forget that all Christians are under obligation to attend the services of the Church, need the same impelling power of a living faith to discharge the obligation, and are susceptible of the same spiritual damage when lying excuses are made to their accusing consciences. On the whole, and in the long run, it may be found that the positive pledge taken in the Christian Endeavor Society, may help our youth to be more successful than their elders in wedding promise and performance, and it is only with affectionate solicitude that we beg that great care be taken to make the marriage complete.

The separation these societies need for training themselves among those of their own age in public prayer and praise, and in the art of public speaking, *should not exclude the pastor.* He, as an officer of the church, in full sympathy with the Society's aims, should always be present. It is perhaps a mistake to invite the Society formally to meet with the church prayer-meeting, lest on such occasions there be *a too emphatic display* of the Society's methods of conducting a meeting, and a too marked contrast with methods which use and wont has made almost sacred to older Christians. It is more in accordance with the Society's pledge that its members be present, *as church members discharging their usual duty.*

Gleanings At Home and Abroad.

The pioneer missionary of the *Church Missionary Society* in Uganda (Mackay), toiling there for fifteen years, never left Africa till he left it for heaven.

No romance could be more interesting than the narrative of his life at the court of King Mtesa. On one day he writes: "Forge, anvil, lathe and grindstone are now in order;" and alongside of this entry he writes: "May God give me grace to search my heart! Give me a burning zeal, O God, for winning souls. Am I not here the link between dying men and the dying Christ?"

It was Stanley's visit to Uganda, and his intercourse with King Mtesa and the call which he issued to Christians in England that led Mackay to Africa. The two men never met, so far as appears, till Mr. Stanley reached Usambiro, on his return from his last expedition. But in 1878, after Mackay had spent two years in building roads and cutting his way from the coast to Uganda, he wrote home: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man." Later, after Mackay had been a couple of years in Uganda, he affirmed that, as an indisputable fact, with Stanley's visit to Uganda in 1875, "there commenced the dawn of a new era on the annals of the court of Uganda. The people themselves date from Stanley's day the commencement of leniency and law in place of the previous reign of bloodshed and terror. 'Since Stanley came,' they say, 'the king no more slaughters innocent people as he did before.'" This is pleasant testimony from a most trustworthy source.—*Missionary Herald.*

It is said that a rich man who was poor when a boy, was asked how to become rich. He replied: "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day, I must do that first; after that I was allowed to play. Then I could play with more pleasure than if I had an unfinished task. I formed the habit of doing everything in time. It soon became easy to do so."—*Maritime Presbyterian.*

A jubilee of the Baptist Mission in Denmark was recently held in Copenhagen. It was there reported that 6,000 persons have been baptized since the founding of the mission, the present membership being 2,700.

"They Never Think of Staying Away."—This is the record sent us of the young people of Bailwidu, West Africa, in reference to the service for prayer which is held every evening of the week. What a record it would be if, of all the members of the churches in this Christian land, it could be said in reference to the mid-week service for prayer, "They never think of staying away."—*Missionary Herald.*

China.—In Canton, China, with its 1,500,000 inhabitants, there are fifteen Christian chapels, where missionaries and the native ministers preach the Gospel, not on Sunday only, but daily.—*Herald of Mission News*, R. P. Church, U. S. A.

Bible Study in College.—The fault with college Bible study in the past has been its superficial character.

. . . .

The change which is coming is in the direction of genuine study of the Bible under the guidance of the most competent teachers that can be secured, and as an essential part of a liberal education.

. . . .

At Amherst, Prof. G. S. Burroughs has already carried several of the best men in the senior class through an inductive course in Old Testament prophecy, and the able papers by the students just gathered into a printed pamphlet show that they can be trained to do valuable original work. With the general establishment in our colleges of professorships in the English Bible, and with the assignment of its study to a definite and worthy place in the curriculum, we look for a prevalence

among college graduates in years to come of a better knowledge of the Bible than is possessed to-day by the majority of men who have had a liberal education—*Congregationalist.*

A Japanese preacher answers the question: *What changes for the better Christianity has brought into the world, as follows:*

"(1) Christianity fought idolatry and harlotry—two things which, history shows, go pretty close together. (2) It brought into the world for the first time the two mighty truths of the fatherhood of God and the brotherhood of man. (3) It taught the right separation of Church and State. (4) It emphasized the spirituality of worship as against any and all mere forms. (5) It puts untold dignity on man by the clear and convincing truths concerning the future life. (6) It treats men not in the lump, but gives every human being a place in direct relation to God. (7) It is the only system that makes *love* central, the end and motive of all action."—*Missionary Herald.*

THE AUSTRALIAN BALLOT SYSTEM is a striking illustration of the benefits which Christian lands may receive from their efforts in carrying civilization and Christianity to heathen countries. Australia was formerly wholly heathen, but has become a Christian land by colonization and missionary effort. The conditions of life there rendered possible the trial of a system of balloting which it would have been very difficult to experiment with in any country of more established institutions. But after having proved successful in Australia it is now adopted in nearly all the United States to the great satisfaction of every intelligent voter. It *pays* for Christian countries to send missionaries and colonists to lift heathen lands out of their ignorance and degradation. Every nation so raised to an enlightened religious condition will have some peculiar contribution to the welfare of the whole world which could come from no other people.—*The Baptist Missionary.*

A missionary visited a village on the banks of the Kriskna river, where he found a group of people, composed of the principal men of the village, who had a remarkably good knowledge of the Scriptures, who had read many Christian tracts, and who were in everything but name Christians. He asked them when and from whom they had received instruction. To this they replied that about ten years ago a European missionary, a native preacher, and several colporteurs came to their village and preached, and left behind a number of Scripture portions and tracts; that in consequence of that visit one man had become a Christian, and was afterwards employed as a catechist by the Basel Mission; that they had ever since that time diligently studied the books left with them, and that they believed in Jesus.—*Indian Female Evangelist.*

LOAN LIBRARIES are provided by the Seaman's Friend Society for the use of sailors during their voyages. An example of the usefulness of these libraries is thus given in the *Sailor's Magazine* by the first officer of the ship *Elizabeth.*

When the ship *Elizabeth* left New York on the voyage to San Francisco, she carried one of your valuable libraries. During the time she has been away, at least 70 men have availed themselves of the opportunity to secure good wholesome reading. The crews the ship has carried on the voyage from New York to San Francisco, thence to Queenstown, to Havre, and home again to New York, have been composed of men of different nations. It has been a great pleasure to see how eager they were to obtain the books, and often I have heard a wish expressed that the library contained more of them. They had free access to the library on Sundays, and could obtain books at any time during the week upon application. Could those interested in this good work hear the hearty tokens of appreciation given by the men, they would endeavor to increase the number of volumes generally supplied. In no other occupation does a man have such a chance to read and improve his mind. I have never seen a sailor who was not anxious to obtain books from the library, and many times I have heard them say they were very thankful to the Society, in which I join them heartily.

WHAT INJURES THE BRAIN.—It is not intellectual work that injures the brain, but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it, for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain.—*London Hospital.*

The Jews in Palestine have increased from 8,000 in 1841, and 20,000 in 1884, to 80,000 of to-day. At Jerusalem they were 8,000 in 1884, and are now 34,000. There are large colonies of them everywhere round the city, outside its walls, and in the Jewish quarter. Their attitude towards Christianity is greatly changed. They are attentive and ready to listen, and the majority of those who are educated read the New Testament.—*The Net, London.*

RUKHMABAI is the lady who has so bravely resisted the Hindu law which would compel her to marry a man every way unworthy of her, to whom she was betrothed in childhood. This man, backed by the orthodox Hindu community, brought an action to force the lady to submit. After being tried in one court after another, it became evident that the Hindu law, which under our (British) government regulates social questions among the Hindus, left her no escape. Friends, however, were raised up for her, and money has purchased her freedom, of which she has taken advantage to come to this country (Scotland), to complete her education, in order that on her return she may be of use to her countrywomen, leaving her suitor Dadajee to enjoy his ill-gotten gains.—*Zenana Record, of U. P. Church, Scotland.*

At nearly a hundred meetings, during four months of the early part of this year, in Great Britain and Ireland, Mrs. Ahek (a Chinese Christian) spoke earnestly on behalf of her dark sisters. "I cannot think," she pleaded, "why more Christians do not come to China. It *must* be because they do not know how our women are dying. I left my little boy, my husband, my mother—all these —for what purpose do you think? *It is only entirely for the sake of Christ's gospel I have come;* not to amuse myself, but to invite you to come to China to tell the doctrine of Christ.—*Woman's Work,* (*Ind. Presbyterian.*)

General Armstrong, in the *New York Evangelist,* expresses the opinion that the best man in the work of alloting homesteads to Indians is a woman, Miss Alice Fletcher.

The General also says: There is a strong, law-abiding instinct in the red race, and a remarkable loyalty in executing justice, illustrated by the fidelity and efficiency of the Indian police.

On the arrival of fresh lady missionaries in India, a native who takes a deep interest in the efforts which European Christians are making on behalf of his countrymen, remarked: "Upon my word it is wonderful! These Miss Sahibas come up like the flowers of the field. When it gets hot they wither away, but they come up again all the same." —*Punjab Mission News.*

The missionaries on the Congo are earnestly engaged in preparing a Christian literature for the people who live along the great river. Books are now printed in Kixi, the language of the lower Congo; Kiteke, the language of Stanley Pool, and Kibangi, that of Botobo, Sukulela, and beyond.—*Spirit of Missions.*

It would cost only $3,000,000 to give every Indian boy and girl in the United States a good industrial and common school education. In one generation the Indian problem would be solved, never to trouble us again. Let us educate the Indian children to be intelligent, so that they will have high aims and ambitions and be brought into sympathetic relations with the other 60,000,000 of our great republic.—*Gen. Morgan.*

PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT BRITAIN.

SOCIETIES.	Income in Dollars.	Stations and Out-stations.	Missionaries. Male	Missionaries. Female	Native Helpers	Communicants.
London Missionary Society	$505,765	1,133	155	*154	5,419	68,805
Church Missionary Society	1,145,240	315	338	59	4,121	49,016
Society for Propagation of the Gospel	625,190	*	499	*	2,447	66,593
Universities Mission	82,500	14	41	20	73	566
Church of England Zenana Missionary Society	135,000	61	.....	113	639	.....
Baptist Missionary Society	398,045	515	126	.....	986	48,646
General Baptist Society	28,365	19	8	7	21	1,376
China Inland Mission	257,420	158	180	180	282	2,839
English Presbyterian Mission	51,370	130	32	16	116	3,572
Free Church of Scotland	480,585	200	80	35	660	6,620
Established Church of Scotland	156,805	.....	30	*	179	825
United Presbyterians, Scotch	202,455	251	69	25	491	14,899
Wesleyan Missionary Society	708,115	363	343	*	6,284	34,086
Moravian Missions	99,423	113	154	145	1,719	36,680
Turkish Missions Aid Society	11,270	*	*	*	*	*
Seven other Societies	267,875	72	112	44	1,130	13,558
Totals	$5,150 873	3,353	2,167	798	24,517	348,081

*Not Reported.

FOREIGN MISSIONARY SOCIETIES OF CANADA.

SOCIETIES.	Principal Stations.	Out-stations.	Missionaries. Male.	Missionaries. Female.	Native Laborers.	Churches.	Communicants.	Added last year.	Number of Schools.	Pupils.	Native Contributions.	Contributions in Canada.
Cong'l Foreign Missionary Society	1	....	2	....	.....	....	.....	....	1	.....	.....	1,552
Bap. Convention, Maritime Provinces	4	12	5	2	20	4	100	25	3	50	100	16,000
Presbyterian Board of Missions	25	105	29	46	220	65	3,881	71	98	3,750	4,172	100,106
Baptist For. Miss. Society of Ontario and Quebec	5	....	9	14	95	18	2,393	395	39	300	577	20,042
Methodist Board (Foreign work)	15	4	11	15	45	....	1,798	220	....	.....	6,491	27,508
Total	50	121	56	77	380	87	8,172	711	141	4,100	11,340	$165,208

The Missionary work of the Church of England in Canada is done through missionary societies in England.

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES, 1889–90.

Societies.	Prin'al Stations.	Out-stations.	American Missionaries.		Native Laborers.	Churches.	Communicants.	Added last year.	Under Instruction.	Native Contributions in Dollars.	Contributions in U. S.
			Male.	Female.							
American Board	96	962	200	333	2,417	337	36,256	4,554	47,319	117,494	$762,947
Presbyterian Board, North	90	*	240	336	1,302	320	26,794	2,753	23,935	*	794,066
Presbyterian Board, South	18	98	37	41	50	31	1,207	360	1,207	4,317	107,627
Reformed Church of America (Dutch)	15	141	21	35	364	51	5,336	552	4,156	8,008	117,000
United Presbyterian Board	16	198	26	44	459	39	9,568	1,722	10,687	7,167	100,539
Cumberland Presbyterian Church	8	.....	6	10	.....	8	503	.....	220	.....	19,936
Reformed Presbyterian Church	2	8	5	10	40	3	240	18	908	34	18,463
Asso. Ref. Synod of the South	4	7	2	1	4	3	235	24	65	310	6,750
Reformed Church of the U. S., German	3	24	3	5	17	8	1,656	218	66	2,885	18,000
Ref. Presb. Gen. Synod	2	8	0	0	10	3	65	4	19	200	3,983
Baptist Missionary Union[1]	64	1,382	131	200	1,343	712	81,072	7,099	20,615	54,844	440,788
Baptist Southern Convention	37	124	33	45	86	62	2,213	409	675	4,681	109,174
Free Baptists	6	6	11	17	134	11	699	75	3,520	255	17,496
Seventh Day Baptists	1	2	2	4	11	1	80	2	22	.....	4,727
German Baptist Brethren (Tunkers)	5	.....	.....	.....	9	.....	131	16	.....	.....	1,328
Methodist Episcopal Church[1]	52	250	159	135	3,018	559	42,632	5,563	30,049	282,997	835,197
Methodist Episcopal Church, South†	18	*	34	*	97	*	4,014	*	*	*	244,176
Methodist Protestant Church	3	*	8	*	13	2	210	*	250	*	16,770
Wesleyan Methodist	1	1	1	2	1	1	260	10	300	400	2,000
Protestant Epis. Foreign Miss'y Society	52	168	74	39	210	33	2,631	264	3,876	5,527	189,133
Evangelical Association	30	34	7	5	78	63	10,262	1,257	19,417	27,570	12,921
United Brethren in Christ	9	.....	2	2	43	55	317	60	568	.....	10,318
Evangelical Lutheran General Synod	4	8	6	6	190	344	6,492	580	4,000	1,355	41,202
Evangelical Lutheran General Council	7	.....	4	3	90	.....	832	1	1,073	50	12,177
Foreign Christian Miss. Soc. (Disciples)	22	19	30	18	27	22	2,419	377	1,799	4,678	67,750
American Christian Connection	4	33	2	2	7	3	92	35	*	1,500	3,000
Mennonite General Conference	2	1	5	3	.....	.....	21	15	150	.....	6,000
United Brethren[2] (Moravians)											14,143
Total	580	3,474	1,054	1,296	10,020	2,721	236,187	25,963	174,891	$524,217	$3,977,701

* Not reported.

† Statistics of this church for the previous year are repeated here.

[1] Work of these Societies in Protestant countries of Europe is not here reported.

[2] Excepting receipts from the United States, the Statistics of Moravian Missions are given in the table of British Societies.

[3] No report has been received from the Free Methodists, African Methodists, the Baptist Convention of the United States, or the Friends.

SUMMARY OF PROTESTANT FOREIGN MISSIONS.

Societies in	Stations and Out-stations.	Missionaries.	Native Laborers.	Communicants.	Income in Dollars.
United States	4,054	2,350	10,020	236,187	$3,977,701
Canada	171	133	330	8,172	125,208
Great Britain	3,353	2,865	24,517	348,081	6,457,435
Continental Europe	470	646	426	89,063	829,249
Total	8,048	5,994	35,343	681,503	$11,429,588

—*American Board Almanac. 1891.*

CHILDREN'S CHURCH AT HOME AND ABROAD.

In our June number, (1890), page 567, some of our young readers will probably remember that Miss Dale told us how she made a water-melon teach geography. On the next page was printed an account of some young people raising money and putting it into the hands of Dr. Shedd, to purchase two globes, which he sent with some things of his own to Persia. Miss Dale has written to the young people who gave her the money for those globes —the Sabbath School of the *Patterson Memorial Church* in Philadelphia—a letter which has been read to them as follows:

I do not know how to express my gratitude to the young ladies and gentlemen who sent the beautiful and substantial substitutes for my "vegetable world." The globes have reached Salmas safely, and will teach much more than geography to the girls in the school;—they will speak daily of that beautiful sympathy which calls no one an alien or a stranger for whom Christ died! Will you tell them, how touched I was, and strengthened, too, by the sweet, generous way in which they "ministered to our necessities?"

This letter was written at Teheran, the capital of Persia much farther east than Salmas, where she needed the globes. Other teachers will use them, and Miss Dale is teaching other girls in a school in Teheran.

With the letter to her young friends of the Patterson Memorial Church, she sent our young readers the following interesting account of an excursion which she took with some of her scholars:

A RAILROAD RIDE IN PERSIA.

MISS ANNIE GRAY DALE.

Dear boys and girls at home, I think I wrote you something about a donkey ride which we and our school girls enjoyed a year or two ago. I'd like to tell you something about another ride we had last summer. Examinations were over, and well over; and our girlies longed for a change; so we planned a day in a garden at Shah Abdul Azim, with the best part, or rather the newest and most exciting part, to come first; a ride on the street cars to the railroad station, and a ride on the cars to Shah Abdul Azim, six miles distant. The "Abdul Azim," after whom the city takes its name, was not a real "sure enough" Shah, but a very "holy" man, whose grave is visited by thousands of devout Mussulmans* every year. We left our house early in the morning, treading our way between piles of mud-bricks drying in the sun, dozens of donkeys laden with fruit, straw, ice or stones, down a long street, dark and cool, with dancing leaf shadows, through a wide, high gate guarded

*Mussulman, Moslem and Mohammedan all mean the same.

by lounging Turkish soldiers, into and across the "Top maidon," and finally into the street cars. Don't imagine anything like the cars at home. There are seats in front and behind an enclosed cabinet on an open platform. This cabinet has doors and windows, and inside two benches opposite each other. This is the "Woman's Compartment," and cannot be made to seat more than six women. As there is only one track, cars coming the other way wait on a side track to give room for the car to pass which has the right of way.

It is very funny to hear the polite exchange of salutations between the two drivers. "Is your health good?" "Is your nose fat?" "Thank God I am well; are you well?" "Thank God, I am well." "I am your slave." "I am your little one." "God go with you." "May your shadow never grow less."

Occasionally the driver of the car pauses to answer some question, or to show the way to an inquirer, who, with turbaned head and bare feet thrust into pointed green slippers, listens to the minute directions, and repeats them, pointing with skinny finger into the depths of a crooked, narrow street, sown with sleeping dogs of all colors and degrees of leanness. The passengers are not at all impatient at the delay; on the contrary, they listen with the deepest interest to the explanation, giving perhaps a little assistance in the shape of a grunt, or a shake of the head.

The railroad station is reached at last, a very imposing edifice, such as the Russians almost always erect. Our tickets are bought, and we sit down on the comfortable velvet seats, aware of an almost ludicrous incongruity between them, the gleaming rails, and the oriental surroundings. Fancy a camel coming gravely up to the locomotive with a load of coal in two great "khoordjeons," his long syphon-shaped neck swaying, his inquisitive soft dark eyes gazing at the cars and their occupants? Now look on the other side; see this man bending under his odd-shaped burden. He is bringing water for the engine in a great sheepskin, the neck of which forms the outlet for the water! With ear-piercing shrieks, fortified by the kind attentions of the camel and the "sycha," the engine flies away from the station, and we behind it. How strange the sights from each side of the car! Women in chadders, men with turbans and without, with clothing and (nearly) without; strings of camels bearing fruit and merchandize into Teheran; donkeys by the hundred, looking like the "fretful porcupine" with their all enveloping loads of thorns from the desert, to be sold as fuel. In the distance the golden dome of the "mesjed" at Shah Abdul Azim, gleams brightly through the transparent air, against the pale blue sky. And see! the ruins of Phey and its wonderful old tower are there on the left. One can only guess at the uses to which the tower was put; but those shapeless masses of mingled clay and rock, are all that is left to tell of ancient "Rages," one of the million-peopled "cities of the Medes," in which the unfortunate captives of the Kingdom of Israel were put, by the King of Assyria. Looking this way and that, and enjoying all the incongruity, and the excitement of the girls who "wish the ride could last forever," we reach the terminus of the railroad, and a few steps takes us to the garden. What did we do there? First, the girls waded, with just such little feminine screams, and ohs! and ahs! as girls utter at home, when *they* wade. After that, a little earnest talk with some women who had come to see the strangers; then tea, and apricots and bread. Then a swing for the girls; some reading and a siesta, then dinner—rice, meat and egg-plant stew, with "mesta" to drink, which is sour milk and water. We sat on the

ground under some great old trees, beside a tank of water, and talked over our happy day, as we ate and drank. The sun was behind the mountains when we once more whirled away behind the engine, which, scattering fiery sparks through the darkness, carried the happy group of girls to home and dreamland, where dervishes and street cars and engines "salaamed" to each other in endless procession till daylight, with her rosy fingers, opened the brown eyes to the work-a-day world.

Note.—The railroad which Miss Dale so amusingly describes is the only one in Persia. It was built by the Shah (king) two or three years ago, and extends from Teheran to Abdul Azim, to which Miss Dale and her girls went.

The rails for this road, and all the parts of the locomotive and cars were brought on horses from Resht, the port of the Caspian Sea.

PREACHING TO MOSLEMS.

REV. J. A. ELLIOTT.

[*The Wesleyan Missionary*, of London, England, gives a lively account of what its writer, Rev. J. A. Elliott, calls "a bit of *real* city open-air preaching to the Mohammedans." His word-picture is so good that it will enable our readers almost to see through the missionary's eyes what he showed to his visitor. At any rate it will help them to get a correct idea of *preaching* as missionaries have to preach.]

Mr. Bateson, from the Punjab, paid us a five days' visit quite recently. His earnest, telling sermons were the means of bringing several out, and we have had one or two conversions almost every week since, as the direct results of his services.

One evening we held a United Total Abstinence Meeting, a farewell meeting to the Royal Artillery. The theatre was packed, and the meeting was a most enthusiastic one.

On Friday, at 5 p. m., I took Mr. Bateson with me into the "*chouk*"—the heart of the city. My wife and Miss Fentiman accompanied us. My object, apart from that of preaching, was to let Mr. Bateson see a bit of *real* city open-air preaching to the Mohammedans, right in their very midst.

Two native brethren preceded us and began the preaching. When we arrived we found them in the heat of controversy; some Mohammedans, as usual, at the boiling point, and one Hindu, declaring that he would argue and argue until he broke up our preaching, and would not move until he did. When I came up, some young students of the Government High School (who knew me well, as I have addressed them on one or two public occasions) said, "Oh, here comes the Padri Sahib, now we will see some fun."

By means of a little good-humoured raillery, I managed in ten minutes to quiet the Mussulmans and got the crowd into a good frame of mind and quite over on to my side. But the Hindu held out and was the object of universal attention. I then turned to him, and with a merry twinkle in my eye, said:

"And now, pandit, what is your game?"

"I have no special game on."

"Do you wish, then, to hear us preach?"

"I have neither eyes nor ears for you or your discourses."

"Why are you standing here then?"—"Just so."—"Then you remind us of the familiar proverb, '*The piper may pipe, but the insensible* "*bhains*" (water-buffalo) *stands inobservant, chewing his cud.*'"

The crowd simply roared with laughter. The Hindu came to the charge again and said, "Yes, I *am* the water-buffalo, but ***you*** are the *piper*."

There was a sting in this, because the words he used and the gesture he employed made out that I was a minstrel, and my listeners dancing-girls, and lookers on. I accepted the position at once, and replied, "Well, friends, I'll now begin to pipe, but will *this water-buffalo* dance?"

The crowd laughed again. The pandit saw the crowd was against him, so he cleared away out of it.

"Stop, stop," I said, "you said you were going to silence us; won't you stay?"

"Not now, I have some business."

The Mohammedans literally hooted him out.

"Silence, silence," a number of voices cried out, "let us have the preaching now." I spoke for forty minutes! I am told. I spoke on the parable of the Ten Virgins. The crowd grew until the road was simply blocked. Not a man spoke. I was listened to, to the very end, with the greatest of respect and interest. Some seemed moved.

As evening fell on us, a few little earthen "chirags" (lamps) began to twinkle in the surrounding shops; I concluded by saying, "Brethren, the evening is gathering around us, darkness will soon throw her sheet around us, and we will silently wend our way homewards. But, brethren, a darker night—the night of death—awaits us all; through its darkness and in its sacred stillness, the voice that you disregard now, the voice from which you now turn away, will call upon you, with awful loudness, 'The Bridegroom cometh, go ye out to meet Him.' Are you *now* ready, to-night? Will you be ready then? See to this matter, brethren, repent now and turn to Him who is willing and waiting to receive you."

Numbers of the Mohammedans said, "By the name of Allah, the great God, he speaketh truth and his words are well chosen."

I then told them of Mr. Bateson and his work in relation to the A. T. A. cause. The natives have not the highest opinion of the British soldier and stand in great fear of him. I wished to correct this, and at the same time show them the good work going on in our Army, especially as I had Mr. Bateson on the spot. When I came to the climax of this short discourse, and told them that Mr. Bateson had a noble band of 15,000 total abstainers in our Indian Army of 60,000 troops, you should have seen their astonishment and the admiration with which they gazed on young Bateson.

"God forgive the expression," said one Mussulman, "he is *worthy of being worshipped.*"

"You are a great and eloquent preacher," said another, "but he (pointing to Mr. Bateson) is greater than you, for he must be more than eloquent to convert so many beef-eating and grog-drinking soldiers into total abstainers. Who among us is able to convert an *opium-eater* and a '*gora*!' (a soldier!)."

"Won't he give us an account of his work?" said a third.

"He cannot," and putting my hand on Mr. Bateson's shoulder, I continued, "his tongue is tied by the cruel hands of your difficult language."

"May the Great Allah speedily set his 'zaban-i-mubarak' (blessed tongue) free."

"Amen," I said.

"May he live to be eighty, and may his grey hairs be honourable," said another.

"And may I still be found doing the same work, and winning souls for Christ," said Mr. Bateson.

When I translated this, several of them replied: "May God grant his prayer."

Numbers of them gathered around in little knots, and as we departed we could hear them discussing the subject of the preaching. We prayed that God would own and bless His work.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 2. *East Florida*—Hawthorne, 5. *Fairfield*—New Haven, 4 10. 11 10

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 5; Frederick City, 3 25. *Washington City*—Hyattsville, 1 60; Washington City, 1st, 8 85. — Westminster, 25. 43 70

CATAWBA.—*South Virginia*—Milton W. Maine St., 2 00

COLORADO.—*Boulder*—Boulder Valley, 30 cts. *Pueblo*—Pueblo, 2 41. 2 71

COLUMBIA.—*East Oregon*—Umatilla, 5. *Portland*—Portland 1st, 55 85; Mispah, 5. *Southern Oregon*—Phœnix, 3. 68 85

ILLINOIS.—*Bloomington*—Minonk, 6 25. *Chicago*—Chicago 1st, 69; — Fullerton Avenue, 2 25; — Jefferson Park, 34 75; Evanston, 30; Herscher, 2; Normal Park, 10 36; Riverside, 19 50. *Freeport*—Freeport 1st, 35; Galena 1st, 18 29; Harvard, 2 25; Ridgefield, 10 25. *Mattoon*—Assumption, 15 50, West Okaw, 3 55. *Ottawa*—Rochelle, 10. *Peoria*—Lewistown, 30. *Rock River*—Aledo, (Incl. sab-sch., 2 39), 6 39; Dixon, 17 33. *Schuyler*—Mount Sterling, 18 91. *Springfield*—Decatur, (Incl. sab-sch. 5) 15; Pisgah, 3 96; Unity, 1 50. 362 04

INDIANA.—*Crawfordsville*—State Line, 1. *Muncie*—Wabash, 2. *New Albany*—Nabb Branch of Lexington Church 2 30. *White Water*—Brookville, 10; Rising Sun, 5. 20 30

IOWA.—*Council Bluffs*—Shelby, 2. *Dubuque*—Lansing, 1st, 5; Zion, 9. *Fort Dodge*—Battle Creek, 4 10, Jefferson, 8 31. *Iowa*—Burlington, 1st, 13 96; Keokuk, Westminster, 23 98; Mediapolis, 84 cts. *Iowa City*—Fairview, 4; Montezuma, 7 15; Mount Union, 5; Princeton, 6.50; Scott, 9. *Waterloo*—Clarksville, 5; Tama, 2 75; Toledo, 5 80. 112 39

KANSAS—*Emporia*—Maxson, 2 40. *Neosho*—Erie, 5 83; Moran, 1. 9 23

KENTUCKY.—*Louisville*—Louisville College Street, 10 40; Princeton 1st (Incl. sab-sch, 2 50), 9 15. *Transylvania*—Lancaster, 6 10. 25 65

MICHIGAN.—*Detroit*—Detroit Westminster, 29 96. *Flint*—Caro 1st, 15. *Kalamazoo*—Buchanan, 2 55. *Petoskey*—Harbor Springs, 5. *Saginaw*—Bay City, 8 09; Saginaw 1st (Rev. A. F. Bruske's bible class), 4 10. 64 70

MINNESOTA.—*Mankato*—St. Peter Union, 6 75. *Red River*—Maine, 5. *St. Paul*—Minneapolis Westminster sab-sch, 17 69; Royalton, 1. *Winona*—Chatfield, 3 91. 34 35

MISSOURI.—*Ozark*—Golden City, 16 cts; Shiloh, 21 cts; West Plains, 5. *Palmyra*—Hannibal, 37; Sullivan, 3. *Platte*—Grant City, 4 75; Knox, 2 10. *St. Louis*—St. Charles, 10. 62 22

NEBRASKA.—*Hastings*—Beaver City, 5 04; Ong, 3. *Kearney*—Fullerton, 5 30; Salem German, 3. *Nebraska City*—Hickman German, 6 50. *Niobrara*—Emerson, 5 28; Pender, 5 22. 33 34

NEW JERSEY.—*Elizabeth*—Clinton, 15 95; Elizabeth 1st, 88 17; — Madison Avenue, 12; Rahway 1st, 16 14. *Jersey City*—Jersey City Claremont, 5. *Monmouth*—Allentown, 20; Asbury Park, 10 33. *Morris and Orange*—Orange Hillside, 152 52. *Newark*—Newark 2d, 28 85;—3d, 147 46;—Park, 12 22. *New Brunswick*—Trenton 3d, 51 80. *West Jersey*—May's Landing, 2. 557 44

NEW YORK.—*Albany*—Albany, State Street, 61 70; Greenbush, 5; Saratoga Springs, 1st, 6. *Brooklyn*—Brooklyn Grace, 3 41. *Buffalo*—Buffalo Central, 30; —Covenant, 2; — Westminster, 22 43. *Chemung*—Elmira, 1st, 11 60. *Columbia*—Hudson, 75. *Geneva*—Seneca Falls, 56 40. *Hudson*—Middletown, 2d, 4 83, Nyack, 1st, 7 20; Washingtonville, 1st, 15. *New York*—New York, Adams Memorial, 5; — Brick, 473 25, — University Place, 1178 32; — West Farms, (Incl. sab-sch., 1,) 6. *Niagara*—Lewiston, 5. *North River*—Canterbury, 19 44; Newburgh Calvary, 9 55, *Otsego*—Delhi, 1st, 35. *Rochester*—Rochester, Brick, 150; — Central, 150; — Emmanuel, 2 36; — Westminster, 20. *Steuben*—Howard, 10. *Syracuse*—Syracuse, 4th, 24 06. *Troy*—Argyle, 10; Hoosick Falls, sab-sch., 6; Whitehall, 13 48. *West Chester*—Sing Sing, 16; White Plains, 10 07. 2,449 12

OHIO.—*Bellefontaine*—Bellefontaine, 4 12. *Cincinnati*—Cincinnati 1st, 5 10; — 7th, 18; — Poplar Street, 3; Wyoming, 45. *Cleveland*—Cleveland Euclid Avenue, 42 87; Northfield, 4; Rome 1st sab-sch., 50 cts. *Maumee*—Kunkle, 4. *Portsmouth*—Portsmouth 1st, 63 28. *St. Clairsville*—Bellaire 1st, 13; St. Clairsville, 16; Westchester, 2. *Steubenville*—Steubenville 2d, 14 95. *Zanesville*—Newark Salem, German, 3; New Concord, 4 01. 242 88

PACIFIC.—*Benicia*—Tomales, 3. *Los Angeles*—Burbank, 1 50; Los Angeles Boyle Heights, 7 45. *San Jose*—Pleasanton, 5. 16 95

PENNSYLVANIA.—*Blairsville*—Laird, 2; Murrysville, 8; Turtle Creek, 3 72. *Butler*—New Salem, 2; North Butler, 5. *Carlisle*—Great Conewago, 80 cts.; Harrisburg Market Square, 113 50; — Pine Street, 132. *Chester*—Avondale, 19 46; Bryn Mawr, 65 02; Chester 3d, 19 44; Fagg's Manor, 15; West Grove, 3 65. *Clarion*—New Rehoboth, 3; Pisgah, 5. *Erie*—Atlantic, 4 22; Fairfield, 3. *Huntingdon*—Beulah, 2; Houtzdale, 3 52. *Kittanning*—Jacksonville, 7. *Lackawanna*—Pittston (Incl. sab-sch., 17 77), 45 24; Tunkhannock, 16 65. *Lehigh*—Shawnee, 4; Shenandoah, 4 34. *Northumberland*—Rohrsburgh, 1; Williamsport, 1st, 10. *Philadelphia*—Philadelphia, Walnut Street, Elm Avenue sab-sch., 5 69. *Philadelphia Central*—Philadelphia Central, 38 59; — North Broad Street, 92; — Northminster, 113 51. *Philadelphia North*—Frankford, 7 34. *Pittsburgh*—Chartiers, 4; Fairview, 3; Lebanon, 15; Mount Washington, 3 20; Pittsburgh 1st, 319 30; — 2d, 24 56; — East Liberty, 25; — Shady Side (Incl. sab-sch., 11 87), 23 62. *Redstone*—Connellsville, 16 37. *Shenango*—Sharon, 10 50: Transfer, 2. *Washington*—Wheeling 3d, 7. *Wellsboro*—Wellsboro, 5 24. *Westminster*—Union, 17. *West Virginia*—Bethel, 2; Elizabeth, 1 55; Hughes River, 2 70. 1,257 78

SOUTH DAKOTA.—*Central Dakota*—Woonsocket, 5. *Southern Dakota*—Pease Valley, 2. 7 00

TENNESSEE.—*Union*—Caledonia, 2 10; Mt. Tabor, 2; Rockford, 2 50; Shannondale, 16; Washington, 6. 28 60

TEXAS.—*Trinity*—Dallas 2d, Bethany Mission, 36 00

UTAH.—*Utah*—Millvill, 40

WASHINGTON.—*Olympia*—Tacoma 2d, 10. *Walla Walla*—Kamiah, 1. 11 00

WISCONSIN—*Chippewa*—Big River, 6; Egbert of Hartland, 3. *La Crosse*—North Bend, 6. *Madison*—Cottage Grove, 64 cts; Lodi, 6 60; Oregon, 3; Poynette, 4 29. 29 53

Total from churches and Sabbath-schools.. $5,469 08

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 40; Rev. W. L. Johnston, Calif, 25; "C., Penna," 4; A Friend, Plainfield, N. J., 5; Charles Erbe, Galena, Ills., 3; Miss L. Ida Lloyd, Angelica, N. Y., 1; L. P. Tibbals, New York, 10; Church at Bahia, Brazil, 5. 55 40

$5,524 48

LEGACIES

Estate of William Thaw, late of Pittsburgh, Pa., 2,000 00

MISCELLANEOUS.

Interest on Investments, 2,363 29		
Paid on church mortgage, Clear Water, Kan.	50	
Sale of church property	700	
Partial loss recovered	18 25	
Total loss recovered	500	
Insurance premiums	305 24	3,985 78

SPECIAL DONATIONS.

NEW JERSEY.—*Morris and Orange*—Dover	24 88	
NEW YORK.—*New York*—New York University place, 100. —*Rochester*—Rochester Brick, 63 20	163 20	
Hon. H. W. Corbett, Portland, Oregon, 75; Special for Academy at Mount Pleasant, Utah, 400	475	663 08
Total		$12,123 29

Church collections and other contributions for
10 months, April, 1890 to Jan., 1891.... $38,956 14
" . " 1889 to " 1890.... 39,883 86

MANSE FUND.

NEW YORK.—*New York*—New York Brick, 10. *North River*—Wappingers Falls, Y. P. S. C. E., 5	15	
PACIFIC.—*San Jose*—Los Gatos, Y. P. S. C. E.	5	
PENNSYLVANIA,— *Carlisle* — Harrisburg Market Square	25	
WISCONSIN—*Winnebago*—Stevens Point Mission Band, from sab-sch. Birthday Barrels	4 01	
Miss L. Ida Lloyd, Angelica, N. Y., 1; "A Friend," Washington, D. C., 50; Mrs. D. Runkle, Asbury, N. J., 100....	151	200 01

MISCELLANEOUS.

Installments on loans	858 88	
Interest	86 05	
Premiums of insurance	6 75	951 68

SPECIAL DONATIONS.

NEW JERSEY.—*Newton*—Oxford, 2d, sab-sch	13 80
Total	$1,165 49

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer.*
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1 00, 10 00
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 111 37, Baltimore, Aisquith St., 5 00. *Washington City* Hyattsville, 1 20, Washington City 1st, 7 37, Washington Westminster, 10 00. 134 94
COLORADO.—*Boulder*—Valmont, 15, *Denver*—Westminster, 6 00; *Pueblo*—Pueblo, 1 81. 7 96
COLUMBIA.—*Idaho*—Kamiah. 1 00. 1 00
ILLINOIS.—*Chicago*—Chicago 1st, 59 00; Evanston, 30 00; Herscher, 1 00. *Freeport*—Freeport 1st, 75 00; Harvard, 3 75. *Peoria*—Lewistown, 30 00. *Rock River*—Aledo sab-sch., 1 79;—3 00 *Schuyler*—Monmouth, 22 00. *Springfield*—Petersburgh, 6 75; Pisgah, 3 97; Unity, 1 50. 320 77
INDIANA.—*Crawfordsville*—Dayton, 9 50. *Fort Wayne*—Fort Wayne 3rd, 3 16. *Muncie*—Wabash, 1 75. *White Water*—Mount Carmel, 1 00; Rising Sun, 5 00. 20 41
IOWA.—*Fort Dodge*—Odebolt, 2 00. *Iowa*—Burlington 1st, 10 47; Mediapolis, 63 cts. *Waterloo*—Cedar Valley, 4 00. 17 10
KANSAS.—*Solomon*—Wilson, 2 00. 2 00
MICHIGAN.—*Detroit*—Detroit Westminster sab. sch., 38 23;—Westminster, 22 48; Plymouth, 7 20; Pontiac sab. sch., 6 05;—23 95. *Kalamazoo*—Buchanan, 2 56. *Saginaw* Bay City, 1 23. 101 69
MINNESOTA.—*St. Paul*—St. Paul Westminster sab. sch., 17 69. 17 69
MISSOURI.—*Ozark*—Golden City, 12 cts.; Shiloh, 16 cts. *Platte*—Gallatin, 1 00. *St. Louis*—St. Charles, 5 00. 6 28
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 70 20; Rahway 1st, 19 52; Springfield. 20 00. *Jersey City*—Jersey City, Claremont, 3 00; Passaic sab. sch., 4 89. *Monmouth*—Cream Ridge, 3 50. *Newark*—Newark Park, 9 17. *New Brunswick*—Trenton, Prospect St., 40 51. *Newton*—Newton, 50 00. 220 79
NEW YORK.—*Albany*—Albany, State St., 46 27; Saratoga Springs, 1st, sab. sch., 4 50. *Brooklyn*—Brooklyn, Memorial, 55 44. *Buffalo*—Buffalo, Covenant, 2 00;—Westminster, 11 21; Olean, 8 50. *Chemung*—Elmira, 1st, 13 82. *Columbia* — Hudson, 40 00. *Hudson* — Monroe, 10 00. *Nassau*—Islip, 10 50. *New York*—New York, Adams Memorial, 5 00;— Westminster, 23d St., 50 00. *Niagara* — Niagara Falls, 23 15. *Otsego*—Cooperstown, 16 43;—20 95. *Rochester*—Rochester. Central, 100 00;—Emmanuel, 2 35. *Troy*—Troy, 2d, 40 00. *Westchester*—Sing Sing, 12 00. 472 12
OHIO.—*Cincinnati*—Cincinnati, Poplar St., 3 00; Mount Carmel, sab. sch., 3 00; Wyoming, 50 00. *Cleveland*—Cleveland, Euclid Ave., 32 15. *Columbus*—Columbus, 2d, 25 00. *Dayton*—New Paris, 2 30. *Maumee*—West Unity, 2 00. *St. Clairville*—Buffalo, 5 40; St. Clairville, 5 00. *Steubenville*—Brilliant, 5 00; Hopedale, 2 00. 134 85
PACIFIC.—*Los Angeles*—Burbank, 1 00; Redlands, 20 65. *Sacramento*—Carson City, 5 00. *San Jose*—San Leandro, 4 00. 30 65
PENNSYLVANIA.—*Blairsville*—Blairsville, 15 00; Murrysville, 6 00; Turtle Creek, 3 80. *Butler*—Harlansburgh, 3 00; New Salem, 2 00; North Butler, 5 00; Srub Grass, 6 00. *Chester*—Chester, 3d, 30 43; Upper Octorara, 24 00. *Clarion*—Greenville, 6 50; New Rehoboth, 3 00; Pisgah, 3 00. *Erie*—Belle Valley, 1 50; Fairfield, 3 02. *Huntingdon*—Bellefonte, 33 50; Beulah, 1 00; Buffalo Run, 1 00; Everett, 4 00; Houtzdale, 2 64; Phillipsburgh, 1 00; Saxton, 1 00. *Kittanning*—Midway, 1 00. *Northumberland*—Williamsport, 1st, 10 00. *Philadelphia*—Philadelphia, 2d, 71 47. *Philadelphia Central*—Philadelphia, Gaston Memorial, 18 61;—Richmond, 4 00. *Philadelphia North*—Conshohocken, 2 56; Neshaminy of Warwick, 11 75. *Pittsburgh*—Finleyville, 4 63; Chartiers, 3 00; Lebanon, 10 00; Mansfield, 22 08; Pittsburgh, East Liberty, 62 00;—Shady Side, 11 75;—Shady Side, 11 87. *Redstone*—West Newton, 10 63. *Shenango*—Little Beaver, 2 95. *Westminster*—Cedar Grove, 2 00. *Wellsboro*—Wellsboro, 3 93. *Washington*—Claysville, 15 00. 435 60
TENNESSEE.—*Union*—Rockford, 1 85. 1 85
UTAH.—*Utah*—Millville, 25 cts. 25 cts.
WISCONSIN.—*Madison*—Cottage Grove, 48 cts. 48 cts.
Brazil—Bahia, 5 00. 5 00
Total receipts from Churches and Sabbath Schools $1,849 42

PERSONAL.

Rev. Samuel Dodd, Garfield, N. Y., 3; "Cash," 30; Wm. Findley, Altoona, Penna., 5; "A Friend," 800; "Cash," 10; Rev. E. W. McDonald, Mosul, Turkey, 2; Rev. W. L. Tarbet and wife, Springfield, Ills., 2 40; " C Penna," 3 00. Total $855 40

LEGACY.

Estate of William Thaw, Pittsburgh, Penna....	$40,000 00
Total amount received for January, 1891	42,704 82
Previously reported	27,080 44
Total amount received to date	$69,785 26

C. M. CHARNLEY, *Treasurer.*
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR EDUCATION, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1 00
BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 5; Bel Air, 3. *New Castle*—West Nottingham, 15 55. *Washington City*—Hyattsville, 1; Washington City 1st, 9 09; — Westminster, 30. 63 64
COLORADO.—*Boulder*—Valmont, 12 cts. *Denver*—Denver Westminster, 6. *Pueblo*—Alamosa, 12; Pueblo, 1 51. 19 63
COLUMBIA. — *Idaho* — Kamiah, 1. *Oregon* — Albina, 4; Marion, 1: Octorara, 1; Pleasant Grove, 3. *Southern Oregon*—Phoenix, 1. 11 00
ILLINOIS.—*Bloomington*—Minonk 1st, 6 25 ; Wenona, 5. *Cairo*—Cairo, 4: Union, 2 75. *Chicago*—Chicago 1st, 39 36; — 2d, 200: Evanston 1st, 30; Herscher, 1: Lake Forrest. 158 58; Woodlawn Park. 46. *Freeport*—Freeport 1st. 27 45; Galena South, 33 95; Linn and Hebron, 5; Rockford 1st. 33; — Westminster, 14 91. *Mattoon*—West Okaw, 2 90. *Ottawa*—Rochelle, 7; Waltham, 5. *Peoria*—Altona, 3; Lewistown 1st, 30. *Rock River*—Aledo, 3 99; Ashton, 6; Coal Valley, 85 cts; Milan, 2 60; Morrison, 59 40; Pleasant Ridge, 58 cts; Princetown. 24 31. *Springfield*—Decatur 1st, 20; Petersburgh, 10 50; Pisgah, 2 98; Unity, 1 14. 787 50
INDIANA. — *Logansport* — Bethlehem, 4: Centre, 5 08. *Muncie*—Wabash, 1 25. *White Water*—Mount Carmel, 1; Rising Sun. 5. 16 33
INDIAN TERRITORY.—*Choctaw*—Hebron, 50 cts; Living Land, 2. 2 50
IOWA.—*Des Moines*—Winterset, 17 50. *Fort Dodge*—Jefferson, 1 40; O'Brien Co., Scotch (Paulina), 5 80. *Iowa*—Burlington 1st. 8 72: Keokuk Westminster, 9 77; Kirkville, 2 11; Mediapolis, 52 cts. *Iowa City*—Fairview, 3; Montezuma 1st, 5. 53 89

KANSAS.—*Emporia*—Burlington, 4. *Osborne*—Norton, 3 45. *Solomon*—Wilson 1st, 4. 11 45

KENTUCKY.—*Ebenezer*—Ludlow, 12 83; Paris 1st, 7. *Louisville*—Princeton 1st, 6 25. 26 08

MICHIGAN. — *Detroit* — Birmingham, 4; Detroit Westminster, 18 72. *Grand Rapids*—Ludington, 4 45. *Kalamazoo*—Three Rivers, 1 80. *Monroe*—Rasin, 3 50. *Saginaw*—Bay City 1st, 17 04; Saginaw 1st, Rev. A. F. Bruske's Bible Class, 4 10. 53 61

MINNESOTA.—*St. Paul*—Minneapolis Westminster sab-sch., 44 95. *Winona*—Chatfield, 3 07. 48 02

MISSOURI.—*Kansas City*—Raymore 1st, 6 91. *Ozark*—Golden City, 10; Shiloh, 13 cts., Springfield 2d, 3 60. *Platte*—Craig, 5; Fairfax, 2. *St. Louis*—Salem German, 5. 22 74

NEBRASKA.—*Kearney*—Wilson Memorial, 1 50. *Nebraska City*—Lincoln 2d, 13 14; Seward, 4 55; York 1st, 7 49. 26 68

NEW JERSEY.—*Elizabeth*—Clinton, 13 94. *Jersey City*—Jersey City Claremont, 3. *Monmouth*—Allentown, 20; Asbury Park, 9 50. *Newark*—Newark Park, 8 08. *New Brunswick*—Princeton 2d, in part, 8. *Newton*—Belvidere 2d, 10 56; Newton, 50; Stanhope, 6. *West Jersey*—May's Landing, 2. 131 08

NEW YORK—*Albany*—Albany State Street, 38 56; — West End, 15; Bethany, 10; Princetown, 8 15; Saratoga Springs 1st, sab-sch., 3 75. *Binghamton*—Afton, 8; Owego 1st, 17 46. *Boston*—Portland, 6; South Boston 4th, 5. *Brooklyn*—Brooklyn Memorial, 46 19; — Ross Street, 28 40. *Buffalo*—Buffalo Central, 31 53; — Covenant, 2; — Westminster, 15 70; Olean, 19. *Cayuga*—Meridan, 5. *Chemung*—Elmira 1st, 16 16; Horse Heads, 11. *Columbia*—Hudson, 18 37. *Genesee*—Wyoming, 4 28. *Geneva*—Geneva 1st, 14 44. *Hudson*—Middletown 2d, 3 02. *Long Island*—Bridgehampton, 20. *Nassau*—Hempstead 1st, 18 50; Smithtown Branch, 6 72. *New York*—New York 5th Avenue in part, 1987 21; — Harlem, 98 96; —. West End, 25; — Westminster, 50. *Niagara*—Lewiston, 5; *Otsego*—Cooperstown. 61 78. *Rochester*—Rochester Emmanuel, 2 35; Wheatland, 3. *Steuben*—Canisteo 1st, 19. *Syracuse*—Marcellus, 8. *Troy*—Hoosick Falls sab-sch., 4 12: Troy 2d, 40; Warrensburg, 7. *Utica*—Oneida, 7 83. *Westchester*—Sing Sing, 10. 2,701 48

OHIO.—*Athens*—Carthage, 2. *Bellefontaine*—Bellefontaine 1st, 2 57. *Chillicothe*—Bainbridge, 3; Memorial, 1 50; North Fork, 11: Union, 3. *Cincinnati*—Cincinnati 1st, 23 91; — Poplar Street, 3; Loveland, 10 25: Venice, 10; Wyoming, 45. *Cleveland*—Cleveland Euclid Avenue, 26 80; Wilson Avenue, 5; Guilford, 8 61: Northfield, 4. *Columbus*—Columbus 2d, 52. *Dayton*—New Paris, 2 30. *Maumee*—Antwerp, 3 50: Toledo 1st German, 2: West Unity, 3. *St. Clairsville*—New Castle, 1; Nottingham, 16 53. *Steubenville*—Bethel, 5 30; Leesville, 1 83; New Hagerstown, 1 34; Steubenville 2d. 24 24, *Wooster*—Belleville, (Ch. 2 30; sab-sch., 1), 3 30. *Zanesville*—New Concord, 5. 280 98

PACIFIC.—*Los Angeles*—Burbank, 1. *San Jose* — San Leandro, 4. 5 00

PENNSYLVANIA.—*Allegheny*—Beaver, 23; New Salem, 3. *Blairsville*—Cross Roads, 7; Laird, 2; Murrysville. 5; Poke Run, 25 91; Turtle Creek, 4 31. *Butler*—Amity, 1; North Butler, 5; Portersville, 6; Scrub Grass, 6. *Carlisle*—Carlisle 2d, 39 30; Great Conewago, 1 06; Harrisburgh Market Square, 49 42. *Chester*—Forks of Brandywine, 15; Media, 38 25: Upper Octorara, 24 88. *Clarion*—Du Bois ch. 22 37, sab-sch, 3 92, 26 29. *Erie*—Atlantic, 3 80; Belle Valley, 2; Evansburgh, 1; Milledgeville, 4; Sunville, 3; Waterford, 2. *Huntingdon* — Beulah, 1; Everett, 4; Houtzdale, 2 20; Philipsburgh, 13 50; Saxton, 1. *Kittanning*—Jacksonville, 7; Midway, 1. *Lackawanna*—Rushville, 3; Stevensville, 3. *Lehigh*—Allen Township, 10; Mauch Chunk, 28 10; Shawnee, 4. *Northumberland*—Williamsport 1st, 10. *Philadelphia*—Philadelphia Clinton Street Immanuel, "Beginners at Jerusalem," 50; Walnut St. — Elm Ave. sab-sch, 4 22. *Philadelphia Central*-Philadelphia Covenant sab-sch, Patterson Mem'l, 7. *Philadelphia North* — Frankford, 10 27; Neshaminy Warwick, 12 06; Pottstown 1st, 13 40. *Pittsburgh*—Bethany sab-sch, 2 56; Chartiers, 2 50; Fairview, 3; Mount Washington, 4 65; Pittsburgh East Liberty, 25; — Shady Side, 47 25; Raccoon, 24 51. *Redstone*—Connellsville 1st, 16 38. *Shenango*—Rich Hill, 2; Transfer, 1 36. *Washington*—Hookstown, 4 16. *Wellsboro*—Wellsboro, 3 28. *Westminster*—Little Britain, 5; Union. 17. *West Virginia*—Bethel, 2 60; Hughes River, 3. 656 22

SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 4 00

TENNESSEE. — *Holston* — Jonesboro, 2. *Union* — New Salem, 2. 4 00

TEXAS.—*Austin*—Taylor, 7 00

UTAH.—*Montana*—Anaconda, 9 00

WISCONSIN.—*Madison*—Cottage Grove, 40 cts; Janesville 1st, 8; Verona, 3. *Milwaukee*—Milwaukee Perseverance, 8. *Winnebago*—Neenah 2d sab-sch, 10. 29 40

Receipts from Churches in January, 1891.....	$4,891 88
Receipts from Sabbath Schools in Jan., 1891....	80 28
	$4,972 16

LEGACIES.

Estate of Wm. Thaw, Pittsburgh, Pa., 2,000; Estate of Nancy Evans, Coshocton, Ohio, 380; Estate of C. W. McGonigal, Mt. Pleasant, Ohio, 1,000.....	$3,380 00

REFUNDED.

10; Thomas C. Coltman, 125.....	135 00

MISCELLANEOUS.

Geo. T. Gould, 27 50; Interest from Chas. Wright, Estate, 19; Mrs. Jane Page, 5; From Two Sisters, 100; A friend in New Jersey, 50; Rev. W. T. Findley, 5; Rev. W. G. Fisher and wife, 2 50; Mrs. S. A. S. Perry, 20; "N," 100; "From a Widow," 5; Miss M. Hamilton, 5; Cash, 30; Prof. E. P. Gilbert, 27 50; Chas. Erbe, 2; Rev. E. W. McDowell, Mosul, Turkey, 2; Church at Bahia, Brazil, 5; Newton, N. J., 50; Rev. W. L. Tarbet and wife, 1 80; Rev. W. L. Johnston, 25: C, Penna., 2; A friend, Ackley, Iowa, 25.....	509 30
Total receipts in January, 1891.....	$ 8,996 46
Total receipts from April 16, 1891.....	59,266 81

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1. *Knox*—Columbus 2d, Christmas, 2. *South Florida*—Sorrento, 5. 8 00

BALTIMORE.—*Baltimore*—Baltimore 1st, sab-sch., 25; —Aisquith Street sab-sch., 20;—Church, 13 00;—Boundary avenue, 41 25: Brown Memorial, 165 73;—Inft. Dept., 39 25;—Central, 50 88; Bel Air, 15; Frederick City, 23 75;—debt, 1; The Grove, 9 19; Baltimore 1st Hope Institute for College Tokio, 12 50: for Sangli, India, 18 41. *New Castle*—Dover, 51; Elkton sab-sch., 7 20; New Castle 20; — "3 ladies," 110; — sab-sch., 9; Port Penn, 13 75; Smyrna, 5; West Nottingham sab-sch., 22 51; Wilmington Olivet, 4. *Washington*—Georgetown West Street sab-sch. Juvenile Miss. Soc'y, debt, 30; Hyattsville sab-sch., 7 50; Lewinsville sab-sch., Christmas, 7 25: Vienna sab-sch., Christmas, 8 00; Washington City 1st, 44 83; — 4th, 56 91; — Mon. Con., 48 78;— North, 10; — Westminster, 145; — Gurley, debt, 25; Hyattsville sab-sch, Christmas, 5; -- Church, 6 60. 1,072 29

CATAWBA.—*Yadkin*—Freedom, 3; Logan, 2; New Centre, 2. 7 00

COLORADO.—*Boulder*—Boulder, 75; Valmont, 84 cts;. — Union sab-sch., 1 75. *Denver*—Denver Westminster sab-sch., Christmas 19; — North, 19 15. *Pueblo*—Pueblo 1st, 85 20; Trinidad 2d, 5. 205 94

COLUMBIA.—*East Oregon*—Umatilla, 12. *Oregon*—McCoy, 1 60; Portland 4th, 10; — Chinese, for Work in China, 5 10; Spring Valley, 6 65. *Southern Oregon*—Phœnix, 2. 37 35

ILLINOIS.—*Alton*—East St. Louis Y. P. S. C. E. for Syria Missions, 3 21; Greenville, 7; — sab-sch., 26 89; Rockwood, 5; Sparta, 10. *Bloomington*—Champaign, 108 20; — sab-sch., 6 67; Clarence, 5 94; Clinton Y. P. S. C. E. Support of W. J. Drummond, 4 83; Cooksville sab-sch., 11 50; Gilman sab-sch. "Birthday Jugs." 13 10; Normal, debt, 7; Onarga Long View sab-sch., 4 50; Towanda, 5 25; Wenona Y. P. S. C. E., 5; Normal sab-sch. Christmas, 7 25: Normal, 25; Bloomington Presb'y., debt, 23 60. *Cairo*—Golconda, 11; — "The Right Hand," 15; Metropolis, 5 40. *Chicago*—Cabery, 10; Chicago 1st, 173 23; — 2d, 800; 3d, 583 86; — 8th, debt, 12 56; — Bethany, 4; — Central Park, 10; — Covenant sab-sch., 20 30; — Jefferson Park, 8 05; — Scotch, 25; Deerfield, 4 27; Evanston, 125; Hyde Park, 301 51; Lake Forest, debt, 100; Lakeview, 85; Manteno, 76 50; Oak Park sab-sch. Christmas, 40; Peotone, 102 17; Riverside, 30 81; South Evanston, 115; — sab-sch., 23 81. *Freeport*—Freeport 1st, 100: Galena 1st, 25 29; Ridgefield, 22; Willow Creek, 106 60; Woodstock, 10 50. *Mattoon*—Casey, 2 39; Marshall, 2 50; Mattoon, 20 28; — sab-sch., 3; New Hope, 1 15: Pleasant Prairie, 9 40; — sab-sch., 6; Robinson W. M. Soc'y., 6; West Okaw, 9 64. *Ottawa*—Rochelle, 30; Waterman, 25, *Peoria*—Brimfield, 9; Elmira, 21 63; Elmwood, 9; — sab-sch., 2; Eureka, 18 94; Farmington, 14 51; Galesburgh, 70 31; Lewistown sab-sch., 57 35; — church, 72 54: Princeville, 42 18; Prospect, 14; Washington, 8. *Rock River*—Aledo Y. P. S. C. E., Two Native Helpers in Chenanfoo, China, 25; Ashton Y. P. S. C. E.,

debt, 3 30; Aledo, 16 50; — sab-sch., 9 87; Geneseo, 30; Milan, 12 81; Millersburgh, 8 75; Morrison sab-sch., 3 62; Princeton, debt. 45 25; — 121 83; Rock Island Central, 29 18, — sab-sch., 22 32; Sterling, debt, 35. *Schuyler*—Appannoose, 6; Augusta sab-sch., 12 10; Brooklyn. debt, 3 25; — 5; Camp Creek, 20; — sab-sch., 9; Chili, 4 85; Doddsville, debt, 2; — 5; Ellington Memorial, 6 50; Hamilton, debt, 4; Huntsville, 6; Macomb sab-sch. Christmas, 20; Mount Sterling sab-sch., 58; Plymouth, 4; Quincy 1st, 128 65; Rushville, 51 80; — sab-sch., 57 71. *Springfield*—Decatur, 35; — sab-sch., 20; Farmington sab-sch., 8; Greenview, 7; — sab-sch., 7; Mason City, 10 31; Pisgah, 13 86; Springfield 1st, 58 22; — 3d, 21 46; Unity, 5 28; Springfield 1st Men's Miss. Soc'y., School Amoloya del Rio, Mexico, 28 50. 4,668 49

Indiana.—*Crawfordsville*—Crawfordsville Centre, 95 28; — W. M. S., 15; — S. S., 15; Dayton, 50; Lebanon, 20; Marshfield, 3; Rockville, 42 34; Romney, 28. *Fort Wayne*—La Grange, 6; Lima, 11 31; Ossian, Gorrell Miss. class, 6; Ligonier, 9 20. *Indianapolis*—Bethany sab-sch, 48 49; Bloomington, 33 55; Carpentersville, 5; — sab-sch, 5; Indianapolis 12th, 16 36. *Logansport*—Bethlehem, 6 80; Centre, 75 cts; Crown Point, 21; Lake Prairie sab-sch, debt, 6 50; Logansport Broadway sab-sch birthday box, Xmas, 10 74; Michigan City sab-sch Xmas, 11 26; Mishawaka, 6. *Muncie*—Portland, 7 50; Wabash, 8 25. *New Albany*—Hanover Antioch sab-sch, 16 21; Jeffersonville, 60 53; Vernon, 17 55. *Vincennes*—Claiborne, 6; Howesville, 2; Salem, 3; Terre Haute Moffat Street, 10; Vincennes, 24 22. *White Water*—Lawrenceburgh Y. P. S. C. E., 8 75; Mount Carmel, 3; Richmond, 195. 829 59

Indian Territory.—*Choctaw*—Caddo, 6; Mountain Fork, 2 50; Philadelphia, 2 40; Wheelock colored sab-sch, 8. *Muscogee*—Achena, 1. 14 90

Iowa.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 8 52; Clarence, 4; Linn Grove, 12; Springville, 5. *Council Bluffs*—Avoca, 5 50; — sab-sch, 2; Greenfield, 4 25; Menlo, 17 25. *Des Moines*—Albia, 24; Dallas Centre. debt, 11; Derby, 7 70; Des Moines Central, Y. P. S. C. E., for a native teacher, Canton, 12 50; Garden Grove, 15 78; Grimes, debt, 7; — sab-sch, 2; Humeston, 7 55; Dallas Centre. 24; — sab-sch, 9; Grimes, 15; New Sharon sab-sch, 11; Ridgedale, debt, 6; — 11. *Dubuque*—Bethel, support J. C. Melrose, 30 80; Hopkinton, 14 88; Sherrill's Mound sab-sch, 6. *Fort Dodge*—Glidden, 2; Grand Junction, 17 91; Jefferson, 7 50; Lohrville, 12; Spirit Lake, 6. *Iowa*—Burlington 1st, 60 50; — sab-sch, for Rev. Ting Ying, China, 84; Grandview Ladies' Soc'y, 23; Keokuk Westminster, 64 35; — sab-sch, debt, 12 71; Libertyville, 2 50; Mediapolis, 3 46; Mount Pleasant German sab-sch, 8; Troy, 7 25. *Iowa City*—Brooklyn, 25; Davenport 1st, 171 15; — Miss Beach, 6; Deep River, 8; Eldridge, 2 87; Keota, 22; Summit, 7 32; Williamsburgh, 12. *Waterloo*—Clarksville, 5: Grundy Centre, 13 53; —sab-sch, 2 17; Holland sab-sch, Xmas, 9 75; Janesville, 3; La Porte City, 20; — sab-sch, 20; Marshalltown, 13; Nevada, 8; State Centre, 10; Toledo sab-sch, 2 15; Waterloo sab-sch, 9; Grundy Centre sab-sch Xmas, 13 31. 968 15

Kansas.—*Emporia*—Arkansas City, 12 25; Caldwell, 18; Clear Water, debt, 1; — Zarah McClung, 3 50; Eldorado, 16; El Paso, 4; Osage City sab-sch, 7 48; White City, 4 14; — sab-sch, 2 03; Wilsie, 2 53; Wichita West Side, 6 55; — sab-sch, 3 45. *Highland*—Blue Rapids sab-sch birthday boxes, 5; Hiawatha, 47; Horton, 20 78. *Larned*—Halsted, 10. *Neosho*—Altamont, 1; Chanute, 9 21; — sab-sch, 1 28; Cherryvale sab-sch, 5; Humboldt, 4 40; Independence, 38 93; McCune, 16; Neosho Falls, 4 50; Osage 1st, 31; Parsons sab-sch, 14 22; — ch, 33 09; Pleasanton, 5 50; Princeton, 8; Richmond, 5. *Osborne*—Fairport, 5. *Solomon*—Belleville, 3; Bennington, Ladies' Social Union, 15 97; Carlton, 6; Concordia, 53 07; Ellsworth, 4 25. *Topeka*—Auburn sab-sch, 12; Clay Centre sab-sch, 5 46; — ch, 8; Edgerton, 3 60; Perry sab-sch, 1 20; Spring Hill, 2 20; Vinland sab-sch, support of Wm. Lane's work in China, 10; Grand View Park, 12; Vinland, 9; Media, 4. 495 59

Kentucky.—*Ebenezer*—Mount Sterling 1st sab-sch, debt, 14 33; Paris 1st, 24; Pikeville, 3 50; Sharpsburgh, 5. *Louisville*—Louisville Central, 166 10; — Warren Mem'l, 20; Princeton 1st, 5; — sab-sch, 2 50. 240 43

Michigan.—*Detroit*—Detroit Westminster, 128 58; Northville, W. M. Soc'y, 8 89; South Lyon sab-sch, 9 94. *Flint*—Flint 1st, 27; Morrice, 10 30. *Grand Rapids*—Grand Rapids 1st, 50; — Mission Wood sab-sch Xmas, 8 43. *Kalamazoo*—Buchanan, 8; Cassopolis, 9 73; Niles, 56 72; Schoolcraft, 10; Three Rivers, 4 03. *Lansing*—Albion, 32; Lansing 1st sab-sch, 5. *Monroe*—Dover, 6 14; Palmyra, 12; Raisin sab-sch Xmas, 5 80. *Saginaw*—Bay City 1st, 13 98; East Saginaw 1st, Y. P. Soc'y, 10; Mount Pleasant, 11; Saginaw City 1st, 364; — Grace, 10; — Immanuel, 7; Taymouth, 8. 816 53

Minnesota. — *Duluth* — Duluth 2d, 7. *Mankato* — St. Peter's Union, 37 15; Worthington Westminster sab-sch, 10 04. *Red River*—Crookston sab-sch Xmas, 6 36; Knox sab-sch, 6; Moorhead, 6 50; Mendenhall Mem'l sab-sch Xmas, 11. *St. Paul*—Minneapolis Westminster sab-sch, 43 18; — sab-sch birthday boxes, 23 50; Oak Grove, 11 25; St. Croix Falls, 1 85; St. Paul Central, 31 07; — House of Hope, 111; — Westminster, 8; Warrendale sab-sch, salary J. M. Irwin, India, 6; Minneapolis Stewart Mem'l, Y. P. S. C. E., support of Sotaro Oshima, 12 50. *Winona*—Chatfield, 50 05; — Miss. Chapel sab-sch, 2 07; La Crescent. D. Cameron, 2. 386 62

Missouri.—*Kansas City*—Appleton City, 50 cts; Butler, 26; Raymore, 25 27; Rich Hill sab-sch, 19 35; Sharon, 7 05. *Ozark*—Bolivar, 6 65; Carthage, 32; Golden City, 66 cts; Shiloh, 87 cts; West Plains, 5. *Palmyra*—Brookfield sab-sch, 9 15. *Platte*—Gallatin, 1; Grant City, 2; New Point, 8 40. *St. Louis*—Emmanuel German sab-sch Xmas, 3 80; — sab-sch, 2 65; Nazareth German sab-sch Xmas, 3 05; Salem German, 15; St. Charles, 57; Zion German sab-sch Xmas, 2 45; Zoar sab-sch Xmas, 4; — sab-sch, 6. 287 85

Nebraska.—*Hastings*—Holdrege, 13; Oxford, 9; Superior, 3. *Kearney*—Big Spring sab-sch Xmas, 3 65; Fullerton, 12 06. *Nebraska City*—Fairbury Mite Soc'y Xmas, 3 62; Hickman German, 12; Hopewell, 6; Utica, work in India, 8. *Niobrara*—Wakefield, 7; Winnebago Indian sab-sch, 5. *Omaha*—Bellevue, 10 60; Columbus, 6; Craig, 16; Marietta, 18; Omaha Knox, 16; — Westminster, 25 12. 174 05

New Jersey.—*Elizabeth* — Clinton, 93 01; — L. M. Sewing Soc'y, 33 50; Connecticut Farms sab-sch dime off'g, 15; Cranford, 7 84; — sab-sch. 20; Metuchen, Miss. Garden Ass'n, 40 25; — sab-sch Xmas, 9 70; Rahway 1st, 44 36; Metuchen, 16 04. *Jersey City*—Arlington, 12; — Jas. A. Bell, 100; Jersey City Claremont, 10; — Westminster, Mrs. Kerr sab-sch class for H. H. Jessup, Syria, 5; Passaic, 200; — sab-sch, 4 38; Rutherford, 578 96;; Tenafly, 13. *Monmouth*—Allentown, 130; Asbury Park 1st, 44 06; Calvary, "Earnest Workers," 10; Farmingdale, 60; — sab-sch, 12 82; Lakewood, 150; Manchester, 10; — sab-sch, debt, 5; Plumstead, 4; — debt, 1; Manchester sab-sch birthday jugs, 10. *Morris and Orange*—Boonton, 100; East Orange 1st, 411 12; — sab-sch primer class, 10; Madison sab-sch Miss. Soc'y, debt, 60; — —, 50; Morristown 1st. sab-sch Xmas, 25; — South Street, Men and Boys' special Miss'y Fund, salary of A. Beattie, 180; — — Men and Boys' special Miss'y Fund, salary of Dr. Thompson's native helpers, 115 12; Schooley's Mountain sab-sch, 5; South Orange Vailsburg Chapel sab-sch, 25; Succasunna, 17 65; Wyoming sab-sch, 8 30; East Orange 1st, Mon. Con., 5 18. *Newark*—Bloomfield 1st sab-sch Xmas, 25; Lyons Farms, 53 50; Montclair 1st, a friend, 100; — Trinity, for A. C. Good, Africa, 100; Newark, 2d, 99 71;—High Street, 389 58; — Park, 108 79. *New Brunswick*—Amwell 1st, 28; Hamilton Square, 13; Holland, 15 50; Lawrence, 28 95; Milford, 29; New Brunswick 1st, 243 31; New Brunswick, 20; —sab-sch, 17 50; Princeton 1st, 274 05; — sab-sch, 101 29; Trenton 1st, 711 20; — "E. G. G.," 100; — Prospect Street, 51 30. *Newton*—Belvidere 1st, J. G. Shipman, 25; Blairstown, 333 95; — sab-sch, 24 89; Deckertown, debt, 15 84; Hackettstown, 33 13; — sab-sch, debt, 26; Harmony sab-sch, 13; Phillipsburg 1st, 25; — sab-sch, 18 56; — Westminster, 13 57; Washington sab-sch, 50. *West Jersey*—Bridgeton 2d, 65; — sab-sch, 28 85; Camden 2d, 20; — sab-sch, 10; Cedarville 1st, 7 68; May's Landing, 4; Pleasantville, 3 75; — sab-sch, 2 25; Salem sab-sch, 106 11. 5,978 08

New Mexico.—*Santa Fe*—Sante Fe 1st. 1 00

New York.—*Albany*—Albany 3d, 45 83; — Madison Avenue sab-sch., 46 18; — State Street, 254 49; Esperance, 10; — sab-sch., 2; Gloversville, 78 59; Jefferson, 11; Saratoga Springs 1st sab-sch., 24 75; Schenectady 1st, 71 20. *Binghamton*—Bainbridge, 35 28; — debt, 5; Cannonsville, 6; Cortland Children Christmas, 3 25; — sab-sch., 100; Nichols, 2; Union, Miss Susy Morse, 10; Bainbridge sab-sch., 12 43. *Boston*—Lawrence, 20; Newburyport 1st, 91; South Boston, 28 12. *Brooklyn*—Brooklyn 1st, Mon. Con., 15 21; — Grace, 10 50. — Lafayette Avenue Mon Con, 26 78; — Memorial, 261 11; — Ross Street, 78 68; — Arlington Avenue, Y. P. S. C. E. for missions in S. A., 2 25; — South 3d Street, 29 22; — Throop Avenue sab-sch. class, 7, debt, 5 40; — — 70; West New Brighton Calvary sab-sch., 25. *Buffalo*—Buffalo Central, 209 04; Covenant, 9; — Lafayette Street sab-sch., 26 89; — 88 74; — Westminster, 498 69; Clarence sab-sch., 18; East Hamburgh sab-sch., 3; Ellicottville, 10; Tonawanda, 1; Buffalo North, 79 42. *Cayuga*—Genoa 2d, 1 90; Ithaca, 969 83; — sab-sch., 36 07. *Champlain*—Belmont, 25; Malone, 53 33. *Chemung*—Big Flats, sab-sch., 20; Elmira 1st, 133 76; Horse Heads, 17; Southport, 12. *Columbia*—Ancram Lead Mines, 2 87; Catskill, 25; Hudson, 175. *Genesee*—Castile, Rev. J. C. Long and wife debt, 3 50; Elba, 14 07; Warsaw, 155; — sab-sch., 50 33. *Geneva*—Geneva 1st, 16 49; Gorham sab-sch. Christmas, 21 61; Manchester, 32; Naples Millard Miss. Soc. Scholarship in Meiji Gakuin, Tokyo, 50; Penn Yan, 97 78; — sab-sch', 33 22; Romulus, 58 29; — sab-sch., 25; Bergen 1st Cong'l sab-sch., 13 13. *Hudson*—Chester. 43 56; Circleville, 4; — sab-sch., 6; Haverstraw 1st, 7; Middletown 2d, 19 94; — sab-sch. Christmas, 13; Unionville sab-sch.. 5 39.

Long Island—Bridgehampton, 7; Middletown, 23 11; — sab-sch., 6 15: Port Jefferson sab-sch., 24 44: Southampton sab-sch. Scholarship in Girl's School, Shanghai, 30. *Lyons*—Woolcott 1st, 5 75. *Nassau*—"A Pastor," 9. *New York*—New York 1st Union, 46 21: — sab-sch., 14 84. — 5th Avenue, 12,017 03; — Allen Street Youth's Miss; Soc'y., 5: — Central, 276; — Harlem sab-sch. dime col'n., 32 50; — Knox, 5; — Y. P. S. C. E., for Mr. Snyder, Siam, 30: — North, 80; — Rutgers Riverside, 117 27; — Scotch sab-sch. native preacher in Hang Chow, 120; — Scotch sab-sch., 55; — Scotch, 344 80. — Mad. Avenue Good Will Chap'l sab-sch. two shares in Boy's School, Tabriz, 50; Rutgers Riverside, W C. Lobinstine, 100; — M. G. Earle, 25; *Niagara*—Lockport 1st for Lila Murray, Tokyo, 175; Tuscarora mission, 1 56. *North River*—Cold Spring sab-sch Christmas, 15 10; Newburgh Calvary, 14; Poughkeepsie, 152 61; Smithfield, 25. *Otsego*—Cooperstown, 108 57; Delhi 1st, 70; — 2d Rev. Frank H. Seeley, 100. *Rochester*—Mount Morris sab-sch., 10 40; Nunda, 35; Rochester Brick, 217; — Central sab-sch., W. D. McGuire's Class, 36; — Boys' School, Ningpo; 42 52. — Emmanuel sab-sch. Christmas, debt, 3 25; — Christmas debt, 6 85; — Church, 5 65; — North Infant Class, 8 50; — Westminster sab-sch. Christmas, 23; Sparta 1st sab-sch. Dime off'g., 8. *St. Lawrence*—Gouverneur, 102 65: Morristown, 6: — sab-sch., 5; Sackett's Harbor Y. P. S. C. E, Sal'y Robert Irwin, Laos, 3 15; Morristown Silver Spray Miss. Band, debt, 5. *Steuben*—Addison, 50 13; Campbell, 112 19; Hornellsville sab-sch. Christmas debt, 17 35: Jasper, 5. *Syracuse*—Baldwinsville, 16 43; Liverpool, 2; Marcellus, 26 70; Syracuse 1st Ward Jas. Van Vleck, 5; — Park, 158; — sab-sch. Miss. Soc'y., 217 23; Chettenango, 33 50; — sab-sch., 20. *Troy*—Brunswick, 42 18; Cambridge sab-sch., 3 57; Salem sab-sch., 40; Schaghticoke, 17 12: — sab-sch., 7 80; Troy 2d, 1200; — Woodside, 193 36. *Utica*—North Gage, 8: Oneida, 29 23; — sab-sch., debt, 51 39; Oneida Y. P. S. C. E., debt, 33; Utica Bethany, 96 75; — sab-sch. Christmas, 28 26; — Memorial, debt, 20; — sab-sch., 15; Vernon Centre, 14 65; Waterville, 11 88. *Westchester*—Gilead sab-sch., 10; Hugenot Memorial sab-sch., 10; Mt. Kisco sab-sch., 5 50; Peekskill 1st, 70 70; Poundridge sab-sch. Christmas, 20 60; Rye, 97 71: Sing Sing, 91 70: Yonkers 1st, 260 25; — Westminster Chas. R. Otis, 500; Yorktown sab-sch., Christmas, 9. 22,570 91

North Dakota.—*Bismark*—Dickinson, Miss M. M. Stock, debt, 5. *Fargo*—Sanborn, 2. *Pembina*—Hyde Park Y. P. Soc'y, 5. 12 00

Ohio.—*Athens*—Logan sab-sch, 20 05; New England, salary of Mr. Labaree, Persia, 3 00. *Bellefontaine*—Belle Centre, 13; Bellefontaine, 22; Bucyrus, 28 81; Forest, 11; North Washington, 3; Spring Hills sab-sch, 7 48; West Liberty sab-sch Xmas, 3; Dunkirk, 5. *Chillicothe*—Bloomingburgh, 35. *Cincinnati*—Cincinnati 1st, 39 38; — sab-sch, 25; — 2d, debt, 95 05; — 3d, 35 75; — 4th, 14; — Poplar Street, 7; Monterey sab-sch, 3 50; Springdale, 10 30: Venice, 11; Wyoming, 375; interest on Baxter bequest, 365. *Cleveland*—Cleveland 2d, 400; — Euclid Avenue, 176 85; — — Miles Park, Mrs. M. E. Collins, 50: East Cleveland, 590 32; Guilford, 25 52; Northfield, 12; North Springfield sab-sch, 6; Rome, sab-sch., dime coll., 8 73; South New Lyme, 18; Willoughby sab-sch., Xmas, 6. *Columbus*—Columbus 2d, 188; — debt, 24; Westerville, 11 25; — sab-sch, 6 50. *Dayton*—Blue Ball, 6; Oxford, 58 04; Springfield 1st, 63. *Huron*—Fostoria, 50; Milan, 3 41. *Lima*—Rockport, 5 80; Van Wert, 67 93; Wapakoneta, 10. *Mahoning*—Massillon, 52 95; — "Lady Member," 15; New Lisbon, 18 75; Niles sab-sch. "6 little girls," 2 75; Poland, 5 77. *Marion*—Delaware, debt, 30; Liberty, 3; Milford Centre, 5 10; Mount Gilead, 20; — sab-sch, 1 85; Ostrander sab-sch Xmas, 1 50; Trenton, 4. *Maumee*—Antwerp and sab-sch, 7; Bowling Green, 31 61; — sab-sch, 17 78; Mount Salem, 5; Toledo Westminster, "Busy Bees," debt, 10; West Bethesda, 81. *Portsmouth*—Portsmouth 1st German, 10; Red Oak, 23; Russellville, 15. *St. Clairsville*—Short Creek, 11; Westchester, 1. *Steubenville*—Annapolis, 10; East Liverpool 2d, 3 40; Hopedale, 7; — sab-sch, 5; Irondale, 4 45; Steubenville 2d, 90 04; Wellsville sab-sch Xmas, 103. *Wooster*—Ashland, 18 07; Belleville sab-sch Xmas, 9; Fredericksburgh, support of scripture reader, 46 50; — for shares in boys' school, Tabriz, 25; Loudonville, 16 30; Mansfield sab-sch, for Miss Noyes' school, Canton, 100; Savannah sab-sch Xmas, 21; Shelby, 9; Wooster Westminster sab-sch Xmas, 18 21. *Zanesville*—Brownsville sab-sch, 25 80; Jefferson, 20 32; Keene, 12; Madison, 31 40: Mt. Zion, 23; Newark 1st, 6 25; New Concord, 7; Muskingum, 21; Sharon sab-sch, 1 50. 3,845 47

Pacific.—*Benicia*—Santa Rosa, 31. *Los Angeles*—Coronado 1st, debt, 18 45; Grand View, 54 35; — sab-sch birthday box, 5 85; Los Angeles 1st, 53 41; — Boyle Heights, 19; —'Chinese, 20 65; — Immanuel, 57 70; Rivera, 10; San Diego 56. *San Francisco*—Oakland 1st, 113 75. *San Jose.* —Milpitas, 4; Santa Clara, 16. 510 16

Pennsylvania.—*Allegheny*—Allegheny 2d, 13 85; — McClure Avenue, 1500; — Westminster sab-sch., 13 67; Beaver, 102; Bellevue, 6 89; Bridgewater, 30; Emsworth, 53; Freedom, 12; Glenfield, 4 65; Glenshaw, 12; — sab-sch., 1 50; Leetsdale, 87 17; Sewickly, debt, 72 41; Springdale, 10; West Bellevue, 12. *Blairsville*—Beulah sab-sch., 30; Black Lick, 5 40; Conemaugh, 7; Cross Roads sab-sch., 17; Fairfield Mite Boxes for Lakawn School, Siam, 7; Greensburgh, 123; Laird, 20; Ligonier, 4 09; Murrysville, 44; New Salem, 21; Pine Run, 19; Unity, 37 25. *Butler*—Centreville sab-sch., 15; Pleasant Valley, 4 15; Portersville, 16; Scrub Grass, 60; Sunbury, 25. *Carlisle*—Big Spring sab-sch. Christmas, 8 68; Bloomfield pastor and family, 5 41: — sab-sch., 5 31; Chambersburgh Falling Spring, 100; Duncannon sab-sch., 28; Harrisburgh Market Square, 140 71: — Olivet, 11 14· Mechanicsburgh, 27 29; — sab-sch. for Tung Chow School, 50; Shermansdale sab-sch., 1 19; Silver Spring sab-sch., 10; Lebanon 4th Street, 15; — sab-sch., 5; Mercersburg, 78 79. *Chester*—Bryn Mawr sab-sch. Miss. Assoc'n, 75; Downingtown Central, 10 95; East Whiteland sab-sch., 17; Great Valley, 11; Kennet Square sab-sch., 4 15; Media, 75; Middletown, 18; Upper Octorara, 50; Wayne, 155; West Grove, 4 60. *Clarion*—Brookville sab-sch., 29 63; Clarion, 27 40; Edenburg, 35; Greenville, 10; — "Tithes," Alex Elgin, 5; Marionville, 7 49; Mount Pleasant, 1: Panxsutawney "little ones," 15; Tionesta, 13 34; West Millville, 2; DuBois sab-sch. Christmas, 42 15. *Erie*—Atlantic, 6 36; sab-sch., 6 36; Cambridge, 13; Cochranton, 12 12; Concord, 2; Corry, 6; Erie 1st, 97 89; — Chestnut Street, 15 57; Garland, 24 82; — sab-sch., 5 05; Girard, 13 81; — Miles Grove Branch, 3; Harbor Creek, 2 50: — sab-sch., 2 50; Jamestown, 20; Meadville 1st, 11; Pittsfield, 16 51: — sab-sch., 2 33; Springfield, 2 60: Sugar Creek Memorial, 4; Warren, 122 81; Erie Park Mrs. S. M. Sanford for H. Lawrence Sanford's scholarships perpetual in the Meiji Gakuin, 100. *Huntingdon*—Bethel, 1 65; Beulah, 5: Buffalo, 3 08; Hollidaysburgh, 42 31; — sab.sch., 3 43; Houtzdale, 14 50; Kylertown, 4; Lewistown Infant Class, 10; Lost Creek sab-sch., 5 20; Westminster, 48 95; Mount Union sab-sch., 20; Osceola Mills, 17 24; Petersburg, 5 90; — sab-sch., 1 45; Phillipsburgh, 38; — sab-sch., 32; Robertsdale, 2; Sinking Valley Arch Springs sab-sch., 7; Tyrone, 109 10. *Kittanning*—Jacksonville, 9; — debt, 10; Slate Lick, 50 42; Srader's Grove, 24 50: — sab-sch., 17 50; West Glade Run, 17. *Lackawanna*—Athens sab-sch., Christmas, 4 75; Bernice sab-sch., 10; Carbondale sab-sch., Christmas, 51 75; — 3 25; — support of J. N. Fitch, China, 137; Great Bend sab-sch. Christmas, 9 30; Hawley, 5; Montrose 1st sab-sch. Christmas, 37 50; Scranton 2d Mem'l, for J. K. Watson, Persia, 167 36; Wilkesbarre Westminster, 12. *Lehigh*—Allen Township sab-sch., Mr. McKee, China, 6 41; Audenreid support of Chinese Colporteur and Evangelist, 59 35; Bangor sab-sch. Mr. McKee, China, 25; Bethlehem 1st, 87; — sab-sch Mr. McKee, China, 10 19; Catasauqua 1st, sab-sch. Mr. McKee, China, 5; Easton 1st Riverside sab-sch., Mr. McKee, China, 8; — Brainerd sab-sch., Mr. McKee, China, 30: — Olivet sab-sch. Mr. McKee, China, 10; Hazleton sab-sch., Mr. McKee, China, 18 43: Mauch Chunk sab-sch., Mr. McKee, China, 40; Middle Smithfield sab-sch. Mr. McKee, China, 2 50; Mauch Chunk church, 145 64; Port Carbon sab-sch., Mr. McKee, China, 20; Pottsville 1st, Mr. McKee, China, 14 19; Reading 1st, 93; — Olivet sab-sch., Mr. McKee, China, 6 73; Sandy Run sab-sch., Mr. McKee, China, 15; Shenandoah sab-sch., Mr. McKee, China, 6; Slatington sab-sch., Mr. McKee, China, 2 25; South Bethlehem sab-sch., Mr. McKee, China, 5; Stroudsburgh sab-sch., Mr. McKee, China, 22 66; Summit Hill Jamestown sab-sch., Mr. McKee, China, 3 35; Tamaqua sab-sch. Mr. McKee, China, 7; Upper Mount Bethel sab-sch., Mr. McKee, China, 6 25; Slatington Y. P. S. C. E., Mr. McKee, China, 1 39; White Haven sab-sch., Mr. McKee, China, 10; Audenreid sab-sch. Tabriz school 50; — sab-sch., Mr. McKee, China, 24 60: Bethlehem 1st, Y. P. S. C. E. for Mr. McKee, China, 2 87. *Northumberland*—Bald Eagle and Nittany, 12; Great Island sab-sch., 10; Hartleton, 7; Lewisburgh, 126; Mahoning, 90 51; Renovo, 28; Rohrsburgh, 1; Shiloh, 5; Washington, 56 50; Williamsport, 150. *Philadelphia*—Philadelphia 1st sab-sch., 40; — 2d, 450 76; — 10th sab-sch., Boys' School Hang Chow, China, 97 10: — Bethany Curtis Miss. Band, 13 95: — Evangel, 18; — Tabernacle sab-sch., 42 75; — 384 30; — Walnut Street Elm Avenue sab-sch., 6 97; — Woodland sab-sch., 92 cts., — 7; — 10th, 1909. *Philadelphia Central*—Philadelphia Alexander, 66 99; — Cohocksink, 152; — Chas. Porter, 100; — Corinthian Avenue Ger. 5; Covenant sab-sch., 60. *Philadelphia North*—Bridesburg, 15; Chestnut Hill, 114; Doylestown, 47 48; Falls of Schuylkill sab-sch., 63; Frankford, 24 95; Germantown 1st, 1802 60; Hermon sab-sch., 12 97; Leverington sab-sch., Miss Fitzinger's class, 1 10; Manayunk sab-sch., Christmas, 75; Neshaminy Warwick sab-sch., surport of Mr. Kawai, in Meiji Gakuin, 50; Newton Miss. Band Christmas, 1; — 91 17; Several Churches, 19 35; Norriton and Providence, 50; Port Kennedy and

Y. P. S. C. E., 12; Pottstown, 18 08. *Pittsburgh*—Bethany sab-sch., 16 82; Cannonsburgh 1st, 28 50;—Central, 18 40; — 1st sab-sch., 20; Chartiers, 16 50; Hazlewood sab-sch., 8 08; — Glenwood sab-sch., 8 08; Knoxville, 6 50; Lebanon, 25; McKee's Rocks, 28 29; Mansfield sab-sch., 54 43; Monongahela City sab-sch., 20; Mount Carmel, 8; Mount Olive, 4 50; Mount Washington, 13; Pittsburgh 2d. 107 02; — sab-sch., 19 34; — 3d, 219 53; — 4th, 63 17; — 6th, 137 86; — East Liberty, 121; — Shady Side sab-sch., 59 38; — Church, 58 75; Point Breeze, 500; Raccoon sab-sch., 7 07; West Elizabeth, 11; Verona, 13; Wilkinsburgh, 105 82; — for Christian Training School, Siam, 25. *Redstone*—Connellsville, 20 08; Laurel Hill sab-sch., 222; Little Redstone, 5 75; Scottdale, 10 69; — sab-sch., 3; Tent, 6. *Shenango*—Clarksville sab-sch., 11 93; Enon sab-sch., 7; Hermon sab-sch., 17; — 15 50; Mount Pleasant New Galilee Br'ch sab-sch., 10 76; Neshannock sab-sch., Christmas, 18 32; New Castle 2d, 36; Petersburgh, 3 75; Unity, 40; Westfield Y. P. S. C. E., work of Hunter Corbett, China, 50; Shenango, 5 25. *Washington*—Cove sab-sch., 11 55; Cross Roads sab-sch., 25; Hookstown, 15 55; New Cumberland sab-sch., 70; — debt, 25; Washington 1st sab-sch., 27 66; Waynesburgh, 20; Wheeling 1st sab-sch., 27; — 227 30; — 3d, 17 50. *Wellsboro*—Allegheny, 1; Coudersport, 6; Covington, 6 65; Wellsboro, 21 63. *Westminster*—Cedar Grove, 10; Chestnut Level sab-sch., 7 72. *West Virginia*—Bethel, 4 65; Elizabeth, 3 55; Hughes River, 7 05. 14,636 73

South Dakota.—*Aberdeen*—Groton, 5. *Black Hills*—Rapid City, 38 10; — sab-sch, 2 53. *Central Dakota*—Brookings, 8 25; Flandreau 2d, 7; Hitchcock, 3; Madison, 5; Pierre, 15. *Southern Dakota*—Olive, 2. 85 88

Tennessee.—*Birmingham*—Anniston Noble St., 5. *Holston*—Mount Bethel, 6 41. *Kingston*—Chattanooga 2d, 36 25; — sab-sch, girls' violet and boys' mustard seed bands, tuition of boy, care of Dr. Wilson, Persia, 15. *Union*—Knoxville 2d, 78 95; New Providence, 27; Tabor, 3; Washington, 9. 180 61

Texas.—*Austin*—Taylor, 11; — sab-sch, 2 50. *North Texas*—Gainesville sab-sch, 10. *Trinity*—Terrell, 9 35; — sab-sch, 2. 34 85

Utah.—*Montana*—Bozeman, 71 50; — sab-sch, 6 28. *Utah*—American Fork sab-sch dime coll, 6 50; Westminster, 5; Millville, 35 cts. 89 63

Wisconsin.—*Chippewa*—Chippewa Falls, 18 27; — sab-sch, 6 50; Superior, 45. *La Crosse*—La Crosse 1st, 4 26; — sab-sch, 6 10. *Madison*—Cottage Grove, 2 64; Highland, 8; Kilbourne City, 6 70; Madison 1st sab-sch, 34 04; Poynette, 10 18; Prairie du Sac, 3 75; Pulaski, German, 6; Rockville, 5. *Milwaukee*—Manitowoc 1st, 10; — sab-sch, 32; — Calvary, 47 08; — Holland, 11; — — sab-sch, 5; Somers, 11 38; Waukesha, 35 26; Wheatland, German, 2. *Winnebago*—Depere, 12 50; — sab-sch, 16 41; Merrill, 9 55; Oconto, 31 24; — sab-sch Xmas, 28 76; Shawano 1st, dime off'g, 5; Stevens Point, 75; — Mission Band, 17 31. 501 93

Washington.—*Idaho*—Moscow, 12; Kamiah, 6; Spokane Falls, 42 35. *Olympia*—St. Johns, 8. *Puget Sound*—Port Townsend, 8 50; Fair Haven, 27; — sab-sch, 10; Ellensburgh, 18 20; Tacoma 2d, 10. 142 05

China.—*Shanghai*—Shanghai 2d, 28 62

WOMAN'S BOARDS.

Woman's Board of New York, debt, 101 75; Woman's Board of New York, 4,685 84; Woman's Board of Philadelphia, 10,050 33; Woman's Board of the Southwest, 1,348 70; Woman's Board of the Northwest, 5,500; Occidental Board, 914 60; Woman's Board, Synod of Indian Ty, 3..... $22,604 22

LEGACIES.

Estate of Jane Buchanan, dec'd, 212 36; Covering collateral inheritance tax legacy of Miss Elix. D. Wheeler, dec'd, 475; Legacy of Chas. Wright, dec'd, 76; Estate of William Thaw, dec'd, 10,000; Estate of Mary G. Barnes, 28 50; Legacy of Miss Elizabeth R. Walsh, dec'd, 1,000; Bequest of Marcia R. Wright, dec'd, 240 81..... $12,032 67

MISCELLANEOUS.

Wm. Annan, Allegheny, Pa., 5; Rev. W. B. Chamberlain, Coffeyville, Kan., 4; "A Friend," Tithe Acc't, Baltimore, 25; M. Stewart, Titusville, Pa., 250; Lewis P. Tibbals, New York, 50; Rev. R. G. Jones, Ottawa, Minn., 1; Mrs. Lydia Seymour, Lewis Co., N. Y., 10; Emma M. Moorehouse, Ypsilanti, Mich., for student volunteers, 10; Mrs. A. Willett, North Granville, N. Y., debt, 10; J. A. Willett, North Granville, N. Y., debt, 5; S. R. Wiley, North Granville, N. Y., 5; Cong. Church, Delavan, Wis., 40; Wm. Adriance, Poughkeepsie, N. Y., 10; "M. E. P.," Brooklyn, debt, 2; Indiana Soldiers and Sailors' Orphan Asylum sab-sch, 1 45; a King's Daughter, Emsworth, Pa., Mexican missions, 10; J. L. Rhea, Knoxville, Tenn., 10; "Friend," Allegheny, Pa., debt, 10; Miss S. Paul, New York, 28 50; Mrs. "E. M. E.," 10; Miss E. M. E., 10; "Friends," Ithaca, N. Y., debt, 475; "Friends," Ithaca, N. Y., 175; Chinese sab-sch, Rivington St., New York, for med. ass't to W. R. Faries, China, 15; "Whiting," New York, 200; Mrs. Ellen C. Mellen, Springfield, Ohio, 1; "J. L. L.," debt, 10; "A Lady," 25; Miss L. Ida Lloyd, Angelica, N. Y., 1; Rev. J. Edwards, Meadville, Pa., 2 50; "Friend," Lansingburgh, N. Y., 20; "Friends" in Danbury, Conn., 5; Rev. J. M. Gillette, 3; McCormick Theo. Sem'y, salary T. G. Brashear, Persia, 40; H. W. Fulton, M. D., support of Wora-Gaboon-Corisco mission, 18; "A. S. B.," 1; "A.," 5; "Friends," Poughkeepsie, N. Y., 300; Mrs. Mary J. Gilson, 50; E. Bloomfield (N. Y.) Cong'l Church, 22; M. W. Lyon, New York, 50; "A Friend," 50; "Oakdale, Neb.," 5; "A Friend," 250; Mr. and Mrs. Jno. W. Loveland, New York, 50; "Cash," debt, 66 75; "A Friend," 10; "From 3 boys," Auburn, N. Y., 30 cts; Mrs. Henry J. Biddle, Philad'a, Pa., 100; Chas. Erbe, Galena, Ills., 10; Rev. and Mrs. W. J. Blair, 10; debt, 5; Miss Mary Blair, 2; "Anon," 10; Miss Elizabeth Chamberlain, debt, 2; Chinese mission, University Place, New York, 53 60; Miss'y Soc'y Marietta College, support of R. Labaree, 201 77; "B. R.," debt, 2; "A. E.," 100; Students McCormick Theo. Sem'y, salary of T. G. Brashear, 50; Y. M. and Y. W. C. A. Parson's College, support of W. G. McClure, Siam, 50; Adda Burgett, 10; Rev. J. T. Houston, 5; "N.," 150; Miss Mollie Clemence, Albuquerque, N. M., 5; Poplar Station, Dakota Presb'y, 10; Y. P. S. C. E., Woods Mem'l Ch, New York, for work of F. L. Snyder, Siam, 5; Mrs. S. Strang, Peekskill, N. Y., 25; J. W. Sanders, Schenectady, N. Y., 25; William C. Wallace, Newark, N. J., debt, 200; M. C. McPherson, Wellsville, Ohio, debt, 4; Mrs. A. C. Constant, Labette Co., Kan., 2; "From a widow," 2; Miss M. C. Bainbridge, Baltimore, Md., 20; Jno. B. Davidson, Morris, Ill., 20; Rev. B. F. Parliman, Shelter Island, N. Y., share in Sangli school, 25; Bethel sab-sch of Washington, 1; "No Name," 15; Rev. Henry F. Mears, West Fairfield, Pa., 10; "A Friend of Missions," 25; Mrs. Hugh Adams, for Geo. W. Adams's scholarship, 30; F. A. Shaver and wife, Council Bluffs, Iowa, 5; McCormick Theo. Sem'y, support of T. G. Brashear, 65; "Presbyter," 100; Jno. S. Kennedy, New York, 4,000; A. Davidson, Newville, Pa., 4; Miss Elizabeth Vickers, 5; Rev. W. L. Tarbet and wife, 8 20; Miss Julia E. Foot, Colony, Kan., 4; Jno. F. Mainoll, Holdfield, Neb., 1 50; "L. H.," 5; Mr. and Mrs. W. G. Skey, Woodbridge, Cal., 5; Mrs. M. Skey, Woodbridge, Cal., 5; Bahia Pres. Church, Brazil, S. A., 10; Rev. W. L. Johnson, Cal., 25; Mrs. J. H. Gill, Reading, Ohio, 2; Mr. Sharp, Piqua, Ohio, 10; "C.," Penna., 22; "A Friend of mission," Perth Amboy, N. J., 1; "Friend," Plainfield, N. J., 10; Jno. Matthews, Anderson, Ind., 15; Rev. T. Williston, Ashland, N. Y., 4; Mrs. E. S. Dervey, Cairo, Ill., 10; Rev. J. C. Shepard, Golden City, Mo., debt, 2 50; Mrs. M. L. Boardman, Tryon, N. C., 1..... $ 7,868 27

Total receipts for January, 1891..... 101,244 86
Total receipts from May 1, 1890, to Jan. 31, 1891. 415,386 45
Total receipts from May 1, 1889, to Jan. 31, 1890. 312,788 19

William Dulles, Jr., *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, JANUARY, 1891.

Atlantic.—*Atlantic*—Berean, 5 50; James Island, 2. *Fairfield*—New Haven sab-sch, 4 10; Tabor, 3. 14 60

Baltimore.—*Baltimore*—Baltimore Aisquith Street, 5; Taneytown, 26 31. *New Castle*—New Castle sab-sch, 4 25. *Washington City*—Hyattsville, 1; Washington City Assembly, 20; — Western, 44 19; — Westminster, 10. 110 75

CATAWBA.—*Cape Fear*—Shiloh, 9. *Catawba*—Biddle village sab-sch, 5. *South Virginia*—West Milton, 1; Albright, 2; Russell Grove, 50 cts; Holbrook Street, Danville, 10. *Yadkin*—Mebane, 2. 29 50

COLORADO.—*Boulder*—Valmont, 12. *Pueblo*—Alamosa, 11; Colorado Springs, 10; Monte Vista, 14; Pueblo, 1 50. 36 62

COLUMBIA.—*Puget Sound*—Olympia, 10; Seattle 1st, Y. P. S. C. E., 100. *Southern Oregon*—Phœnix, 3. 113 00

ILLINOIS.—*Alton*—Chester, 5. *Bloomington*—Bement, 18 75; Bloomington 2d, 100; Champaign, 28 40; Clarence, 4 75; Clinton, 12; Minonk, 8 25; Philo, 10; Rossville, 4; Wellington, 1; Wenona, 6. *Cairo*—Carmi, 4 56; Golconda, 10; Metropolis, 4. *Chicago*—Chicago 1st, 98 88; — 4th, 71; — Bethany, 2; — Fullerton Avenue, 52 87; Evanston, 40; Joliet Central, Mrs. Ellis McClintock, 45; River Forest, 6 58. *Freeport*—Freeport 1st, 35; Galena 1st, 100; Harvard, 4 25; Linn and Hebron, 5; Marengo, 27 84; Oregon, 5 72. *Mattoon*—Marshall, 2; Mattoon, 11 63. *Ottawa*—Rochelle, 12. *Peoria*—French Grove, 2 10; Lewistown, 78 87. *Rock River*—Aledo (sab-sch, 1 50), 4 00; Ashton, 12; Coal Valley, 1; Milan, 3 20; Millersburgh, 3; Peniel, 4 77; Pleasant Ridge, 58 cts; Princeton, 25; Rock Island Broadway, 21 30; — Central, 7 20. *Schuyler*—Chili, 2 75; Doddsville, 2; Fountain Green, 2; Rushville, 18. *Springfield*—Decatur sab-sch, 20; Petersburgh, 15; Pisgah, 5 93; Springfield 1st, 43 05; Unity, 4 26. 1,010 49

INDIANA.—*Crawfordsville*—Bethany, 11 54; Clinton, 2 79; Kirklin, 2 77; Ladoga, 4; Lebanon, 16; Pleasant Hill, 3 60; Rossville, 2; Sugar Creek, 2 16. *Fort Wayne*—Fort Wayne 1st, 45 60. *Indianapolis*—Greenwood, 5; Hopewell, 2. *Muncie*—Hopewell, 4; Wabash, 1 25. *New Albany*—Charlestown, 4; Hanover, 16 48; Sharon Hill, 1 65. *Vincennes*—Evansville 1st Avenue, 5; Terre Haute Central, 18 50; — Moffat Street Mission, 2. *White Water*—Mount Carmel, 1; Rising Sun, 5. 156 84

INDIAN TERRITORY.—*Choctaw*—Wheelock (sab-sch, 12), 14 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 37 85; Marion, 3; Scotch Grove, 3. *Des Moines*—Indianola, 10; Laurel, 2 50; Mariposa, 2 50; Newton, 15 33. *Dubuque*—Dubuque 1st, 1; — 2d sab-sch, 30. *Fort Dodge*—Grand Junction, 10 15; Jefferson, 4; Sac City, 11. *Iowa*—Birmingham, 2; Burlington 1st, 10 32; Keokuk Westminster, 9 76; Mediapolis, 52 cts; Mount Pleasant 1st, 17 40; Shunam, 2 62. *Iowa City*—Iowa City sab-sch, 11 25; Montezuma, 5 40; Princeton, L. M. S., 11; Columbus Junction (sab-sch, 2 69), 5 06. *Waterloo*—Cedar Valley, 3; Dysart, 4 55; Morrison, 7. 220 21

KANSAS.—*Emporia*—Burlington, 4; Caldwell, 5; Cottonwood Falls, 3; Osage City, (sab-sch., 3 16), 8; Wichita 1st, 15 66; Winfield, 10. *Highland*—Washington, 10 55. *Larned*—Burrton, 2 61. *Neosho*—Cherryvale, 3; Iola, 7. *Solomon*—Abiline, 8; Culver, 7 17; Minneapolis, 19 28; Salina, 15. *Topeka*—Clay Centre, 3; Clinton, 4 85; Topeka Westminster, 6; Blue Mound sab-sch., 3. 135 12

KENTUCKY.—*Ebenezer*—Flemingsburgh, 10 70; Paris, 7. *Louisville*—Louisville 4th, 7; — Knox, 6 25. *Transylvania*—Paint Lick, 5 60. 36 55

MICHIGAN.—*Detroit*—Detroit Westminster, 38 72. *Grand Rapids*—Grand Haven, 21 81; Ludington, 4 35. *Kalamazoo*—Edwardsburgh, 3 28; Kalamazoo North, 2; Kendall, 10. *Lansing*—Lansing 1st, 10. *Saginaw*—Bay City, 37 05; Flint, 16; Saginaw City 1st, Rev. F. Bruskie's Bible Class, 4 09. 147 30

MINNESOTA.—*Mankato*—Redwood Falls, 6 81; St. Peter's Union, Y. P. S. C. E., 8; Wells, 25; Worthington Westminster, 12 70. *St. Paul*—Minneapolis Highland Park sab-sch. Inf. Class, 15; — Minneapolis Westminster sab-sch., 56 11; St. Croix Falls, 1 55. *Winona*—Chatfield, 5 21. 130 38

MISSOURI.—*White River*—Hopewell, 1 50. *Ozark*—Golden City, 10 cts; Shiloh, 13 cts; Springfield 2d, 4 50; West Plains, 3. *Palmyra*—Unionville, 6. *Platte*—Cameron, 3; Craig, 4; Fairfax, 2; Parkville, 19 15. *St. Louis*—Salem German, 10. 53 38

NEBRASKA.—*Hastings*—Holdrege, 5 02; Ong, 2. *Kearney*—Fullerton, 4 10. *Nebraska City*—Hickman German, 7; Lincoln 2d, 5 70; Tecumseh, 11; York, 6 75. *Omaha*—Fremont, 22; Marietta, 5; Omaha 1st, 32 60; — 2d, 22 50; — Castellar Street, 4 60; — Lowe Avenue, 5 79. 134 06

NEW JERSEY—*Elizabeth*—Cranford, 14 10; Elizabeth Madison Avenue, 6; — Westminster sab-sch., 34 28; Metuchen, 4 41; Rahway 1st, 20 88; Woodbridge, 10. *Jersey City*—Jersey City Claremont, 5; Passaic (sab-sch., 4 08), 17 28. *Monmouth*—Asbury Park, 12 64; Calvary, 5. *Morris and Orange*—Boonton, 25; Chatham, 21 10. *Newark*—Newark 2d, 72 46; — 3d, 100; — Memorial 17 50; — Park, 19 94. *New Brunswick*—Amwell United 1st, 2 10; Ewing, 7 85; Lambertville. 50; Trenton 2d, 14 34; — 3d, 35 59. *Newton*—Bloomsbury, 2 65; Oxford 2d sab-sch., 9 82. 507 44

NEW YORK.—*Albany*—Albany 3d, 12 05; — State Street, 38 56; — West End, 15; Ballston Centre, 4 48; Esperance, 4; Gloversville, 42 70; Saratoga Springs 1st sab-sch., 3 75. *Binghamton*—Binghamton West, 20; Nichols, 2 50; Waverly, 41 30. *Boston*—Antrim, 20; Lawrence German, 10; Newburyport 1st, 22. *Brooklyn*—Brooklyn Memorial, 113 89; — Throop Avenue sab-sch., Miss'y Soc'y, 25; — Trinity sab-sch., 4 71; — Westminster, 15 70. *Buffalo*—Buffalo Central, 27 18; — Covenant, 1; — West Avenue, 7 22; Olean, 25; Springfield, (sab-sch., 1 35), 6 35. *Cayuga*—Auburn Central, (sab-sch., 3 53), 15 13; Port Byron, 7; Sennet, 9. *Chemung*—Burdett, 10 15; Elmira 1st, 10 90. *Columbia*—Hudson, 35; Windham Centre, 32 50. *Geneva*—Geneva 1st, 18 17; Gorham, 6 46; West Fayette, 2 25. *Hudson*—Hamptonburgh, 10; Middletown 2d, 3 02; Monroe, 50; Ridgeway, 1. *Lyons*—Lyons, 24 63; Newark, (sab-sch., 80 81), 55 13; Wolcott 1st, 3 56. *Nassau*—Freeport, 21; Jamaica, 17 21; Smithtown branch, 12 71; Springfield W. H. & Y. Soc., 13; Heart and Hand Band, 10. *New York*—New York Adams Memorial, 6; — 19th Street sab-sch. Miss. Soc., 62 50. *Niagara*—Holley, 11 25. *North River*—Amenia, 14; Newburgh 1st, 31; — Calvary, 46 15; Pine Plains, 6. *Otsego*—Cooperstown, 46 81; Hobart, 15 78; New Berlin, 6 45; Stamford, 20. *Rochester*—Brockport, 35; Moscow, 5; Rochester 3d, 50; — Central (sab-sch, 3 53), 150; — Emmanuel, 3 36; — Memorial Bible Class, 45; — Westminster, 20. *St. Lawrence*—Brownville, 1 75; Dexter, 1 63; Gouverneur, 14 67. *Steuben*—Addison, 34 55; Jasper, 4 12. *Syracuse*—Baldwinsville, 7 50; Syracuse 4th, 19 15; — Park Central, 43 77. *Troy*—Brunswick, 10 56; Cambridge, 10 76; Troy 9th, 30; — Westminster, 16 55; — Woodside, 44 47; Whitehall, 15 66. *Utica*—Boonville, 15 07; Camden, 9. *Westchester*—Greenburg, 30 91; Huguenot Memorial, 35; Patterson, 3 52; Peekskill 1st, 36 56; — 2d, 10; Sing Sing, 10; White Plains, 29 59; Yorktown, 8. 1847 00

NORTH DAKOTA.—*Fargo*—Buffalo, 1 50; Sheldon, 8; Tower City, 8 50. *Pembina*—Westminster, 3 50; Hoople, 2 50, 24 00

OHIO.—*Athens*—Barlow, 3; Bashan, 1 48; Tupper's Plains, 1 52. *Bellefontaine*—Bellefontaine, 2 57; Bucyrus, 1 60; Urbana, 12 57. *Chillicothe*—Bainbridge, 3; Pisgah, 7. *Cincinnati*—Avondale, 52 50; Bethel, 3 25; Cincinnati Central, 40 15; — Poplar Street, 3; — Walnut Hills, 125; Springdale, 7 07; Wyoming, 125; Claridon 1st, 25 61. *Cleveland*—Cleveland Euclid Avenue, 26 79; Guilford, 13 06; Northfield, 5. *Columbus*—Columbus 1st, 50 00. *Dayton*—Bethel, 7; Clifton, 12 23; Dayton 1st, 47 73; Franklin, 3; Greenville, 8 25; New Paris, 1 87 Piqua, 37; Troy, 16 08; Xenia, 16. *Huron*—Fremont (sab-sch, 10), 50; Norwalk, 22 75. *Lima*—Lima Main Street, 4 35; Shanes Crossing, 2; Wapakoneta, 3 34. *Mahoning*—North Jackson, 4. *Marion*—Marysville, 6 55; Ostrander, 7; York, 1 10. *Maumee*—Bowling Green (sab-sch, 5 16), 29 28; Toledo 1st, 24 40; West Unity, 2. *Portsmouth*—Hanging Rock, 3 92; Ironton, 7; Portsmouth 1st, 40 40. *St. Clairsville*—Bellaire 2d, 8; Beulah sab-sch, 10; Crab Apple, 5 66; Morristown, 4 60; Nottingham, 29 64; Pleasant Valley, 1 59; St. Clairsville, 6; Westchester, 1; Scotch Hill sab-sch, 4. *Steubenville*—Annapolis, 3; Brilliant, 6 75; East Liverpool (sab-sch, 12), 57 38; Hopedale, 3; Leesville, 1 06; Linton, 5; Long's Run, 7 05; Nebo, 1 74; New Hagerstown, 2 80; Steubenville 2d, 24 63. *Wooster*—Congress, 4 32; Creston, 6 53; Fredericksburgh, 40; Wooster 1st (sab-sch, 5 33), 33 84. *Zanesville*—Granville sab-sch, 42 36; Jefferson, 3; Keene, 6; Mt. Zion, 12; New Lexington, 5; Zanesville 1st, 36 78. 1,238 85

PACIFIC.—*Benicia*—San Rafael, (sab-sch., 16 35), 40. *Los Angeles*—Burbank, 1 50; Glendale, 8 25; Rivera, 3. *Sacramento*—Carson City, 5; Sacramento Westminster, 20. *San Francisco*—Oakland 1st, 50 95. *Stockton*—Traver, 3. 131 70

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 139 81; — 2d, 5; — North sab-sch, 12 68; — Providence, 126; Beaver, 30; Evans City, 6; Highlands, 12 50; Pine Creek 2d, 10; Sharpsburgh, 29; Springdale, (sab-sch., 5 58), 10 58; Vanport, 2 10. *Blairsville*—Black Lick, 2 31; Congruity, 3 25; Greensburgh, 54 31; Harrison City, 4; Latrobe, 15; Livermore, 3 20; Manor, 4; Murrysville, 5; New Alexandria, (sab-sch., 4 62), 32 11; Turtle Creek, 3 67. *Butler*—Amity, 2; Centreville, 9; Harrisville, 3; North Washington, 10 72; Pleasant Valley, 1 35; Scrub Grass, 5 40; Sunbury, (sab-sch., 5), 19. *Carlisle*—Bloomfield, 8; Monaghan, 9 30; Shippensburgh, 16 50; Big Spring, Newville, 15 33. *Chester*—Forks of Brandywine, 13; Kennett Square, 6; Wayne, 22; Boothwyn Mem'l, 2. *Clarion*—Beech Woods, 20 53; Mount Pleasant, 1; Perry, 5; West Millville, 2. *Erie*—Bradford, 32 02; Cochranton, 4 15; Fairfield, 4; Fairview, 3 50; Greenville, 24; Mercer 1st, H. M. Soc'y, 50; — 2d, 23; New Lebanon, 3; Sandy Lake, 2; Sugar Creek Memorial, 2; Sugar Grove, 2; Waterford Park, 2; Wattsburgh, 2 36; Westminster, 5. *Huntingdon*—Alexandria Miss. Soc'y, 14 50; Beulah, 3; Houtzdale, 2 20; Logan's Valley, 16; Lost Creek, 12; Mifflintown Westminster, 20 35; Petersburg, (sab-sch., 1 25), 4 75; Philipsburgh, 1; Pine Grove, 4 28; Spring Mills, 1. *Kittanning*—Freeport, 18 59; Glade

Run, 20; Indiana sab-sch., 75; Smicksburgh, 2. *Lackawanna*—Kingston, 23; New Milford, 3 36; Scranton 2d, 158 07; — Green Ridge Avenue, 42 95; Sugar Notch, 2; Troy, 14. *Lehigh*—Mauch Chunk, 36 50; Pottsville 1st, 16 85; Shawnee, 5; South Bethlehem, 7 11. *Northumberland*—Bald Eagle and Nittany, 10; Berwick, 5; Hartleton, 4; Mahoning, 80 51; Mifflinburg, 8 70; Muncy, 6; New Columbia, 2; Washington, 20; Washingtonville, 4 25; Williamsport 1st, 10. *Philadelphia*—Philadelphia Tabernacle, 242; — Westminster, 11 63; — Woodland, 574 06. *Philadelphia Central*—Philadelphia Alexander, 64 56; — Central, 39 70; — Cohocksink sab-sch., 12 40; — Covenant sab-sch., 10; — Memorial, 66 39. *Philadelphia North*—Germantown Redeemer, 46 58; Leverington, 10; Newtown, 41 81; Norristown 1st, 17 08. *Pittsburgh*—Cannonsburgh Central, 13 61; Chartiers, 2 50; Homestead, 29; Lebanon, 20; Mansfield, 18 08; Montours, 5; Mount Washington, 6 40; Pittsburgh 2d, 15 35; — Covenant, 10; — East Liberty, 155; — Shady Side, (sab-sch., 29 69), 59 07; Swissvale, 82 cts. *Redstone*—Fayette City, 1 35; Laurel Hill, 36 05; McKeesport, 94 44; Pleasant Unity, 2; Rehoboth, 56 19; Uniontown, 15 15. *Shenango*—Mount Pleasant, 9; New Castle, 2d, 17 50; Sharon, 12 70; Unity, 25; Westfield, (sab-sch., 17), 132. *Washington*—Upper Buffalo, 36; Upper Ten Mile, 25. *Wellsboro*—Coudersport, 2; Wellsboro, 3 27. *Westminster*—Cedar Grove, 5; Lancaster Union McKee Band, 20; Leacock, (sab-sch., 1 18), 11 24; Strasburgh, 3 50; Union, 17. 3,572 26

South Dakota.—*Aberdeen*—Groton, 5 76. *Central Dakota*—Brookings, 4 60. *Southern Dakota*—Canistota, 2. 12 36

Tennessee.—*Union*—Knoxville 4th, 15 36; Maryville 2d, 8; Rockford, 1 55; Spring Place, 2 60. 23 51

Texas.—*Austin*—Taylor, 2. *North Texas*—Jacksboro, 3 50. 5 50

Utah.—*Utah*—Millville, 40 cts. *Wood River*—Malad, 6 50. 6 90

Wisconsin.—*Chippewa*—Bayfield sab-sch, 2 27; Hudson, 8. *La Crosse*—La Crosse 1st (sab-sch, 2 29), 4 69. *Madison*—Beloit German (sab-sch, 2), 5; Cottage Grove, 40 cts. *Milwaukee*—Milwaukee Calvary, 74 55; Stone Bank, 4 73; Waukesha, 16 48; Poness, 7. *Winnebago*—Stevens Point sab-sch, 1 32. 124 44

Total receipts from churches..... $9,332 46

MISCELLANEOUS.

Women's Executive Committee for January, 3,145 06; Rev. H. A. Nelson, D. D., Philad'a, Pa., 25; "H.," Philad'a, 10; Mite Box, Mrs. A. C. Minor, dec'd, Springfield, N. Y., 1 33; "From a widow," 1; Rev. Samuel Dodd, Albany, N. Y., 2; John P. Crosser, Portland, Me., 5; Choctaw Nation per Miss Hunter, 238 30; "Friend." Poughkeepsie, N. Y., 100; Mrs. Margaret P. Cogswell Wicks, Rochester, N. Y., 5; Laura C. Geddes, Williamsport, Pa., 2 85; Mrs. E. S. Stiles, Auburn, N. Y., 12; Misses Berry and Marshall, Detroit, Mich., 45; Rev. G. W. Fisher and wife, Neoga, Ill., 2 50; "A. C. G.," 5; Sab-sch class, Christmas off'g, Belvidere, N. J., 5; Wylie Homer, Choctaw, Ind. Ter., 1; G. S. Ford, Lansingburgh, Mich., 1; Bequest from estate of Wm. Thaw, dec'd, 10,000; Mrs. A. E. Jackson, Cedar Rapids, Ia., 10; Chas. Erbe, Galena, Ill., 2; Church of Bahia, Brazil, 5; Rev. E. W. McDowell, Mosul, Turkey, 2; Rev. W. L. Tarbet and wife, Springfield, Ill., 3 60; L. P. Tibbals, New York City, 10; "C.," Penna., 8; "Friend," Ackley, Iowa, 25; A Friend, Plainfield, N. J., 5; Mrs. E. J. Tutton, Downington, Pa., 25; Caroline Van Voorhis, Castleton, N. Y., 5 72; "Cash," Penna., 1; Isabel Brown, Cincinnati, O., 100; Estate of C. W. McGonigal, Mt. Pleasant, O., 1,500..... $15,309 36

DIRECTS.

Reported by Miss Anna L. Hunter, Atoka, Ind. Ter., tuition, 4; Choctaw Nation, 12 90. 16 90

Sent Scotia Seminary by J. S. Turner, Esq., Iowa City, Ia., 25; Calvary sab-sch, Newburg, N. Y., 25; Mrs. M. E. Nichols, Butler, Pa., 25; B. B. Colwell, Portville, N. Y., 20; A. Guy, M. D., Oxford, O., 50; Lake Erie Sem'y, Painesville, O., Miss'y Soc'y, 21; the Misses Willard, Auburn, N. Y., 160. 326 00

Sent J. F. McBride, Wheelock, Ind. Ter., by Dick Robuck, 8 00; Normal, Ill., 2 00; sale of clothes, 3 35; Wiley Homer, 7 00; Elias Radford, 2 35; Willie Fulsome, 8 40; L. M. S., Benton, Kan., 10 00; Mrs. Hettie Shoals, 16 80. 57 90

Rev. Geo. S. Leeper, Gastonia, N. C., Middlesex Soc'y, Meharg, Pa., 17 00

Total directs..... $ 417 80
Total receipts for January, 1891..... 25,559 62
Total receipts for January, 1890..... 18,683 68

Increase..... $6,875 94
Total receipts from April 1, 1890..... $81,207 61
Total receipts during corresponding months last year..... 80,499 56

Increase..... $708 06

J. T. Gibson, *Treasurer.*

RECEIPTS FOR HOME MISSIONS, JANUARY, 1891.

Atlantic—*Atlantic*—James Island, 1. *East Florida*—Candler, 3; San Mateo, 44 50; Starke, 7 25; Waldo, 5 93. *South Florida*—Arcadia and Station, 11; Lakeland, 5; Orange Bend, 25; Sorrento, 1 35. 104 03

Baltimore.—*Baltimore*—Baltimore 2d, 25; — Aisquith Street (sab-sch, 20), 30; — Brown Memorial sab-sch, 38; Bel Air,, 2; Emmittsburgh, 32 30; The Grove, 9 19. *New Castle*—Bridgeville, 4 30; Red Clay Creek sab-sch, 7; West Nottingham sab-sch, 22 51; Wilmington Olivet, 5. *Washington City*—Clifton, 9 50; Hermon, 8 50; Hyattsville, 6 20; Washington City 1st, 48 84; — Assembly (sab-sch miss'y soc'y, 50) 180; — Westminster, 145. 523 34

Colorado.—*Boulder*—Valmont, 76 cts. *Denver*—Akron sab-sch, 15; Brighton, 25; Otis, 4; Yuma, 2. *Gunnison*—Gunnison, 10 15; Lake City, 25; Pitkin, 8 15. *Pueblo*—Huerfano Canon, 10; La Luz, 9 50; Pueblo, 18 96; Trinidad 2d, 3. 131 52

Columbia.—*East Oregon*—Pendleton, 2. *Portland*—Astoria, 23 05; Portland 4th, 40 66. *Southern Oregon*—Linkville, 10; Phœnix, 2. *Willamette*—McCoy, 10; Spring Valley, 12. 99 71

Illinois.—*Alton*—Chester, 5; East St. Louis sab-sch, 6 80; Lebanon sab-sch, 5; Plainview, 17 50; Shipman, 9. *Bloomington*—Bloomington 1st, 65; Clinton Y. P. S. C. E., 2 36; Waynesville, 3; Wenona Y. P. S. C. E., 5. *Cairo*—Murphysboro, 5. *Chicago*—Braidwood (sab-sch, 7 50), 22 85; Chicago 1st, 199 73; — 1st German, 25; — 8th, 154 13; — Belden Avenue, 8; — Scotch 1st, 25; Evanston 1st, 125; Kankakee sab-sch, 23 10; Normal Park, 19 28; South Evanston sab-sch, 23 81. *Freeport*—Freeport 1st, 100; Galena 1st, 37 35; — South, 73 62; Harvard, 10; Linn and Hebron, 10; Marengo 1st, 59 49; Rockford 1st, 115; Woodstock and Queen Anne German, 8. *Mattoon*—Morrisonville, 5; Robinson, W. M. S., 6; West Okaw, 7 67. *Ottawa*—Rochelle, 45; Streator Park, 20; Waterman, Jas. Fulton, 25. *Peoria*—Crow Meadow, 5; Delavan, 10 30; Galesburgh, 100 95; Knoxville, 43 72; Lewistown (sab-sch, 58), 88. *Rock River*—Aledo (sab-sch class of boys, 2 10), 11 07), 26 07; Ashton, 14; Edgington, 55 50; Morrison, 230 18; Newton sab-sch, 1 96; Princeton, 58 83. *Schuyler*—Appanoose, 16; Augusta sab-sch, 12 11; Huntsville, 5; Mount Sterling sab-sch, 58 05; Rushville sab-sch, 51 24. *Springfield*—Decatur 1st (sab-sch, 20), 45; Pisgah, 11 88; Unity, 4 52; Rev. W. L. Tarbet and wife, 7 20. 2,116 20

Indiana.—*Crawfordsville*—Waveland, 17 30. *Logansport*—Union sab-sch, 8 40. *Muncie*—Winchester, 21. *New Albany*—Laconia, 6. *White Water*—Mount Carmel, 4. 56 70

Indian Territory.—*Cherokee Nation*—Pleasant Valley (sab-sch. 1), 4 25. *Choctaw*—Caddo (willing workers, 3 60), 9 60; Hebron, 50 cts; Mountain Fork, 5; Philadelphia, 2 50; Pine Creek Station, 2 50. 24 35

Iowa.—*Cedar Rapids*—Cedar Rapids 2d, 100; — 3d (sab-sch, 8 94) 22 44; Lyons, 10. *Council Bluffs*—Adair, 7 50; Brooks, 2 70; Casey, 5; Corning, 17 55; Emerson, 15 02; Nodaway, 1 50; Norwich, 6 50; Shelby (sab-sch, 6), 26; Yorktown, 7 50. *Des Moines*—East Des Moines, 33 90; South Des Moines (sab-sch, 3), 15. *Dubuque*—Dubuque 1st sab-sch Xmas off'g, 25; Independence 1st, 101. *Fort Dodge*—Bethel (sab-sch birthday box, 2 25), 8 25; Boone, 45; Calliope (sab-sch, 3), 10 50; Churdan, 12 75; Dedham, 5; East Cedar, 12; Glidden, 60; Ida Grove, 23 15; Jefferson, 17 76; Lohrville, 9 25; O'Brien Co. Scotch sab-sch, 2 50; Pomeroy, 4 40; Sioux Centre 2d Holland, 6; Westminster of Woodbury Co, 8; Rev. J. T. Cowan, 15. *Iowa*—Burlington 1st, 56 76; Fairfield, 62 59; Keokuk Westminster, 58 52; Lebanon sab-sch birthday off'g, 11 19; Libertyville, 3; Mediapolis, 3 14; Montrose, 10; Mount Pleasant German (sab-sch, 3), 33; Sharon, 3 61. *Iowa City*—Davenport 1st, Miss Beach, 6; Deep River, 21 07; Ladora, 11. *Waterloo*—Eldora, 2; Greene, 2; Marshalltown, 40; Salem, 63 40; Tranquility (sab-sch, 1 55), 74 75; Waterloo 1st (sab-sch, 9), 34; C. J. Stockdale, 200. 1,332 20

KANSAS.—*Emporia*—Marion, 19; Osage City (sab-sch, 7 47), 22; Oxford sab-sch, 1 75; Wichita West Side, 6 80. *Highland*—Blue Rapids (sab-sch birthday box, 5), 13; Hiawatha 1st, 15 96; Horton, 15 31; Irving, 4; Marysville, 11. *Larned*—Burrton, 7 22; Galva, 3 50; Halsted, 20. *Neosho*—Fort Scott 1st, 33 25; Neosho Falls, 7 25; Ottawa 1st, 24 25; Parker (Rev. J. G. Venable, 2), 5; Parsons (sab-sch, 14 23), 33 78. *Osborne*—Calvert, 3 72; Crystal Plains, 2 25; Norton, 14 50; Osborne, 3; Prairie View, 2 25. *Solomon*—Mankato, 10 19; Wilson, 8. *Topeka*—Pleasant Ridge, 1 60; Topeka 3d, 10; — Westminister sab-sch, Xmas off'g, 3 20; Willow Springs, 3 50. 307 28

KENTUCKY—*Louisville*—Louisville College Street, 54 26; Princeton 1st, (sab-sch, 2 50), 7 50. 61 76

MICHIGAN.—*Detroit*—Detroit 1st, 112 99; — Baker Street, 10; — Covenant, 17 27; — Thompson, 15 75; — Westminster (sab-sch, 100), 539 07; Northville 1st, W. M. S., 8 89; South Lyon sab-sch, 9 94. *Flint*—Otter Lake, 4. *Grand Rapids*—Ludington, 8; Tustin, 3. *Kalamazoo*—Kalamazoo 1st, a friend, 10; Plainwell, 17; Three Rivers, 5 62. *Lansing*—Marshall, 11. *Monroe*—Raisin, 6 73. *Petoskey*—Cross Village, 10 20. *Saginaw*—Bay City 1st, 10 23; Gladwin 2d, 3; Maple Ridge, 4; Saginaw Immanuel, 3; West Bay City Covenant, 2. 811 69

MINNESOTA.—*Duluth*—Rev. C. L. Carhart, 20. *Mankato*—Luverne, 20; Worthington Westminister sab-sch, 12 70. *Red River*—Angus, 5; Dangerfield Sch House, 2 12; Mendenhall Mem'l, 8 43; Moorhead, 6. *St. Paul*—Buffalo, 13 63; Burbank, 2; Dundas, 4 70; Forest, 3; Greenleaf, 3; Harrison, 3; Hawick, 2; Kerkhoven, 3; Menanah, 2; Minneapolis Andrew, 59 60; — Bethlehem, 26 20; — House of Faith (young people, 5), 9; — Westminister sab-sch, 48 37; Rockford, 5 50; St. Paul Arlington Hills, 12; — Bethlehem German, 10; — Central, 24 06; — House of Hope, 850 48; Spring Grove, 7; Stillwater 1st sab-sch, 2 62; Rev. Norman McLeod, 6. *Winona*—Albert Lea, 55 66; Albert Lea College, 10; Claremont, 17; Ripley, 3; Winona 1st sab-sch, 40 60; Winona German, 16. 1,313 69

MISSOURI.—*Kansas City*—Appleton City, 8 50; Centre View, 10; Clinton, 11 25; Montrose, 3 50; Rich Hill sab-sch, 19 30. *Ozark*—Eureka Springs, 5; Golden City, 60 cts; Joplin, 30; Madison, 5; Shiloh, 80 cts; Webb City, 15. *Palmyra*—Canton sab-sch, 8 05; Lagonda, 2 20; Shelbyville, 5; Rev. John I. Hughes, 2 50. *Platte*—Albany, 6 20; Avalon, W. M. S., 9 50; Chillicothe, 5; Gallatin, 3; Grant City, 4; Knox, 1 75; Stanberry, 4 50; Tina, 9. *St. Louis*—Nazareth German sab-sch, 3; Poplar Bluff, 9; Rolla sab-sch, 6; Salem German, 5. 192 65

NEBRASKA.—*Hastings*—Aurora, 5 50; Hartwell, 2; Minden, 5 26; Ong, 3; Republican City, 10. *Kearney*—St. Edwards, 16; Salem German, 5; Scotia, 7 55. *Nebraska City*—Diller, 3 22; Falls City, 4 95; Gresham, 5; Lincoln 1st, in part, 62 28; Raymond, 5; Seward, 10 04; Tamora, 1 38; Utica, 3 60; Valparaiso, 3; Rev. J. W. Hill and wife, 7 50; Rev. F. L. Sexton and wife, 10. *Niobrara*—Inman, 2. *Omaha*—Blair (Y. P. S. C. E., 1 51), 9 21; Garrison, 2 37; Omaha, Bethlehem, 2 25; — Lowe Avenue, Mrs. J. K. Fleming, 2; — Knox (sab-sch, 11), 17; Waterloo, 11. 216 11

NEW JERSEY.—*Elizabeth*—Clinton, L. M. sab-sch., 33 55; Cranford, 1st, sab-sch., Christmas off'g, 20; Metuchen, Miss'y Garden Ass'n, 40 25; Rahway, 1st, 46 12; Springfield, 25; Woodbridge, 26. *Jersey City*—Claremont, 15; Rutherford, 45 58; Tenafly, 42. *Monmouth*—Asbury Park, 9 14; Farmingdale, 30; Freehold, 1st, 19 36. *Morris and Orange*—East Orange, 1st, M. C., 5 18; Myersville, German, 4; Pleasant Grove, L. M. S., 20; Rockaway, 92; Wyoming, sab-sch., 8 30. *Newark*—Bloomfield, 1st, 288 72; — Park, 185 45; — Woodside, 21 50. *New Brunswick*—Ewing, 14; Trenton, 1st, E. G. G., 200; —4th, 250; —Prospect Street, 40 49. *Newton*—Belvidere; J. G. Shipman, 50; Harmony, (sab-sch, 10,) 47 92. *West Jersey*—Blackwoodtown, 40; Bridgeton, 2d, sab-sch., 30 47; Cold Spring, 15 60; May's Landing, 4; Salem, 1st, sab-sch., 94 02, Christmas off'g 12 09—106 11. 1,775 69

NEW MEXICO.—*Arizona*—Rev. I. T. Whittemore, Tithe, 10. *Santa Fe*—Aztec, 6; Flagstaff, 3 50; Farmington, 2 75; Santa Fe, 1st, 2 75. 25

NEW YORK.—*Albany*—Albany, State Street, 231 36; Menands Bethany, 46 92; Saratoga Springs, 1st, sab-sch., 22 50; Stephentown, 5. *Binghamton*—Afton, 13; Bainbridge, sab-sch., 12 42; Cortland, (sab-sch. 150) 272 72; Deposit, 18 38; Unon, 10; Waverly, 1st, 83 37. *Boston*—Manchester, 1st German, 5; South Boston, 4th, 26 67. *Brooklyn.*—Brooklyn, 1st, 15 22; — East Williamsburg, German, 5; — Lafayette Avenue, 60; —Memorial, 191 46; —Trinity, sab-sch., 21 80; West New Brighton, Calvary, sab-sch., 25. *Buffalo*—Akron, 6; Allegany, sab-sch., 1 50; Buffalo, Central, 409 60; —Covenant, 9; —Lafayette Street, 38 74; -North, 53 92; —Westminster, 144 21; Olean, 1st, sab-sch., 12 23; Ripley, 15 50; Sherman, 20. *Cayuga*—Auburn, 1st, 60 38. *Champlain*—Malone, 1st, 61 51; Mooers, 17 68; Plattsburgh, 135 21. *Chemung*—Big Flats, sab-sch., 20; Elmira, 1st, 175 68; Rock Stream, 10. *Columbia*—Cairo, 18; Catskill, 1st, 25; Hudson, 215. *Genesee*—Bergen, 1st, sab-sch., 13 12; Elba, 14 07; Oakfield, 10. *Geneva*—Penn Yan, 1st, sab-sch., 19 16; West Fayette (sab-sch, 1 50), 3 50. *Hudson*—Circleville sab-sch, 7 70; Greenbush, 14; Middletown 2d, 18 12; Otisville, 6 25. *Long Island*—Bridghampton, 11 58; Port Jefferson (sab-sch, 24 44), 38 44. *Lyons*—East Palmyra, 7 65; Lyons, 78 71; Sodus Centre, 5; Wolcott 1st, 5 77. *Nassau*—Astoria, 30; Bellmore sab-sch, 5 94; Freeport, 60; Huntington 2d, 20; Melville sab-sch, 3 45. *New York*—New York 1st, 1,389 25; — 4th, 262 20; — Allen Street Youth's Miss'y Soc'y, 5; — Brick, 100; — Central, 975 92; — Madison Avenue, 555 67; — Madison Square, 3,320 28; — Phillips, 340 30. *Niagara*—Lewiston, 10; Lockport 1st (sab-sch miss'y soc'y, 50), 200. *North River*—Newburg Union, 70. *Otsego*—Cooperstown, 88 93; Delhi 1st, 20; Middlefield, 3 25. *Rochester*—Avon Central, 14; Lima, 13 09; Mount Morris 1st sab-sch, 10 41; Rochester Emmanuel, 2 82; Sweden, 16; Victor, 28. *St. Lawrence*—Carthage 1st, 16 36; Gouverneur, 36 94; Potsdam 1st, 95. *Steuben*—Belmont, 6 25; Canaseraga, 4; Prattsburgh 1st, 15 50. *Syracuse*—Chittenango sab-sch, 20; Skaneateles, 18 75; Syracuse 1st Ward, James Van Kleck, 5. *Troy*—Cambridge (sab-sch, 3 58), 43 08; Hoosick Falls sab-sch, 12 53; Schaghticoke sab-sch, 7 77; Troy Woodside, 2 50. *Utica*—Norwich Corners, 2; Oneida, 33 45; Vernon Centre sab-sch, 10 40. *Westchester*—Sing Sing, 87; Stamford 1st (Y. P. S. C. E., 10), 539 16; Yonkers Westminster, gift of Chas. R. Otis, 500. 11,643 15

NORTH DAKOTA.—*Fargo*—La Moure, 12; Sanborn, 5; Tower City sab-sch miss'y soc'y, 12 60. *Pembina*—Forest River, 7 75; Hyde Park, 10 60; Knox, 11 36; Neche, 5; Park River, 10. 74 31

OHIO. *Athens*—Nelsonville (sab-sch., 22 32), 50. *Bellefontaine*—Bellefontaine 1st, 15 45; Urbana, 47 28; West Liberty sab-sch. Christmas off'g, 3. *Chillicothe*—Hamden 6 41; Hillsboro, 100; Pisgah, 25. *Cincinnati*—Cincinnati 1st sab-sch., 25; — Cumminsville, 11 79; — Poplar Street, 27 60; Loveland, 39 39; Maderia, 3; Montgomery sab-sch., 21; Pleasant Ridge, 18 50; Sharonville, 5 09; Springdale, 22; Wyoming, 360. *Cleveland*—Cleveland 2d, 400; — Euclid Avenue, 160 77; Willoughby sab-sch., Christmas off'g, 6. *Columbus*—Columbus 2d, 126; Westerville sab-sch., 6 50. *Dayton*—Clifton, 19 79; Dayton 1st, 248 83; — 3d Street, 902; Franklin, 15; Oxford, "A Friend," 25. *Huron*—Fremont, 60; Norwalk 1st, 50; Sandusky, 105 65. *Lima*—Harrison, 1 75; Shanes Crossing, 2 50; Sidney, 17 65. *Marion*—Delaware, 104; Milford Centre sab-sch., 4; Mount Gilead sab-sch., 1 85; Ostrander sab-sch., Christmas off'g, 1 50. *Maumee*—Antwerp and sab-sch., 6; Rev. G. M. Miller "Tithe," 5. *Portsmouth*—Hanging Rock, 15 96; Portsmouth German, 10; Ripley, 27 30. *St. Clairsville*—Caldwell, 5; Olive, 5. *Steubenville*—East Liverpool 1st sab-sch., 35; Steubenville 2d, 58 71; Wellsville 1st, 156. *Zanesville*—Brownsville sab-sch., 20; Dresden, 8 27; Granville sab-sch., 6 79; Jersey sab-sch., 25; Muskingum, 15; New Concord, 5; Oakfield, 2 50; Renville (sab-sch. Band of Willing Workers, 4), 7; Zanesville 1st, 53 90. 2,506 73

PACIFIC—*Benicia*—Fields Landing, 7 25; Fort Bragg, 8 25. *Los Angeles*—Los Angeles Grand View sab-sch., Birthday off'g, 5 85; Tustin, 7. *Sacramento*—Carlin, 1; Challange Mills Fields, 3; Elk Grove, 6; Elko, 5; Rev. C. R. Nugent, 3. *San Francisco*—Concord, 20. *San Jose*—Pleasonton, 8; Pleasant Valley, 10; San Leandro, 4; Templeton, 10; *Stockton*—Bethel, 5; Fowler, 5; Modesto, 21. 129 35

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 500; Beaver, 82; Concord, 2 60; Industry, 5; Springdale, 6; Tarentum, 15; Vanport, 4 15. *Blairsville*—Congruity, 25; Cross Roads sab-sch., 17; Laird, 13; Livermore, 10; Murrysville, 41; Turtle Creek, 4 29. *Butler*—Allegheny, 4; Centreville sab-sch., 15; Summit, 7 25; West Sunbury sab-sch., 5. *Carlisle*—Bloomfield Y. P. S. C. E., 1 85; Chambersburgh Falling Spring in part, 100; Gettysburgh, 64 50; Harrisburgh Olivet, 6 15; — Market Square, 176 93; — Lebanon 4th Street (sab-sch., 5), 20; Silver Spring sab-sch., 10. *Chester*—Fagg's Manor, 77 29; Kennett Square sab-sch., 4 15; Media, 75; Oxford 1st, 222 13; Wayne sab-sch., 15 22; West Grove, 2 85. *Clarion*—Shiloh, 1 60; *Erie*—Atlantic and sab-sch., 12 72; Erie 1st sab-sch., 16 53; Fredonia, 7 22; Kerr's Hill (sab-sch., 53 cts), 6 14; North East, 166 55. *Huntingdon*—Altoona 1st, 71; Bedford, 26 79; Beulah, 5; Everett, 25; Houtzdale, 13 62; Lewistown Infant School, 10; Little Valley, 5; Philipsburgh 1st, 29; Saxton, 7; Yellow Creek, 7. *Kittanning*—Glade Run, 35; Jacksonville, Per H. B. McIntyre, 9; Kittanning 1st, 126 45; Smicksburgh, 2 68; Srader's Grove sab-sch., 17 50. *Lackawanna*—Langclyffe Pocantas Mission Band, 5; Montrose 1st sab-sch. Christmas off'g, 37 50; New Milford, 1 91; Scranton Green Ridge Avenue, 34. *Lehigh*—Easton 1st, W. M. S., 20; Hazleton sab-sch., 48; Mountain, 14; Pottsville 1st, 74 26; White Haven, 15. *Northumberland*—Berwick (sab-sch., 19), 37; Great Island, 58; Muncy, 15; Williamsport 1st, 150. *Philadelphia*—Philadelphia Tabernacle, (Mr. De Benneville K. Ludwig, 50, sab-sch.,

52 76), 102 76. *Philadelphia Central*—Philadelphia Central, 102 65; — Cohocksink 2d Street Mission, 10 29; — Corinthian Avenue, 2; — Covenant sab-sch., 10. *Philadelphia North*—Falls of Schuylkill sab-sch., 37; Frankford M. C., 24 95; Germantown Wakefield, 42 44; Manayunk, 40; Neshaminy of Warwick, 32 07; Norriton and Providence, 30; Pottstown 1st, 30 80. *Pittsburgh*—Chartiers, 15 50; Fairview, 4; Lebanon, 25; Mansfield 1st, 96 18; Monongahela City 1st sab-sch, 20; Mount Washington, 11 50; Pittsburgh 1st, 1585 83; — 2d (sab-sch., 19 35), 114 52; — East Liberty, 82; — Shady Side (sab-sch. 59 88), 118 13; Point Breeze, 500; West Elizabeth, 8. *Redstone*—Connellsville, 16 38; Laurel Hill sab-sch, 222; Pleasant Unity, 11; West Newton, 127 17. *Shenango*—Enon, 22; Mount Pleasant, 25; New Brighton 1st, (sab-sch., 40), 108 20; New Castle 1st, 10; Pulaski sab-sch., 10; Rich Hill sab-sch., 4 50; Sharon, 6 10; Transfer, 2 55; Westfield, 128. *Washington*—Cove, 12; Hookstown, 28; Upper Buffalo sab-sch., 5 07. *Wellsboro*—Wellsboro, 20 31. *Westminster*—Cedar Grove, 10; York Calvary, 70 51. *West Virginia*—French Creek, 4; Pleasant Flats, 6; Point Pleasant, 5; Winfield, 8. 6540 24

SOUTH DAKOTA.—*Aberdeen*—Roscoe, 5. *Black Hills*—Bethel, 2; Elk Creek, 3; Laverne, 3. *Central Dakota*—Flandreau 2d, 9; Huron 1st, 23 19; Madison, 20; Woonsocket, 10. *Dakota*—Poplar Station, 15. *Southern Dakota*—Canistota, 3; Emanuel German, 10; Union Co 1st, 3. 106 19

TENNESSEE.—*Birmingham*—Anniston Noble Street, 5. *Kingston*—Chattanooga 2d, 36 25; — North Side, 5; Mount Tabor, 3; South Pittsburg, 8. *Union*—Centennial, 3; New Salem, 3 50. 63 75

TEXAS.—*Austin*—Austin 1st, 57 45; Fort Davis, 7 50; Taylor (sab-sch, 2 50), 13 50. *North Texas*—Archer, 6; Jacksboro, 12. *Trinity*—Dallas 2d Bethany Miss'n, 2. 98 45

UTAH.—*Montana*—Miles City, 6 90. *Utah*—Millville, 75 cts. *Wood River*—Malad, 20; Soldier, 6 80. 33 95

WASHINGTON.—*Olympia*—Chehalis, 17; Ilwaco, 5; La Camas, St. Johns, 12; Tacoma 2d, 20; — 3d (sab-sch, 1 38), 9 65. *Puget Sound*—Ellensburg, 13 45; Port Townsend 1st, Y. P. S. C. E., 26. *Spokane*—Rockford, 3. *Walla Walla*—Elberton, 4; Kamiah, 3; Rosalia, 3. 116 10

WISCONSIN.—*Chippewa*—Big River, 7; Chippewa Falls, 6 50. *La Crosse*—North La Crosse 2d, 5. *Lake Superior*—Marquette 1st sab-sch Xmas off'g, 16 71; St. Ignace (sab-sch. 4), 17. *Madison*—Cottage Grove, 2 40; Madison 1st, 20 65; Poynette, 10 05. *Milwaukee*—Cambridge (sab-sch, 2) (Mrs. J. R. Doolittle, 1), 3; Milwaukee Calvary, 75 20; — Grace, 20 40; — Immanuel, 250. *Winnebago*—Appleton Mem'l, 31 18; Buffalo, 59 cts; Oxford and Sta's, 34 19; Packwaukee, 7 50; Wausau, 75. 582 28

Women's Executive Committee of Home Miss'ns $30,694 41

$62,680 83

Less amounts refunded, 47 13 and 4 95 ..... 52 08

Total received from churches, January, 1891... $62,628 75

LEGACIES.

Legacy of Mrs. Nancy M. Losey, dec'd, late of Willoughby, O., 10 29; Phœbe Harrow, dec'd, late of Newburyport, Mass., 500; Mrs. Mary G. Barnes, dec'd, late of Amagansett, N. Y., 28 50; Marcia R. Wright, dec'd, late of Amsterdam, N. Y., 240 81; Mrs. Maria Burger, dec'd, late a member of the Baltimore 2d Pres. Ch., 433 35; Mrs. Mira L. Mount, dec'd, late of Bordentown, N. J., in part, 157 47; Francis M. Roots, dec'd, late of Connorsville, Ind., 1,000; Miss Elizabeth R. Walsh, dec'd, late of Stamford, Conn., 1,000; David Brown, dec'd, late of Wyoming Co., N. Y., 478 20; Francis Davidson, dec'd, late of Baltimore, Md., 195; Chas. W. McMonigal, dec'd, late of Mt. Pleasant, O., 2,000; Catharine Howell, dec'd, late of Newark, N. J., 200; Charles Wright, dec'd, 19... $6,262 62

MISCELLANEOUS.

A. D. McBride, Rochester, N. Y., 100; Mrs. M. E. Harrington, Columbus, O., 5; "Tithes," 1 50; "A Friend of the Cause," 5; Wm. Adriance, Poughkeepsie, N. Y., 10; John Way, Jr. Sewickley, Pa., 100; "For Current Expenses J. C. P., 100; Geo. A. Strong, N. Y. City, 100; "H. D. M.," 100; Mrs. Ella C. Mellen, Springfield, O., 1; Miss L. Ida Lloyd, Angelica, N. Y. 1; "From a Widow," 1; "Friend," Pa., 1000; Mrs. S. Strang, Peekskill, N. Y., 25; Miss Mollie Clements, Indian Training School, Albuquerque, New Mexico, 10; Mrs. Mary J. Gibson, Shira, Pa., 25; "A friend of missions in Washington Co.," 25; Miss Lucy A. Mitchell, Elk Creek, Cal., 10; "A Friend," Brockport, N. Y., 20; Rev. R. C. McGee and family, Eufaula, Ind. Ter., 5; Citizens in Eufaula, Ind. Ter., 15; M. W. Lyon, N. Y., 50; Rev. J. S. E. Erskine, Searsville, N. Y., 18; "Friend," 10; John S. Kuhn, McKeesport, 25; "Friend," 50; Mr. and Mrs. John W. Loveland, N. Y. City, 50; "A Friend," 250. Rev. W. L. Johnston, Cal., 25; Mrs. J. H. Gill, Reading, O., 3; Mr. Sharp, Piqua, O., 10; "C. Penna.," 14; "Friend," Ackley, Ia., 150; A friend of Missions, Perth Amboy, N. J., 1; "A Friend," Plainfield, N. J., 20; John Matthew, Anderson, Ind., 15; Rev. T. Williston, Ashland, N. Y., 4; Mrs. E. S. Dewey, Cairo, Ills., 10; Mrs. Henry J. Biddle, Philadelphia, Pa., 100; E. A. Davis, Stoutsburg, N. J., 5; Dr. W. T. Willson, Ironton, O., 5; Rev. A. Root, Ingersoll, Ontario, 10; Mrs. Thos. E. Satterthwaite, N. Y. City, 50; Daniel W. Hopper, Baltimore, Md., 10; Rev. R. Taylor, D. D. Beverly, N. J., 50; J. W. Sanders, Schenectady, N. Y., 25; Mrs. A. E. W. Roberston, Muscogee, Ind. Ter., 2; Miss F. Cairns, Washington, D. C., 10; Whiting, N. Y., 150; "A last offering from a sainted widow," 2; "S. D. H.," 5; A friend of Home Missions, Slate Lick, Pa., 5; from sale of pig, Tahlequah, Ind. Ter., 75 cts.; Mrs. A. M. Granger, 5; "C. T. G.," 15; "C. H. and L. A. C.," 5; Mrs. Rev. J. J. Buck, Glasco, N. Y, 10; "N," Chambersburg, Pa., 150; "Presbyter," 100; Mrs. L. L. Boardman, Tryon, N. C., 1; Chas. Erbe, Galena, Ill., 20; John B. Davidson, Morris, Ill., 10; Rev. E. W. McDowell, Mosul, Turkey. 10; Pres. Ch. of Bahia, Brazil, 10; Mrs. Jane Page, Philadelphia, Pa., 5; "L. H." Bellefonte, Pa., 5; Rev. and Mrs. J. W. Ray, Lake City, Minn., 10; Frederick H. Andrews, N. Y. City, 25; Mrs. J. Edwards, Omaha, Neb., 1. ..... $ 3,176 25

Total received for Home Missions Jan. 1891..... 72,067 62

Total received for Home Missions from April 1, 1890 ..... 465,553 69

Amount received during same period last year. 546,005 99

O. D. EATON, *Treasurer*,
Box L. Station D. 53 Fifth Avenue, N. Y.

FOR PERMANENT FUND.

Legacy of Mary A. Hooper, deceased, late of Binghamton, N. Y., 890 17.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, JANUARY, 1891.

BALTIMORE.—*Baltimore*—Baltimore Knox, 2. *New Castle*—Smyrna, 5. *Washington City*—Georgetown West Street sab-sch. Juvenile Miss'y Soc'y, 30; Gurley Mem'l, 25; W. C. North, 10. 72 00

COLORADO.—*Boulder*—Saratoga, 17. *Denver*—Littleton, 10 50. 27 50

COLUMBIA.—*Portland*—Portland St. John's, 3 25

ILLINOIS.—*Chicago*—Austin sab-sch., 20. Chicago 8th, 22 60. *Freeport*—Polo (Indp.) "penny collection," 18. *Rock River*—Princeton, 44. *Schuyler*—Rushville, 26 49. 126 09

INDIANA.—*Indianapolis*—Indianapolis 2d 94 93

INDIAN TERRITORY.—*Muscogee*—Achena, 2 00

IOWA.—*Des Moines*—Des Moines Highland Park, 5 50. *Fort Dodge*—Irvington, 2. *Iowa City*—Sigourney, 5. 12 50

KANSAS.—*Emporia*—Howard (sab-sch., 6 77), 12; Osage City, 3. *Highland*—Blue Rapids, 2. *Neosho*—Millikan Memorial, 6. *Osborne*—Osborne, 4. *Solomon*—Rev. J. W. Van Eman, 2 50. 29 50

MICHIGAN.—*Detroit*—Birmingham, 9. *Flint*—Otter Lake, 5. *Monroe*—Raisin, 5 89. 19 89

MISSOURI.—*Ozark*—West Plains, 5. *Palmyra*—Edina, 6 53. *Platte*—Craig, 9. 20 53

NEBRASKA.—*Hastings*—Hardy, 2 20; Ruskin, 1 65. *Kearney*—Fullerton, 8 77. 12 62

NEW JERSEY.—*Morris and Orange*—Madison sab-sch., Miss'y Soc'y, 60. *New Brunswick*—Dayton sab-sch., Christmas off'g, 11 53. *Newton*—Deckertown, 15 33; Hackettstown, 18 62. 105 48

NEW MEXICO.—*Arizona*—Rev. I. T. Whittemore, 5 00

NEW YORK.—*Binghamton*—East Maine, 3. *Brooklyn*—Brooklyn Mt. Olivet, 4. *Chemung*—Rock Stream, 5. *Genesee*—Castile, Rev. J. C. Long and wife, 3 50. *Hudson*—Circleville, 6. *Rochester*—Rochester Emanuel Christ-

mas Off'g, (sab-sch. Christmas off'g, 3 25), 10 11. *Steuben*—Hornellsville sab-sch. Christmas off'g, 17 35. *Utica*—Alder Creek and Forestport, 5; Oneida (sab-sch., 51 39), (Y. P. S. C. E., 33), 84 39. 138 35

OHIO.—*Cincinnati*—Cincinnati 2d, 95. *Columbus*—Columbus 2d, 24. *Lima*—Sidney Y. P. S. C. E., 10. *Maumee*—Eagle Creek, 2 25; Montpelier, 3 35; Toledo Westminster ("Busy Bees,") 10. *St. Clairsville*—Caldwell, 5; Olive, 5. 154 60

PENNSYLVANIA.—*Allegheny*—Sewickley, 77 41. *Carlisle*—Duncannon sab-sch., 14 19. *Kittanning*—Jacksonville, 10. *Lackawanna*—Athens sab-sch., 4 75. *Pittsburgh*—Pittsburgh 3d, 219 36. *Washington*—New Cumberland, 25. *West Virginia*—Winfield, 7. 357 88

SOUTH DAKOTA.—*Southern Dakota*—Tyndall, 6 50

UTAH.—*Utah*—Hyrum 3; Millville 50 cts. *Wood River*—Rev. R. P. Boyd, 5. 8 50

WISCONSIN.—*La Crosse*—La Crosse 1st sab-sch, 8 60; North La Crosse 2d, 5. *Milwaukee*—Milwaukee Immanuel, 100. 113 60

Women's Executive Committee of Home Missions 152 35

Total received from churches January, 1891..... $1,463 07

MISCELLANEOUS.

Miss Sallie S. Mathes, New Year's Thanks off'g, 5; J. L. L., 10; "Cash for debt," 100; "Cash," 66 75; Mrs. Eells, Skaneateles, N. Y., 1; "B. R.," 2; Rev. J. Hawkes, Rockville, Ind., 2; "A Friend," Madison, Wis., 10; Rev. and Mrs. J. W. Blain, Esperance, N. Y., 5; Rev. J. C. Shepard, Golden City, Mo., 2 50..... $ 204 25

Total received for the Home Mission debt, January, 1891..... 1,667 32

Total received from June 1, 1890..... 59,174 92

O. D. EATON, *Treasurer.*

Box L, Station D. 53 Fifth Avenue, N. Y.

Erratum.—In December number CHURCH AT HOME AND ABROAD, September receipts, H. M. debt account St. Lawrence Presbytery, read Ossian Church, 2 67, not 3 67.

RECEIPTS FOR SUSTENTATION, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1 00

BALTIMORE.—*Washington City*—Washington City 1st, 4 62; — Assembly, 5; — Westminister, 10. 19 62

COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo, 30 cts. 0 33

ILLINOIS.—*Cairo*—Metropolis, 3. *Chicago*—Chicago 1st German, 2. *Mattoon*—West Okaw, 3 40. *Ottawa*—Rochelle, 5. *Rock River*—Aledo (sab-sch, 30 cts), 80 cts. *Springfield*—Pisgah, 1 99; Unity, 76 cts; Rev. W. L. Tarbet and wife, 1 20. 18 15

IOWA.—*Des Moines*—Plymouth, 3. *Ft. Dodge*—Jefferson, 1. *Iowa*—Burlington 1st, 1 75; Keokuk Westminister, 1 95; Mediapolis, 11 cts. 7 81

KENTUCKY.—*Transylvania*—Lancaster, 6 90

MICHIGAN.—*Detroit*—Detroit Westminister, 3 74. *Saginaw*—Bay City 1st, 1 23. 4 97

MINNESOTA.—*Duluth*—West Duluth, 9 35

MISSOURI.—*Ozark*—Golden City, 2 cts; Shiloh, 3 cts. 0 05

NEBRASKA.—*Hastings*—Superior, 1. *Nebraska City*—Humboldt, 5 26. 6 26

TENNESSEE.—*Union*—Rockford, 0 30

WASHINGTON—*Olympia*—Chehalis, 3 02

WISCONSIN.—*Lake Superior*—St. Ignace, 3. *Madison*—Cottage Grove, 8 cts. 3 00

Total received for Sustentation, January, 1891.. $ 80 82

Total received for Sustentation from April 1, 1890 1,653 99

Amount received during same period last year. 4,095 83

O. D. EATON, *Treasurer,*

Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JANUARY, 1891.

Albany—Albany State Street, 7 71; Saratoga Springs 1st sab-sch., 75 cts.; West Galway, 3 70. *Binghamton*—Afton, 7; Rev. H. T. Perry, 10. *Brooklyn*—Brooklyn 1st, 50 09. *Buffalo*—Akron, 12; Buffalo Central, 22 58; — Covenant, 2; — Westminster, 13 46; Clarence, 3 43. *Cayuga*—Ludlowville, 9; Scipio, 2; Scipioville, 3 27, *Champlain*—Constable, 4 75; Westville, 4 75. *Chemung*—Burdett, 2 45; Elmira 1st, 9 60. *Columbia*—Hudson, 50. *Genesee*—Elba, 14 07; Stone Church, 10. *Hudson*—Greenbush, 9; Hopewell W. M. S., 10; Middletown 2d, 60 cts; Otisville, 11 25; Washingtonville 1st, 20; Rev. C. H. Park, 4. *Long Island*—Westhampton, 47 13. *Nassau*—Freeport, 23; Roslyn, 2 50. *Otsego*—Cooperstown, 23 72; Delhi 1st, 40; Guilford and Norwich, 2. *Rochester*—Brockport, 14 50; Rochester Emanuel, 2 36. *Steuben*—Canaseraga, 7 50. *Utica*—Norwich Corners, 3. *Westchester*—Greenburgh, 50; Peekskill 2d, 7; Rye, 26 77.

Total received for New York Synodical Aid Fund January, 1891..... $ 546 94

Total received from April 1, 1891..... 7,619 39

Amount received during same period last year. 7,007 52

O. D. EATON, *Treasurer,*

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1 00

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 5; — Brown Memorial, 13 80; sab-sch., 179 16; Franklinville, 5. *New Castle*—Wilmington Central, 6 62; from sab-sch., 191 62. *Washington City*—Hyattsville, 1 80; Washington City 1st, 10; — Metropolitan, 35; — Westminster, 30. 457 58

COLORADO.—*Boulder*—Valmont, 24 cts. *Denver*—Otis, 1; Yuma, 1. *Pueblo*—Colorado Springs 1st, 10; Pueblo, 2 71; Trinidad 2d, 1. 15 95

COLUMBIA.—*East Oregon*—Umatilla, 5. *Oregon*—Marion, 2; Octorara, 1; Pleasant Grove, 2. *Portland*—Albina, 7; Portland 4th, 5. *Southern Oregon*—Phœnix, 1. 23 00

ILLINOIS.—*Bloomington*—Minonk, 5. *Cairo*—Metropolis, 4. *Chicago*—Chicago 1st, 98 38; Evanston 1st, 40; Herscher, 1; Wilmington, 20. *Freeport*—Freeport 1st, 50; Galena South, 52 26; Harvard, 2 25; Warren, 3. *Mattoon*—West Okaw, 7 10. *Peoria*—Knoxville, 14 70; Lewistown 1st, 30. *Rock River*—Aledo, 2 09; sab-sch., 7 19; Ashton, 10; Dixon, 22 22; Norwood, 11 60. *Springfield*—Decatur, (20 from sab-sch.) 30; Petersburgh, 12 50; Pisgah, 1 99; Unity, 77 cts. 423 90

INDIANA.—*Crawfordsville*—Clinton, 4 63; Dana, 6 15; Ladoga, 4; Lafayette, 2d, 35 80. *Fort Wayne*—Ligonier, 8 07. *Muncie*—Wabash, 2 25. *New Albany*—Charlestown, 2. *Vincennes*—Washington, 7 50. *White Water*—Mount Carmel, 2; Rising Sun, 5. 77 40

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 25 05. *Council Bluffs*—Atlantic, 12. *Des Moines*—Dexter and sab-sch., 7; Earlham, 5. *Dubuque*—Pine Creek, 5. *Fort Dodge*—Jefferson 1st, 7 66. *Iowa*—Birmingham 1st, 15 72; Keokuk Westminster, 17 55; Kirkville, 1 82; Lebanon, 3; Mediapolis, 94 cts. *Iowa City*—Montezuma 1st, 10. *Waterloo*—Clarksville, 5. 115 74

KANSAS.—*Neosho*—Iola, 9. *Osborne*—Norton, 6 56. *Solomon*—Ellsworth, 3 08. 18 64

KENTUCKY.—*Louisville*—Louisville Warren Memorial, 26; Princeton 1st, (1 25 from sab-sch.,) 6 25. *Transylvania*—Lancaster, 6 90. 39 15

MICHIGAN.—*Detroit*—Detroit Westminster, (38 24 from sab-sch.,) 71 94. *Grand Rapids*—Ludington, 5. *Kalamazoo*—Buchanan, 2 55; Three Rivers, 6 01. *Saginaw*—Bay City 1st, 8 70; Saginaw 1st, A. F. Bruske's Class, 4 10. 98 30

MINNESOTA.—*St. Paul*—Minneapolis Westminster sab-sch., 37 15; St. Paul, House of Hope, 105 53. *Winona*—Albert Lea, 14 50; Chatfield, 8 30. 165 48

MISSOURI.—*Ozark*—Golden City, 18 cts.; Shiloh, 24 cts.; West Plains 1st, 5. *Palmyra*—Louisiana 1st, 2 85; *Platte*—Gallatin, Mrs. Gillespie, 5. *St. Louis*—Salem German, 5; St. Charles, 5. 23 27

NEBRASKA.—*Hastings*—Beaver City, 3 28; Ong, 2. *Kearney*—Fullerton, 3. *Niobrara*—Madison, 4. 12 28

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 200; — Madison Avenue, 10; Rahway 1st, 19 40. *Jersey City*—Jersey City Claremont, 10; Passaic 1st sab-sch, 3 86; Rutherford 1st, 29 74. *Monmouth*——Farmingdale, 10; Jacksonville, 3 82. *Morris and Orange*—Hanover, 20; Morristown 1st, 132 47; Orange 1st, 75. *Newark*—Newark Park, 14 45. *New Brunswick*—Flemington, 76 88; Trenton 3d, 62 56; — 4th, 90;

— Prospect Street, 47 79. *Newton*—Hackettstown, 50. *West Jersey*—May's Landing, 3; Woodbury, 61 56. 970 53

NEW YORK.—*Albany*—Albany State Street, 69 41; Bethany, 10; Saratoga Springs 1st sab-sch, 21 85. *Binghamton*—Afton, 7; Nineveh, 10 25. *Boston*—Antrim, 20. *Brooklyn*—Brooklyn Memorial, 83 15; — Trinity, 3. *Buffalo*—Buffalo Covenant, 2; — Lafayette Street, 1 66; — Westminster, 29 16. *Chemung*—Elmira 1st, 24 60; Mecklenburgh, 5. *Columbia*—Hudson, 80; Jewett, 14 20. *Genesee*—Warsaw, 38. *Geneva*—Oak's Corners, 67 cts. *Hudson*—Middletown 2d, 5 44; Milford, 15; Nyack 1st, 9 35. *Lyons*—Newark 1st sab-sch, 30 81. *New York*—New York Adams Memorial, 5; — West End, 20; — West Farms, 5. *Niagara*—Lockport 1st, 49 88. *North River*—Cold Spring, 18; Pleasant Valley, 7 35. *Otsego*—Cooperstown, 104 88; Oneonta, 19 70. *Rochester*—Rochester Central, 100; — Emmanuel, 2 83. *St. Lawrence*—Waddington, 6 50. *Steuben*—Almond, 2. *Syracuse*—Syracuse 4th, 28 28. *Troy*—Cambridge, 7 19; Lansingburgh Olivet sab-sch, 23; Whitehall 1st, 10 86. *Utica*—Oneida, 7 88; Oriskany, 4. *Westchester*—Sing Sing, 18; White Plains, 51 23; Yonkers Westminster, C. R. O., 500. 1,472 08

OHIO.—*Bellefontaine*—Bellefontaine 1st, 4 64; Urbana 1st, 10 10. *Chillicothe*—Memorial 1 50; North Fork, 10; Union, 4. *Cincinnati*—Cincinnati 1st, 6; — Poplar Street, 4; Montgomery, 8; Wyoming, 125. *Cleveland*—Cleveland 1st, Stone Church, 300; — Euclid Avenue, 48 23; Northfield, 8. *Columbus*—Columbus 2d, 40. *Dayton*—Greenville, 8 75; Piqua, 20. *Lima*—Wapakoneta, 3. *Marion*—Ostrander, 3. *Maumee*—Lost Creek, 4 15; West Unity, 4. *St. Clairsville*—Bellaire 1st, 15; St. Clairsville, 20. *Steubenville*—Hopedale, 3; New Hagerstown, 4 50; Steubenville 2d, 23 90. *Wooster*—Plymouth 1st, 7. *Zanesville*—Newark Salem, German, 3 11; New Concord, 6. 694 88

PACIFIC.—*Benicia*—St. Helena, (5 from sab-sch.,) 26. *Los Angeles*—Arlington, 63 25; Burbank, 1 50. *Sacramento*—Carson City, 8. *San Jose*—San Leandro, 4. 103 75

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 14 43; Beaver, 40; Emsworth, 25; Industry, 2; New Salem, 5. *Blairsville*—Blairsville, 26; Cross Roads, 9; Laird, 2; Murrysville, 9; Turtle Creek, 6. *Butler*—North Butler, 3 33. *Carlisle*—Burnt Cabins, 3; Harrisburg Market Square, 77 14; Lebanon 4th St., 50; Lower Path Valley, 10 50; Upper Path Valley, 5. *Chester*—Chester 3d, 61; Chichester Memorial, 5; Honeybrook, 12 63; Upper Octorara, 30 68; West Grove, 2 85. *Clarion*—Oak Grove, 3. *Erie*—Atlantic, 3 60; Erie 1st, 73 90; Tideoute, 14; Westminster, 3 50. *Huntingdon*—Beulah, 3; Houtzdale, 3 96; Phillipsburgh, 1. *Kittanning*—Jacksonville, 8; Midway, 1. *Lackawanna*—Athens, 35. *Lehigh*—Allen Township, 10; Mauch Chunk 1st, 31 40. *Northumberland*—Rohrsburgh, 1; Williamsport 1st, 20. *Philadelphia*—Philadelphia 9th, 50 72; — Tabernacle, (41 93 sab-sch.,) 193 93; — West Spruce Street, 514 22. *Philadelphia Central*—Philadelphia Bethlehem, 30 50; — Central, 40 13; — Corinthian Avenue, German, 5; — Covenant sab-sch., 10; — North Broad Street, 185 25; — Northminster, 152 05; — Patterson Memorial, 7. *Philadelphia North*—Chestnut Hill 1st, 83; Frankford, 10 27. *Pittsburgh*—Chartiers, 4 50; Fairview, 2; Lebanon, 15; Mount Washington, 4 70; Pittsburgh East Liberty, 41; — Shady Side, (29 69 sab-sch.,) 59 06. *Redstone*—Rehoboth, 14 35. *Shenango*—Leesburgh, 2; Mount Pleasant, 10. *Washington*—Fairview, 12. *Wellsboro*—Wellsboro, 5 90. *Western Africa*—Monrovia, 5. *West Virginia*—Bethel, 3 55; Hughes River, 5 29. 2078 34

TENNESSEE.—*Union*—Rockford. 2 80

TEXAS.—*North Texas*—Jacksboro, 5 50. *Trinity*—Terrel, 4. 9 50

UTAH.—*Montana*—Boulder, 10; Helena 1st, 65. *Utah*—Millville, 1 40. 76 40

WASHINGTON.—*Idaho*—Kamiah, 1 00

WISCONSIN.—*Chippewa*—Ashland, 11. *La Crosse*—North Bend, 5. *Lake Superior*—Manistique (Redeemer), 14. *Madison*—Cottage Grove, 72 cts. *Milwaukee*—Milwaukee Perseverance, 6 50. *Winnebago*—Westfield, 5. 42 22

From the churches $6,922 20

INDIVIDUALS.

Rev. W. C. Cattell, D. D., 50; "Thank offering from O. H. H.," 2 50; Rev. E. E. Clark, Calif, 5; Congregational Church of Delavan, Wis., 5; guest money at P. Amboy, 135 75; Rev. C. H. Wheeler, Iowa, 4; Mrs. and Miss Miller, N. J., 100; Joseph C. Platt, N. Y., 100; "Friend in Lansingburg, N. Y.," 10; Rev. S. Dodd, N. Y., 5; Mrs. Jane Page, Pa., 100; Mrs. J. H. Gill, O., 5; "A. S. B.," N. Y., 1; anonymous, Providence, R. I., 1; Rev. W. M. Reed, Mo., 1; Mr. and Mrs. G. W. Skey, Calif, 2 50; Mrs. M. Skey, Calif, 2 50; Rev. J. H. Sherrard, Ind., 5; Anonymous, 1 13; Mrs. G. R. Wilson, N. Y., 50; "Friend in N. J.," 200; "Nellie C. Dickson Memorial," 25; "Friends in Poughkeepsie," 100; Mrs. Henry T. Biddle, Phila., 100; Mrs. Ellen C. Ewing, N. Y., 5; Union H. Miss. Soc. of Harrisburgh, Pa., 146; Dr. W. F. Willson, O., 5; Mrs. W. Holt, Minn., 1; Mrs. E. R. Ramsdale, Minn., 1; Mrs. M. L. Roberts, N. Y., 100; Rev. W. T. Doubleday, N. Y., 10; Miss Annie Waln, Pa., 225; "A friend," N. Y., 1; Rev. W. S. Taylor, Mich., 5; "Widow's mite," O., 1; "From a shut in," 2; Mrs. John Noblit, Pa., 10; "N," Pa., 150; Mrs. F. Cairns, D. C., 10; Amelia M. Slade, N. J., 10; Mrs. E. J. Edwards, N. Y., 10; "A widow," Pa., 2; M. E. Shively, Pa., 5; Chas. Arbuthnot, Pa., 300; "Presbyter," 100; Chas. Erbe, Ill., 2; "A. C. G.," 5; Bahia church, Brazil, 5; Rev. E. W. McDowell, Turkey, 3; Jane L. Cathcart, Pa., 80; Jane C. Latimer, Pa., 5; Rev. W. L. Tarbet and wife, 1 20; L. P. Tibbats, N. Y., 10; Miss Mary R. Crosby, N. Y., 5; "C., Penna.," 6; "Friend," Plainfield, N. J., 10..... 2,192 58

Interest from permanent fund..... 2,872 69

Interest transferred from centenary fund..... 4,089 08

Interest from Latta Fund (Synod of Ohio)..... 41 67

Total for current fund..... $16,118 22

PERMANENT FUND.

(*Interest only used.*)

Legacy of Mrs. Catherine Howell, Newark, N. J., $200. Legacy of William Thaw, Pittsburgh, Pa., $10,000. Legacy of C. W. McGonigle, Mt. Pleasant, Pa., $500..... 10,700 00

Total for January, 1891..... $26,818 22

Total for current fund since April 1, 1890..... 119,334 35

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH SCHOOL WORK, JANUARY, 1891.

ATLANTIC.—*Atlantic*—James Island, 1 00

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 5; — Brown Memorial sab-sch, 50; Lonaconing sab-sch, 7. *Washington City*—Boyd's sab-sch, 6 15; Hyattsville, 60 cts; Washington City 1st, 5 90; — Westminster, 10. 84 65

COLORADO.—*Boulder*—Valmont, 7 cts. *Pueblo*—Mesa, 103; Pueblo, 90 cts. 103 97

COLUMBIA.—*Idaho*—Kamiah, 1. *Southern Oregon*—Phœnix, 1. 2 00

ILLINOIS.—*Cairo*—Carmi, 4 56. *Chicago*—Chicago 1st, 39 36; — Fullerton Avenue, 2. *Freeport*—Cedarville, 2 50; Freeport 1st, 25; Galena 1st, 11 85; Monticello sab-sch, 5 15. *Ottawa*—Rochelle, 8. *Peoria*—Lewistown, 30. *Rock River*—Aledo (sab-sch, 90 cts), 2 40. *Schuyler*—Augusta sab-sch, 6 17; Mount Sterling, 28 91. *Springfield*—Decatur sab-sch, 15; Petersburgh, 7; Pisgah, 2 98; Unity, 1 14. 192 02

INDIANA.—*Crawfordsville*—Lafayette 2d, 19 42. *Indianapolis*—Indianapolis 4th sab-sch, 8. *Logansport*—Hebron sab-sch, 7. *Muncie*—Wabash, 75 cts. *New Albany*—Bedford, sab-sch, 5. *White Water*—Mount Carmel, 1. 41 17

IOWA.—*Dubuque*—Independence 1st, 24 04. *Fort Dodge*—Jefferson, 2 66. *Iowa*—Burlington 1st, 5 23; Keokuk Westminster, 5 80; Mediapolis, 32 cts. *Iowa City*—Davenport 1st, 25. *Waterloo*—Cedar Valley, 4; Morrison sab-sch, 5. 72 11

KANSAS.—*Highland*—Holton 1st, 7 08; Horton, 6 52. *Neosho*—Humboldt, 3 46; McCune, 5. 22 06

KENTUCKY.—*Transylvania*—Lancaster, 6 90

MICHIGAN.—*Detroit*—Detroit Westminster (sab-sch. 38 22), 49 46; Northville 1st, 5 92; South Lyon sab-sch., 7 35. *Saginaw*—Bay City, 1 63. 64 36

MINNESOTA.—*St. Paul*—Minneapolis Westminster sab-sch., 30 08; St. Paul Central, 8 77; Stillwater sab-sch., 2 62. *Winona*—Chatfield, 6 01. 47 48

MISSOURI.—*Ozark*—Golden City, 6 cts; Shiloh, 8 cts.; West Plains, 3; White Oak, 1 75. *St. Louis*—Nazareth, German, 1; Zion German, 1. 6 89

NEBRASKA.—*Hastings*—Superior, 1 00

NEW JERSEY.—*Elizabeth*—Clinton, 13 98; Elizabeth Westminster sab-sch., 47 19; Plainfield 1st, 26 28; Rahway 1st, 17 14. *Jersey City*—Jersey City Claremont, 5; Pater-

son 1st, sab-sch., 31 35. *Monmouth*—Asbury Park, 7 86; Farmingdale, 12 49. *Newark*—Newark Park, 4 59. *New Brunswick*—Bound Brook, 20; Dayton sab-sch., 11 53; Flemington, 25 92; Princeton 1st, sab-sch., 55 68; Trenton 4th, 35. *Newton*—Belvidere 2d, 11 12; Newton, 25; Oxford 2d, sab-sch., 14 26; Washington, 5. *West Jersey*—Salem, sab-sch., 6 65. 375 97

NEW YORK.—*Albany*—Albany State Street, 23 13; Princetown, 8 15; Saratoga Springs 1st sab-sch, 2 25. *Brooklyn*—Brooklyn Memorial, 27 72; — Mount Olivet sab-sch., 5. *Buffalo*—Allegany sab-sch., 1; — Central, 19 49; — Covenant, 1; — Westminster, 13 46. *Cayuga*—Aurora sab-sch., 24. *Chemung*—Elmira 1st, 12 30; Moreland sab-sch., 1. *Columbia*—Hudson, 35. *Hudson*—Florida sab-sch., 39 22; Middletown 2d, 1 81; Port Jervis sab-sch., 10. *Nassau*—Jamaica, 17 22. *New York*—New York Adams Memorial, 5; — Knox, 5. *Niagara*—Lockport 1st, 29 24. *North River*—Cold Spring, 5. *Otsego*—Cooperstown, 41 95. *Rochester*—Rochester Central, 40; — Emanuel, 2 35; — Westminster sab-sch., 6 82. *Steuben*—Addison sab-sch., 10. *Syracuse*—Skaneateles, 7 64; — 4th, 33 18. *Troy*—Middle Granville sab-sch., 2 79. *Utica*—Litchfield, 7 18; Norwich Corners, 3 85; Oneida, 3 92. *West Chester*—Sing Sing, 6. 451 67

OHIO.—*Bellefontaine*—Bellefontaine, 1 54. *Cincinnati*—Cincinnati 1st, 6 10; — Central, 28 14; — Poplar Street, 3; Wyoming, 45. *Cleveland*—Cleveland Euclid Avenue, 16 08; Northfield, 3. *Columbus*—Columbus 2d, 43. *Maumee*—Toledo 1st German, 2; West Unity 2. *Portsmouth*—Portsmouth German sab-sch, 14 50. *St. Clairsville*—Bellaire 1st, 5; Nottingham sab-sch, 10 80; St. Clairsville, 8. *Zanesville*—Chandlersville, 3 56; Duncan's Falls, 2 55; Jersey sab-sch, 20; Newark Salem German, 3 05; New Concord, 4. 221 32

PACIFIC.—*Benicia*—Vallejo sab-sch., 14 20. *Los Angeles*—Burbank, 1. *San Jose*—San Leandro, 4. 19 20

PENNSYLVANIA.—*Allegheny*—Beaver, 19. *Blairsville*—Black Lick sab-sch., 5; Laird, 2; Murrysville, 3; Turtle Creek, 4 19. *Butler*—North Butler, 5. *Chester*—Chester 3d, 24 44; Fagg's Manor, 15; Oxford 1st, sab-sch., 58 92; West Grove, 3 25; — sab-sch., 14 46. *Clarion*—Tionesta—4. *Erie*—Belle Valley, 2; Erie Park, 2; Fairfield, 2; Fredonia, 8 47; Sunville, 3. *Huntingdon*—Houtzdale, 1 32; Phillipsburg, 10. *Kittanning*—Midway, 1; Rural Valley, 4 42. *Lehigh*—Mauch Chunk, 50 70. *Northumberland*—Mooresburg sab-sch., 5; Williamsport 1st, 10. *Philadelphia Central*—Philadelphia Arch Street sab-sch., 25; — Central Ladies' Assoc'n., 32 30;—Cohocksink sab-sch., 11 55; — Kensington 1st sab-sch., 200;—1st Female Bible Class, 51 33. *Philadelphia North*—Chestnut Hill sab-sch., 37; Falls of Schuylkill sab-sch Bible Class, 15; Frankford, 10 27. *Pittsburgh*—Chartiers, 1 50; Fairview, 3; Lebanon, 15; Middletown, 13; Pittsburgh East Liberty, 13; — Shady Side (sab-sch., 11 87), 23 62. *Redstone*—West Newton, 10 63. *Shenango*—Sharon, 6 80; Transfer, 2 15. *Washington*—West Alexander sab-sch., 6; Wheeling 3d, 12. *Wellsboro*—Wellsboro, 1 96. *Westminster*—Little Britain, 5; Pine Grove, 8; Strasburgh, 8; Union, 17. 787 28

TENNESSEE.—*Kingston* — Pleasant Union, 2. *Union* — Rockford, 1. 3 00

TEXAS.—*Austin*—Fort Davis sab-sch, 13 85

UTAH.—*Utah*—Springville sab-sch, 3 00

WISCONSIN.—*Madison*—Baraboo sab-sch, 2 91; Cottage Grove, 24 cts. *Milwaukee*—Milwaukee Holland, 5. 8 15

Total from churches, January, 1891.....	$1,546 28
Total from Sabbath-schools, January, 1891...	982 77
Total from churches and Sabbath-schools, January, 1891.....	$2,529 05

MISCELLANEOUS.

Delavan Cong. Ch., Wis., 3; Swannington sab-sch, Ind., 5 35; Wiley Homer, Ind. Ter., 1; J. C. Gowlland, Chatfield, Minn., 6 38; Richards sab-sch, N. Dak., 58 cts; Gipson sab'sch, S. Dak., 1; Carbonate Camp sab-sch, S. Dak., 3; Alex. Ross, Mt. Clemens, Mich., 15 84; Sultan sab-sch, Wash. Ter., 3 45; Maple Springs sab-sch, N. C., 50 cts; J. W. McClelland, Mt. Jackson, Pa., 5; W. M. Taylor, Mt. Jackson, Pa., 1; Mrs. W. M. Taylor, Mt. Jackson, Pa., 1; Sam'l W. Brown, Manyunk, Philad'a, 200; E. A. Cummins, Findlay, Ohio, 20; Burdickville, sab-sch, Mich., 2 50; T. W. Synnott, Wenonah, N. J., 200; Iwacura sab-sch, Kan., 1 70; Church at Bahia, Brazil, 5; Rev. E. W. McDowell, Mozul, Turkey, 1; "C.," Penna., 1; Rev. W. L. Tarbet and wife, Ills., 1 80; A Friend, Plainfield, N. J., 5; Interest from Trustees, 561 50.. 1,166 60

Total receipts, January, 1891	$ 3,695 65
Amount previously acknowledged.	73,906 63
Total contributions since April 1, 1890	$77,602 28

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut St., Philad'a.

DONATIONS OF CLOTHING RECEIVED FOR THE POOR COLORED CHILDREN OF THE SOUTH.

From L. B. Gilman, Woodstown, N. J., value. 54; from Miss E. A. Rambo, Dresden Ch., Ohio, value, 5; from F. and T., Washington, D. C., value, 5; from King's Daughters, Hanover Ch., Wilmington, Del., value, 44 05; from Young Ladies Band, Rochester Ch., Pa., value, 50; from La Cadena Mission Band, Sewickley, Pa., value, 25; from Pres. Orphanage, Philad'a, value, 10; from Home Miss'y Society, Milford Ch., Mich., value, 25; from Mary M. Edwards, Youngstown, Ohio, value, 15.

C. T. MCMULLIN, *Treasurer.*

There are now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and amongst these many distinguished for learning, Christian zeal, Christian love and Christian works, giving us a little sample and foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers and missionaries. . . . Ever since the persecutions the longing of the nation to return to Palestine has been growing and is still gaining in intensity and extent, notwithstanding all the difficulties that meet them. Their eyes are being anew directed towards Jerusalem.—*Rev. T. Meyer in Canada Presbyterian.*

The Home Missionary of Atlanta, Ga., states that the Tuscaloosa Institute for the training of colored ministers has nineteen Presbyterian students in attendance from thirteen Presbyteries in eight Synods—all diligent students, and most of them men of good promise. Three are members of the senior, four of the middle, and six, each, of the junior and the introductory classes.

The same paper reports the recent organization of two colored Presbyteries—Central Alabama, with four ministers and ten churches, in connection with the synod of Alabama; and Ethel with six ministers and eight churches, in connection with the synod of Mississippi. The ministers of these presbyteries have all been pupils of the Institute.

OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D.D., Columbus, O.

THE TRUSTEES.

President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

THE BOARDS.

1. HOME MISSIONS, SUSTENTATION.

Corresponding Secretaries—Rev. Henry Kendall, D.D., Rev. William Irvin, D.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Oliver D. Eaton.
Recording Secretary—Oscar E. Boyd.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, Treasurer.

2. FOREIGN MISSIONS.

Corresponding Secretaries—Rev. John C. Lowrie, D.D., Rev. Frank F. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., and Rev. John Gillespie, D.D.
Treasurer—William Dulles, Jr. *Field Secretary*—Rev. Thomas Marshall.

OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Treasurer.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

3. EDUCATION.

Corresponding Secretary—Rev. Daniel W. Poor, D.D.
Treasurer—Jacob Wilson.

OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

4. PUBLICATION AND SABBATH-SCHOOL WORK.

Secretary—Rev. Elijah R. Craven, D.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D.
Business Superintendent—John A. Black.
Treasurer—Rev. C. T. McMullin.

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Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

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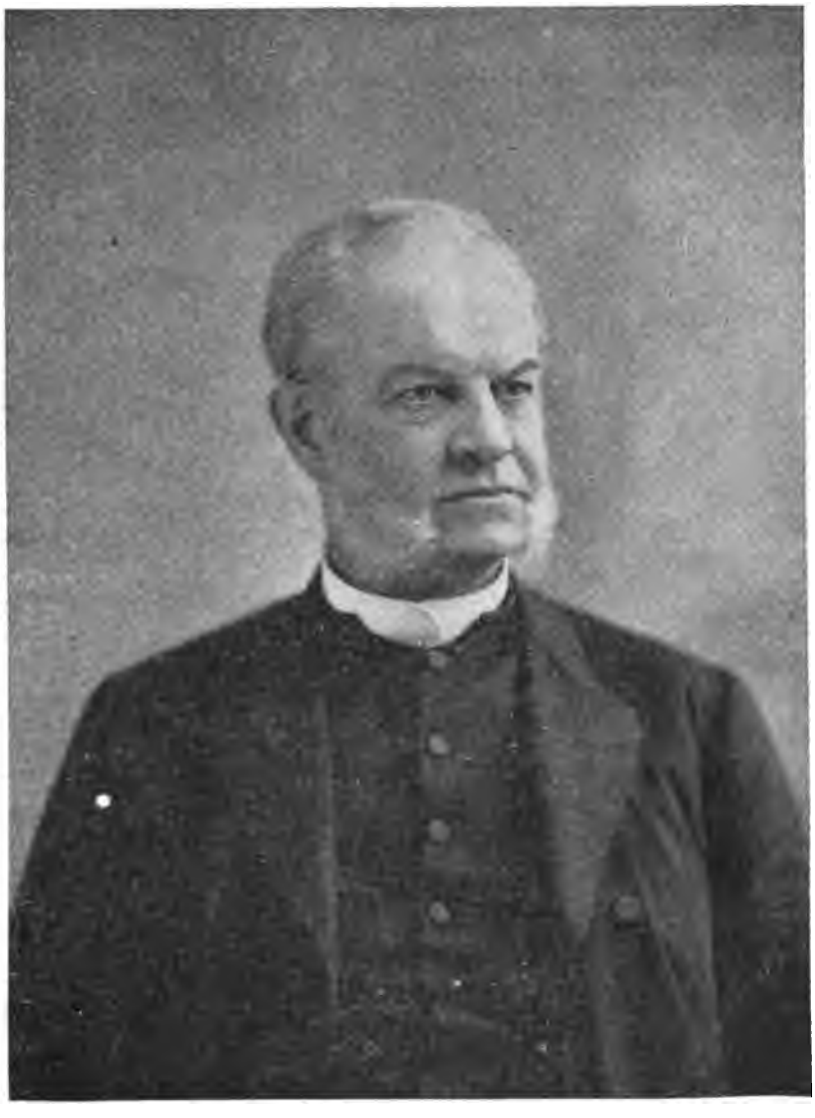
N. B.—Real Estate devised by will should be carefully described.

THE CHURCH
AT HOME AND ABROAD.

MAY, 1891.



HOWARD CROSBY.

HOWARD CROSBY is a name to which its appropriate academic titles add no lustre. In the city in which this lamented man spent his life—the city of his ancestry for several generations, no other name is better known or more generally honored. To the lovers of good order, of clean streets and homes, of quiet Sabbaths and honest municipal government, it was a tower of strength. To the panders to vice, the mercenary dealers in politics, the corrupters of youth, the defilers of home, it was a terror. These honored it with their hatred as much as the virtuous by their praise.

The Church in which he was a minister had no other more influential in her councils. As Moderator of her General Assembly of 1873, and frequently called temporarily to the chair by his successors, he was conspicuous for the dignity and courtesy with which he presided, and for the decision, precision and energy with which he pressed forward the Assembly's business.

He was also the first elected Moderator of the Synod of New York, in which at that time, before it became a delegated body, a larger number of ministers and elders were entitled to seats than in any General Assembly.

In debate no voice was more resonant or more influential, no speaker more positive, more energetic or more courageous. His opinions were always convictions. Whatever he thought worth holding at all he held tenaciously, and was ready to contend for it earnestly, without partiality and without hypocrisy, without fear or favor, "with malice toward none and with charity for all."

Honest, truth-loving, chivalrous, those whose convictions compelled them to antagonize him could love and honor him nevertheless. We say this from experience, and say it in utmost sincerity.

True yoke-fellow in many an earnest endeavor, comrade and ally in many a strenuous conflict, vigorous and resolute opponent in some, always frank, generous and manly, always a true, brave soldier of Christ:

> "Green be the turf above thee,
> Friend of my early days;
> To *know* thee is to love thee,
> To *name* thee is to praise."

Dr. Crosby was a member of the General Assembly's Committee by whom this magazine was established, and under whose supervision it has continued until now. He has been a constant and thorough reader of it, a wise counsellor and faithful critic, an appreciative, sympathetic, true friend. His last writing for the press was his article on Higher Education in New York, in our April issue.

HOWARD CROSBY.

He in his life built his own Monument:
We who remain the epitaph indite:
'A Citizen, chivalric as a Knight:—
His mail—a courage wrought of pure intent
That Civic wrong give place to Civic right.
—A Scholar—He with Plato often trod
The Academic groves, in quest of light,
Yet with a full, clear vision of the God
Great Plato dimly saw.

A Teacher, wise,
He held God's Word as God's: in its defence
Stood as a rock. He made no compromise
'Twixt Truth and error; and where zeal intense
Failed to persuade, he oft with love beguiled,
Since in his Faith he was a little child.'

A. D. F. RANDOLPH,
In N. Y. Evangelist.

Dr. Samuel T. Spear has held as high a place in the esteem and confidence of the Church and the nation as Dr. Crosby, but being fourteen years older, his most conspicuous activity is not so recent. His decease was only two days later than Dr. Crosby's, and was much more sudden.

Educated for the medical profession, he studied theology with Dr. Beman, and became a pastor and writer of great eminence. Much of his writing in the *Independent* has been worthy of the respectful study of practical pastors, of theologians, and of statesmen. And all his sound learning and deep thinking promoted his experimental piety, which was simple, biblical, healthy.

For many years he has been one of the editors of the Independent. In the next issue of that paper after his decease, his associates mention an incident which "recalls the name of his admired friend Dr. Crosby."

It was at the Re-union Assembly of 1870 that the Committee had brought in a report providing that the Assembly should organize the synods and presbyteries. Dr. Spear went to the Chairman and told him he should oppose the organization of the presbyteries by the Assembly. The Chairman replied: "Then you will be overwhelmingly beaten." "It is not the first time," was the reply; "and I shall try it." The next day he offered an amendment making it the duty of the synods to organize the presbyteries, and supported it with a speech which seemed to carry the conviction of the members. As soon as he sat down Dr. Crosby, whom Dr. Spear had never met before, rose and spoke strongly on the same side. It was of no use to speak against these two men, and the amendment was carried almost unanimously.

After mentioning Dr. Spear's habit, in recent years, of coming to the office of the Independent every Saturday for consultation and conference with his colleagues, they say:

So his interviews were more than anything else religious conferences in which he was the chief speaker and father and guide. "We have had many delightful meetings here," he would say; and in his last interview, three days before his death, after the greeting and his frequent reference to his age, he said: "I am as well prepared now to go as I ever shall be"; and when the interview closed, after a familiar benediction given and returned, he said: "We have had a very happy time together to-day." He was then in his usual health, and it was a surprise, but no painful shock, when the word came on Tuesday morning that he had died with scarce a moment's warning and without pain.

Ministers' Children.—The children of a faithful minister, somehow or other, are apt to do well. What is the philosophy of it? Why, just this—Their father has not laid up money, but he has made a better investment for them, in the shape of a good education. They may not all have been sent to college, but they have grown up in refined society; they have been always conversant with persons of cultivated minds; their father's intercourse with all sorts of people has enabled them to learn human nature well; and they have been made familiar with the Holy Scriptures. They have also had wholesome lessons, and been forced to wholesome habits of frugality and of self-reliance—that self-reliance which harmonizes with trust in God.

Besides this, if they have a good character, they find the community kindly disposed towards them. Many people are ready to encourage them, and to give them places in which they may do something for themselves, for their father's sake. There is no miracle and no great mystery in the process by which faithful ministers' children do well in life, unless they basely abandon their parents' principles.

There is a "sunny side" to life in the ministry. Let us look at it more, and encourage our young men to look at it more. Children are not going to be beggars because their fathers serve God in the ministry.

The church is in the country and has a comfortable manse, and my living costs me almost nothing. I have my ponies, my cow, chickens and garden, and a shop, comfortable and convenient, where I spend all my vacation and resting hours. I manufacture walking sticks and "horn furniture and ornaments." The Lord has been very good to me. Of course, I work in the shop only when resting from my work in and for the churches.

So wrote a Missouri minister to the *N. Y. Observer*. He is setting a good example. His cow, chickens and garden are as good a reliance for bread and butter as the average savings bank or home missionary treasury. His shop and tools are better than any gymnasium for his health, and they add a little to his income. The Lord *has* been very good to him. "Nor is the least" of God's precious gifts the "cheerful heart that takes those gifts with joy."

We have often spoken of a confidential fund, wholly unsolicited, which enables us to send this magazine to some who read it most diligently and prize it most highly. This fund has been like the Sareptan widow's cruse of oil, never exhausted, though drawn upon whenever we hear of a case like the one described in a recent letter from a venerable minister in the West, explaining his inability to be a subscriber. Of course, he shall still have it as heretofore. He says:

I am unable to pay. I have no property, nor income, nor perquisites; no resources of any kind. . . . . I am eighty-three, and totteringly decrepit; comfortable in body, except old age weariness, and peaceful and cheerful in mind and heart. God is good. My children take very tender care of me. I am very thankful for having had the CHURCH AT HOME AND ABROAD.

Less Latin and more Hebrew would make a good watchword for our Christian colleges. In the middle ages, Latin was the ecclesiastical language in which everything was written, and a knowledge of it was indispensable. But now nothing is written in Latin, and the original authorities of the first importance, outside of patristic and mediæval theology or history, can be studied in English.

Hebrew and Greek are the two original languages of the Bible. They ought to have a leading place in the curricula of Christian colleges. Until they have, the Church will be at the mercy of literary criticism, because she is so unfamilar with the original Bible. We hope that the Rice foundation at Macalester may provide a Hebrew elective for all ministerial students.—*Northwestern Presbyterian.*

More Hebrew, certainly, say we—that is, if you mean *more thorough knowledge* of Hebrew, but are you sure of getting that by joining in the cry for *less Latin?*

"I don't know what my boy will ever do with Latin," said Sheriff A. to Principal W.

The experienced teacher's reply was, "It is not for what the boy will do with the Latin that I wish him to study it; it is for what the Latin will do to the boy."

We suspect that, for a good while to come, the best Hebrew scholars in our theological seminaries will be found to have been the best Latin and Greek scholars in college.

Thorough study of everything that is studied, from the vernacular spelling-book to the Bible in Hebrew, Greek and English, is what prepares the man to *do thoroughly* whatsoever he is to do, from blacking his boots to preaching sermons.

We recognize as one of the encouraging signs of the times, the increased interest in the study of missionary subjects. This took shape last year in the offering of prizes for essays and examinations by the Christian Endeavor Societies. We meet it again in a plan for systematic study, organized after the Chautauqua model, and introduced under the name, The Cross-Bearers' Missionary Reading Circle. Inquiries may be addressed to the Secretary, Charles R. Foster, Fayette, Mo.

Recent news from Persia has been very interesting, especially the accounts of a revival in Seir, where there has been a very thorough work of grace, reaching every house in the village, and almost every individual.

Rev. Samuel Ward writes:

At the meeting of Emporia Presbytery, held in Winfield, Kan., the brethren manifested a great interest in the welfare of Emporia College, devoting the hour of prayer Friday morning, the 3d of April, entirely to the institution. I have seen deep interest in the body for our college on former occasions, but never more than then. Such remarks, such prayers, such self-sacrifice in giving! We are not rich, but the giving, the praying and the speaking evinced great anxiety that our beloved institution should be enabled, under God, to do what it was designed for—raise up a godly ministry for Kansas and the West.

Rev. Hubert W. Brown of the Mexican Mission desires a correction of a statement made in an article of his published in our March number, page 213. The number of communicants in the Protestant missionary churches of Mexico was printed fifteen hundred (1,500); it should be fifteen thousand.

This is a good showing for a work which has been in progress about eighteen years, and has been carried on against the bitterest and most persistent opposition. It has also been baptized with the blood of martyrs.

Just as we are preparing these pages for the press, a telegram from the Home Mission rooms announces the death of an honored member of the Board of Home Missions, Mr. Joseph F. Joy.

HISTORICAL SKETCHES OF PRESBYTERIAN MISSIONS.—Published by Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia. Notice has already been given of this volume, and we can only emphasize the cordial commendation from Dr. Ellinwood, published in our April number. In preparing the third edition each sketch has been carefully revised and brought to date and valuable maps have been added. Such a book seems almost indispensable for constant reference, for all who would keep themselves informed of the progress of missionary work. Price, in cloth binding, $1.00 postpaid; in paper 75 cents. Single sketches 10 cents each.

THE CHURCH OF CHRIST IN JAPAN.

This was the title of the first Protestant Church organized in Japan, "the fruit of the labors of missionaries connected with the Reformed (Dutch) Church and the Presbyterian Church, U. S. A. It was afterwards united with a presbytery belonging to the Presbyterian Church, U. S. A., and work connected with the mission of the United Presbyterian Church of Scotland to constitute the *United Church of Christ in Japan.*

The Synod of this Church met in Tokyo in December, 1891, and brought to a conclusion deliberations and consultations which had been in progress for some years, affecting considerable changes in its constitution and standards.

The committee on revision of the standards recommended the Articles of the Presbyterian Church of England for adoption, but the view which prevailed in the Synod is thus stated in the thirteenth report of the Councils of Missions co-operating with the Church of Christ in Japan;

The church of the Nicene age adopted the Nicene Creed. The churches of the Reformation adopted the Confessions of the Reformation. The Presbyterian Church of England has just adopted the English Articles. The Presbyterian Church of America is now revising the Westminster Confession. The *Church of Christ in Japan* should follow these examples. It should adopt the Confession which its circumstances demand.

Such being the case, what are the characteristics necessary to a Confession to be adopted by a Church of Christ in Japan at this era in its history?

1. It should be simple and brief. Men are constantly asking, what are the doctrines of your church? They will not read a long document in reply.

2. It should be a Confession about which the whole church will rally—a Confession for pastor and people alike. This does not mean that the knowledge of the pastor regarding the contents of the Confession should be no broader and no deeper than that of the children of his church. But all belong to one church, and there should be one Confession—one banner for all.

3. Such a Confession should be irenic The church in Japan is face to face with Buddhism, Confucianism, Agnosticism, Rationalism, and radical Unitarianism. Its Confession of Faith should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should not be a symbol of division among those who love and worship one Lord Jesus Christ. The Apostles' Creed meets all these conditions. It is simple; it is a Creed for all; and it is the Confession of the Universal Church.

In reply to this argument for the adoption of the Apostles' Creed and the Apostles' Creed alone, the following was urged. Admitting that a church should adopt a Confession suited to its needs, and admitting also that very much can be said in favor of the Apostles' Creed, it still remains true that the Apostles' Creed alone will not meet all the requirements of the case. There are doctrines of transcendent importance for Japan to-day which are contained in the Apostles' Creed only by implication. The atonement, justification by faith, sanctification, the work of the Holy Spirit and its necessity, the inspiration and supremacy of the Scriptures, are all of them doctrines which should be not only believed, but proclaimed by the *Church of Christ in Japan.* More than this, experience has shown that it is impossible to read into the Apostles' Creed an unhistorical Unitarian interpretation.

These points were presented with great clearness; and the Synod was satisfied that the Apostles' Creed alone would not suffice. It was

evident that a supplementary statement was needed. The suggestion was made that it be in the form of an introduction in the Apostles' Creed. During the recess the following Confession was prepared; and on presentation to the Synod it was adopted unanimously. It should be remarked in passing that the sacraments appear in the Constitutution aud Canons.

CONFESSION OF FAITH.

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart.

The Holy Ghost. who with the Father and Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man being dead in sin, cannot enter the kingdom of God. By Him the prophets and apostles and holy men of old were inspired; and He speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient church of Christ drew its Confession; and we holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ his only Son Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. AMEN.

The Synod also changed the name of the church, dropping the word *United*. This seems wise. When union has become perfect it no longer needs continual assertion.

SELF-CONSECRATION AND CONSECRATION OF PROPERTY.

The apostle Paul had at one time been engaged in a somewhat extended effort to raise money for the relief of Christians who were famishing. He had had correspondence with churches to whom he was known, and with whom he had influence, and had exhorted them to generous self-denial, and to concerted and systematic endeavor to make collections which should be sufficient to afford the needed relief. Prominent among the churches to which he thus appealed, was the church at Corinth. That was a commercial city, and, although we understand that not so many of the wealthy as of the poorer classes were Christians, it is probable that in the Christian church of Corinth there would be more persons able to give considerable sums of money than in most other places. Probably Paul counted on this, and desired to secure a large contribution from them. In writing to them this second epistle, he shows some solicitude lest they should fall below their duty and privilege in this Christian business of giving. Perhaps this solicitude was the greater because of the necessity he had been under of writing somewhat severely in his former epistle to them, in rebuke of certain disorders. In the sec-

ond epistle he tenderly and beautifully expressed his thankful joy that his faithful rebuke had been properly accepted and improved, and by God's blessing had wrought in them a godly repenting. Very cheerfully was he able to say, "I rejoice therefore that I have confidence in you in all things."

In that pleasant confidence he proceeds to tell them of what other Christian churches have been doing for the benevolent object for which he is soliciting their contributions. The churches of Macedonia were no doubt sufficiently known to the people in Corinth to make Paul's allusion to their deep poverty intelligible. The Corinthians would readily see that their own resources were much more ample than those of the Macedonians; and while Paul was far from desiring to stir up any selfish rivalries, he probably was not unwilling that a signal example of unselfish liberality should have influence in quickening to similar liberality those to whom he wrote of it.

It is worthy of notice that Paul refers the Christian liberality which the Macedonians had shown, to "the grace of God." Paul did not know of any fruit or proof of the grace of God effectively working in the human heart more decisive than he judged this to be—willingness to let go its hold upon money for the sake of Christ. It was with his heart full of thankful joy for this "grace of God bestowed on the churches of Macedonia," that Paul wrote to the Christians in Corinth, earnestly desiring them—"as they abounded in faith, utterance and knowledge, and in all diligence and in love to him"—to see that they should "abound in this grace also." Having spoken of the really surprising liberality of the Macedonian Christians, in their deep poverty, giving "to their power—yea, and beyond their power," he indicates, in a very impressive manner, the deep self-consecration out of which this exceeding liberality has sprung. "And this, not as we hoped, but first they gave their own selves to the Lord, and unto us by the will of God."

The phrase *not as we hoped* cannot mean that they had fallen short of his hopes, or failed to do as well as he expected, but that they had surpassed his hopes—had done better than he expected.

It is probable that they had surpassed his hopes in the amount of their contributions. The collection which he had recommended had brought together a larger amount of money than he had ventured to expect, to be conveyed to the famished brethren in Judea. So sympathetic and so generous a soul as Paul could not fail to be made thankfully happy by this. But the text reveals a still deeper joy of the devout and earnest apostle. The principle of this liberality was a deeper and more sacred one than mere human sympathy and generosity. This giving *money* to the Lord for the relief of his people had resulted from a very thorough giving of *themselves* to the Lord—*the consecration of property* was the natural fruit of self-consecration.

The consecration of anything is simply giving it to God. Although we have nothing, and can have nothing which God has not given us—so that our only giving to him is a giving back of what he has

given to us—nevertheless, he does encourage us thus to give to him; does graciously accept it and reward it. This exactly is consecration.

The poor Christians of Macedonia might have given liberally out of compassion for fellow-men in danger of starving. In this, no doubt Paul would have rejoiced. No one has given better evidence of being able justly to appreciate human kindness than Paul.

It is probable that Paul had been expecting the Corinthians to act with a considerable degree of generosity, under such motives as these. His joyful surprise seems to have arisen from finding a still deeper and holier principle actuating them. Paul virtually said: "I expected my Macedonian friends to do a generous thing; they have done a profoundly religious thing. They have been able, and have been moved to do so generously to their fellow-children of God, just because they have so thoroughly and sincerely consecrated themselves to God."

Is the call upon us now, to give money to embarrassed boards—to straitened missionaries and famishing missions—or first to give our *ownselves to the Lord?*

HOME MISSION NOTES.

BY THE SECRETARIES.

CHURCH EXTENSION

IN THE CITY OF NEW YORK.

The subject of Church Extension has been growing very much of late. The Church Extension Committee of the Presbytery of New York has just sent to its friends for the information of the churches, the following record for the past year:

Many people seem to think New York is very rich but not very liberal. But since the organization of the committee seven years ago the following is their record:

"Funds received

From churches	$ 85,112 06
From individuals	226,033 99
Total	$311,146 05
Number of churches aided	20
Number of these now wholly self-supporting	5
Self-supporting, except interest on ground rent	4
Number of new churches founded	8"

All the new churches organized in recent years owe their origin to the efforts of this committee, and yet for the want of sufficient means they fail to keep pace with the steady growth of population. The city advanced northward with rapid strides.

The following is the record of the past year:

"The Treasurer of the Committee has received

From churches	$18,714 32
From individuals	12,525 00
From miscellaneous sources	391 08
Total	$26,630 40

The expenditures have been

For sites and buildings	$13,325 00
For interest on mortgages, insurance and ground rent	7,467 47
Toward the current expenses of ten churches	10,382 12
Legal expenses	75 00
For expenses of administration	28 00
Total	$31,277 59"

No fewer than *five* new church buildings and one mission chapel have been

dedicated during the year, viz.: ALLEN STREET, CALVARY, PARK, RUTGERS RIVERSIDE and WEST END CHURCHES and BETHLEHEM CHAPEL, while the following churches have received grants to aid them maintaining their services: Allen Street, Bohemian, Calvary, East Harlem, Knox, Redeemer, Rutgers Riverside, Sea and Land, Tremont and Woodstock. East Harlem, French Evangelical, Fifty-first Street, German First, Knox, Redeemer, Sea and Land, Shiloh and West End have been assisted by the payment of interest or other fixed charges.

AN ERA OF LIBERAL GIVING.—It is recognized as a great fact that liberal giving is attended with very little regularity. There is very little regularity in the amount of legacies left to any of the missionary societies or boards, or institutions of learning, hospitals or any other eleemosynary institutions year after year. It has long been observed that what is given one year is no criterion what may be expected the next or any succeeding year. But it has been noticed that liberality is *contagious*. If one rich man gives largely to a particular purpose other rich men or women are apt to have their attention turned to that or some similar or corresponding purpose. A. Peabody may be an exceptionally generous benefactor of the poor, but the giving of a million or more seems to be growing more and more common. Mr. Fayerweather, who has recently imbursed $2,000,000 or more in the cause of benevolence, may and probably will become an example to many other persons of wealth. We think we shall be doing a good service to them when we give the aggregate of his benefactions.

Mr. Fayerweather's will is as follows:

"Presbyterian Hospital	$25,000
St. Luke's Hospital	25,000
Manhattan Eye and Ear Infirmary	25,000
Woman's Hospital	10,000
Mount Sinai Hospital	10,000
Bowdoin College	100,000
Amherst College	100,000
Williams College	100,000
Dartmouth College	100,000
Wesleyan University	100,000
Yale College	300,000
Columbia College	200,000
Union Theological Seminary, for the endowment of cadetships	50,000
University of Rochester	100,000
Hamilton College	100,000
Cornell University	200,000
Lafayette College	50,000
University of Virginia	100,000
Lincoln University	100,000
Hampton University	100,000
Maryville College	100,000
Marietta College	50,000
Adelbert College	50,000
Wabash College	50,000
Park College	50,000

The specific bequests in the original will, the executors say, will be carried out to the letter. The deed of gift of money left to the executors to distribute only mentions the institutions not named in the will, and those to which the amount bequeathed is increased. According to the original will the sum of $2,100,000 is bequeathed to colleges and $95,000 to hospitals. The deed of gift adds to this the sum of $1,675,000 to colleges and $465,000 to hospitals. These are the specific bequests, and a number of the institutions will receive a still further sum, provided there is any residue when the specific bequests are made."

Money is abundant in the country. It is easily accumulated, and an era of liberal giving it may be hoped is just at hand.

MATERIAL PROSPERITY.—Since I came to the Hebron Presbyterian Church, four or five years ago, we have, with some help from a friend abroad, beautifully painted a weather-beaten meeting-house; we have renewed its crumbling, leaky chimneys, repaired and most tastefully decorated its stained and disfigured interior, carpeted its floor, cushioned its pews, got a pretty chandelier for central lamps, had the gift

of a very nice communion service in place of an old pewter one, built some handsome external steps for the church, provided Westminster hymnals, and books for the Sabbath-school library, and ten new horse-sheds with slated roofs; so that in these respects we have all that a rural people could desire for fifteen or twenty years to come. A nice parsonage has been kept in full repair. Fourteen have been added to the church; two are about to join, and we have just formed a Society of Christian Endeavor, from which we hope much. We need the out-pouring of God's Spirit to crown all. Without help from the Board, the people might not have paid a cent for preaching, nor a penny of the $31.50 I now send as this year's contribution to the Boards of benevolence.

C. D. H.

The fiscal year has closed and left on the Board of Foreign Missions a heavier debt than that of last year. And yet the country has kept on growing; immigration has continued to pour in upon us, business enterprises have been multiplying and enlarging; states have been admitted into the Union, cities have come into being in the newer states, and those in the older have been massing their population in an increasing ratio; wealthy men have grown richer, and many poor have become rich; the Government has, during the year, added $48,889,091 to the circulation to meet the demands of the increased business of the country; but our Board of Home Missions has not advanced one step in aggressive work. It has not even stood still. It has actually gone backward. It has not as many churches as it had last year by as many as have become self-supporting, nor as many missionaries at present as it had at the close of last year, by as many as have thus been otherwise provided for. There has not been an unusually large number of churches which have reached self-support, but the customary advance upon the field has not been made. This is not for want of opportunity. There were never louder nor more numerous calls, nor more inviting openings for aggressive work than have been presented to the Board during the year. Presbyteries, presbyterial committees and missionaries upon the field, have been impatient with us all the year. One town of 3,000 population, but *without a church or minister of any denomination*, appealed in vain. Another of 2,000, and a number of 1,000 population each, and a very large number still smaller, in the same condition, repeatedly appealed—but appealed in vain.

And yet, paradoxical as it may seem, churches and individuals have contributed more during the year now closing than ever before. The falling off has been in that other most fruitful source of income—*legacies*. This falling off from last year reached about $100,000. This has, of course, been made up in part by the increased gifts of churches and individuals.

The special contributions for the payment of last year's debt of $80,000 reached $63,000. Certainly a happy and liberal response to the General Assembly's call when we remember that parallel with it the receipts for current work have so far outrun those of the previous year. The only trouble is that the splendid advance in contributions from churches and individuals has not been sufficient to overcome the falling off of $100,000 in legacies.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

WHERE THE MONEY GOES.—A prominent pastor of one of our Presbyterian churches, recently expressed great concern about the discrepancies which appear between the footings of missionary contributions, published respectively in the Minutes of the Assembly and the reports of the Home and Foreign Boards. We sympathize with the concern thus expressed. First: because the contributions reported in the Minutes, which are generally greatly in excess of those found in the totals of the Board's reports, show how large a part of the gifts of the churches are scattered among various outside objects, instead of being given for the authorized and responsible work of the Church in Foreign Missions. The excess found in the Home Missionary reports is not so serious from a denominational point of view because the gifts, however reported, inure to the work of the Church in one form or another. But the wide margin of difference in the case of Foreign Missionary work, means a scattering of the resources of the Church among various objects which are wholly outside the range of its own great enterprises, and this fact in itself suggests a sufficient reason why the Board from year to year staggers with indebtedness and embarrassment. A second difficulty with the discrepancy alluded to is the confusion which is presented to the public. Some three or four years ago, one of the secular papers of New York treated this whole matter with severe criticism, and we were called to show cause for what seemed almost a delinquency on the part of the Foreign Board. Why, it was asked, should the Board report some thousands less than the amounts published under the direct authorization of the General Assembly for the work of Foreign Missions? The sentiment of the outside world toward this great cause is none too lenient at the best, and when the Church has two different systems of reporting, when the General Assembly seems to say that its Foreign Missionary work has received a given amount of contribution, and the Board administering its funds declares that its receipts have been far less, it is not likely that a critical public will take pains to solve the mystery and reconcile what seems almost a contradiction, and, of course, so far as matters remain unexplained, the fair credit of the Board must suffer. The simple truth is that some of the contributions reported through the General Assembly do not represent the Foreign Missionary work of the Presbyterian Church in any form. How can these difficulties be remedied? The people will give for a wide range of objects, sometimes with and sometimes without the approval of their pastors. They expect that the Minutes of the Assembly will acknowledge their gifts, though they are not given for the work of the Presbyterian Church at all.

One method of reaching the difficulty, and by far the best, would be for pastors and sessions all along the line to unite in a strenuous effort to bring the contributions of their churches within the scope of the authorized work of the Church, to send their contributions for Foreign Missions to the accredited Board which administers their funds. But if this cannot be accomplished, a different mode of reporting might certainly be adopted, namely, to class missionary gifts which are not given

for the Foreign Missionary work of the Church through its Board, under the head of "miscellaneous." The advantage of this would be, first, that the Board's real condition would not be misrepresented. It would not seem to be "rich and increased in goods and in want in nothing," while in fact it might be struggling with constant deficiency. And in the second place, it would show all men that as between the footings of the Stated Clerk and those of the Foreign Missionary Treasurer, there was entire and honest accord. The Board of Foreign Missions would be fully vindicated, as having received just so much as the churches claim to have contributed and no more.

TENDER MERCIES OF HINDUISM.—Much is said of the humane impulses which underlie Hinduism and other Oriental cults; but whenever a real test is made the true spirit of the old heathenism manifests itself. There are multitudes of enlightened men in India who are heartily ashamed of the anachronism called Child Marriage in an age of progress and humanity like this; but there are multitudes more who, defying all sense of decency, still cling to this notorious abuse. Some recent events, disgusting and almost blood-curdling in their nature, have aroused the better sentiment of Great Britain and British India to a firm resolve to put down this relic of barbarism. But orthodox Hindus are making a hard fight against the reform. Meetings are being held in Bengal to protest against it. When other means seem to have failed, specious arguments are suggested for the consideration of the Governor-General-in-Council, the design of which is to render the bill in question nugatory. Let those defend Hinduism who will. Intelligent and candid observers cannot fail to see that the old heathenism dies hard. What with the traditional errors on which it is based, and the encouragements of western infidelity, leading Hindus are hopeful in their efforts to make the world believe that black is white and white is black.

ON OUR OWN SHORES TOO? While the friends of humanity in India are fighting Child Marriage with a settled determination to secure the rescue of young girls in India, we find a similar crusade in full progress upon our Pacific coast.

There has never been a more flagrant outrage in this land, or in any land, than that which is perpetrated by certain lawyers of San Francisco, who continue to aid and abet the so called Chinese "Highbinders," who deal in young Chinese girls whom they import for the vilest purposes, and who are sold in San Francisco for prices which in some instances rise as high as $1500. Of course, a market which yields such prices for human flesh and blood, and which at the same time is attended with so great danger of losses (for the whole business is contrary to the laws), brings with it fat fees for a class of attorneys who fear neither God nor man, and to whom pity is unknown. Against these miscreants a persistent and untiring crusade is being waged by the "Occidental Woman's Board of Foreign Missions." In their home for unprotected Chinese girls they have received 320 inmates since the opening of their hospitable doors. Most of these have been saved from destruction through their agency, and many of them are married and presiding over Christian Chinese homes. The Society for the Prevention of Cruelty to Children is, of course, on the side of these Christian women, who are represented by Miss Culbertson and her associates, in the Home. These heroic ladies, moved by a sympathetic and determined purpose which can face even the insults of unprincipled lawyers, have long continued their warfare without much public notice; but a case has recently arisen

of such interest that the entire Christian community is aroused. Miss Culbertson has faced these sons of Belial forty-six times in the courts during the year, and has lost but two cases.

The Home is much too narrow for the accommodation of all who come. No less than seventy-one different Chinese women have found shelter during the year, though its accommodations are scarcely more than sufficient for one half that number. Will not the philanthropic and large-hearted people of wealth in this land come to the rescue and provide these humane and godly women with more ample accommodations for their work? For very shame the American people ought to rise up with common consent and united purpose to resist this satanic crusade against helpless humanity.

THE DUFFERIN FUND ASSOCIATION of India has reached its fourth year, and the results thus far secured are sufficient to fill every friend of humanity with enthusiasm. "The original aim of the committee," says the Allahabad *Pioneer*, "was to establish by degrees at the headquarters of every district a dispensary, with accommodations for in-door and out-door patients, and in the larger towns hospitals on a more extensive scale, with a female staff under the direct control and superintendence of the medical staff of the Government. Its aim has now been, to a great extent, fulfilled."

Who can estimate the wide scope of future usefulness which these organizations have instituted! In order to train an efficient staff for the management of this work, two scholarships have been founded at the Lahore Medical College, for the benefit of lady students of a higher class, who may in course of time be attached to the large hospitals in the more important towns. The work of the district dispensaries will be done mainly by female hospital assistants. The supply of these is not equal to the demand. But what an impulse is here given to every possible interest of the female sex in India! This, surely, is an organization of woman's work for woman on a grand scale. It blesses a multitude of workers, who will surely be incited to action, and it blesses millions of those who are receiving medical care.

From a missionary point of view we of course regret that this movement is colorless with respect to religious faith. Would that every cup of cold water given might also be given in the name of Christ. Yet we would not look with distrust or with any want of appreciation upon so grand a movement. In any view it is the outcome of a Christ-like spirit. It is an impulse which western Christianity has received from the Son of Man, and by and by India will have discovered its real source, and will glorify the name of Him to whom the glory belongs.

There is scarcely any region in which the Presbyterian Board is conducting missions which makes a more emphatic and reasonable and even touching appeal than the great island of Hainan.

Ten years ago, a Danish layman of Canton, conceived the idea of opening this great island, with its million and a half of population, by missionary work carried on wholly at his own charges. He must be regarded as the father or founder of the Hainan Mission. He was taken under the direction of the Presbyterian Board after a year or two of service, and at length, Rev. Frank P. Gilman and his wife, of western New York, and Dr. H. M. McCandliss, of Philadelphia, (afterwards married to a daughter of Dr. Kerr, of Canton,) were sent out to establish the mission on a firm basis. They have worked on faithfully for several years, striving in vain to secure property by purchase at their principal station, Kiung

Chow. Recently they have effected a six years lease of property which has been so enlarged and improved as to render them comparatively comfortable. Including Nodoa, where a small but commodious house has been built, two stations are virtually opened in Hainan. Everywhere the gospel is received as strictly "good news," something hitherto unknown, a story altogether unique and wonderful.

The island is populated by Chinese of a somewhat modified character and known as Hainanese, also by Hakkas, whose worship is of a simpler nature, and by the Lois, an aboriginal people of great promise, whose faith is entirely distinct from that three-fold religion which prevails throughout China. For years our missionaries have been pleading for reinforcements. Last year, after various disappointments, they were gladdened by the arrival of Mr. and Mrs. Melrose, but even with this addition what are these few missionaries among so many? How can anything like justice be done for that great island with its million and a half of people, unless enlarged forces shall be sent? The appeal which these missionaries make is touching and almost pitiful. Working at great disadvantage, striving to cover territory and accomplish work which could only be adequately undertaken by a score of missionaries, they are from year to year reiterating their cry for help. The field is yellow to the harvest, the openings are auspicious everywhere. How can the great Presbyterian Church listen to such appeals and not heed them? The way to heed them practically is to so increase the funds of the Board that it shall not be under the necessity of keeping men at home when they cheerfully offer their services, or of cutting down the supplies needed adequately to equip and encourage even the missionaries whom we have. The issue is taken; God in His providence is laying the responsibility broadly and heavily upon His people. No other missionary organization than the Presbyterian Board has yet entered Hainan. The Presbyterian Church has the field to itself, and on it alone, for the present, will rest the responsibility of caring for Hainan.

A GENEROUS OFFER.

A careful friend of missions makes a most liberal proposition in behalf of enlarged work in Siam. The offer is to give $10,000 towards the establishment of two new stations in that mission. It is impossible to overstate the necessity for such new evangelistic centres. The call for them is the call of *absolute spiritual destitution.* Regions as large as Ohio are left with but a single mission station. Establishing two new stations involves the sending out, with the usual outfit, of four additional missionaries, the building of four dwellings, costing about $2,500 each, suitable to resist tropical heat, rains, storms and living pests. These items added to the salaries of the four missionaries for a year after their arrival on the field, amount to about $20,000. The half of this sum is offered by one generous giver, provided the remaining $10,000 is given, and given as a purely extra and additional contribution to the Board of Foreign Missions.

The gift is large, but it is to meet a great necessity. Offerings as large, and even greater, have again and again been made of recent years, in response to the wonderful opening by divine Providence of the whole land to the heralds of Salvation.

A. M.

Concert of Prayer for Church Work at Home

JANUARY,	The evangelization of the great West.
FEBRUARY,	The Indians of the United States.
MARCH,	Home Missions in the older States.
APRIL,	City Evangelization.
MAY,	Our Foreign Population.
JUNE,	Our Missionaries.
JULY,	Results of the Year's Work.
AUGUST,	The Mormons.
SEPTEMBER,	The Outlook.
OCTOBER,	The treasury of the Board.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

OUR FOREIGN POPULATION.

D. J. MC MILLAN, D. D.

Our country has always welcomed foreigners who come to our shores on lawful business, whether they abide as citizens or sojourn as transient visitors. All good citizens respect and esteem them as long as they respect our laws and institutions. Indeed, much of the very best blood and brain and nerve of our country has come from foreign countries. But there are other classes—the depraved, the vicious, the lawless—who pay allegiance to no banner but the red flag of anarchy and whose sole purpose is plunder—the Mafia who could, more consistently with their principles, assassinate an officer than obey him—the communist, the socialist, the nihilist, who would destroy our social institutions, and on their ruins erect a system that would make crime a virtue and obedience a vice, "who call light darkness and darkness light," the offspring of ignorance and beggary. For these we have no room and no welcome. But they are here in spite of the laudable efforts of Congress to prohibit their coming. What is the remedy? The chain-gang, the gallows, the prison? Perhaps so; but is the Christian church prepared to say so, and leave the matter there? Is the gospel limited in its application as a remedy for sin? If so, who shall say where the limit is? Are there any specially hard cases for whom Christ did not die? Is the arm of the Lord shortened that it cannot save? If these classes cannot be proved to be beyond the pale of divine mercy, it certainly follows that they are legitimate objects of Christian effort. But the Church in its present life and modes of work has no methods to meet the wants of these depraved classes.

General Booth thought he had devised a method by which the problem might be solved. Much, certainly, has been accomplished under his leadership among the classes above enumerated. Much has been accomplished by other plans of City Missions in Europe and America. But why should the denominations as such in all their Boards and schemes for benevolent work ignore or wholly neglect these classes? There is not a Board of our church or any other church that is prepared or authorized to go into the slums of our cities into which foreign countries are pouring their social savages, and devise methods of work adapted to their condition and needs. Have not our critics some ground for the assertion that the Church is for the rich and respectable, and not for the poor and needy? Is there, or is there not, something for the General Assembly to do along this line?

EIGHT YEARS IN NEW ENGLAND.

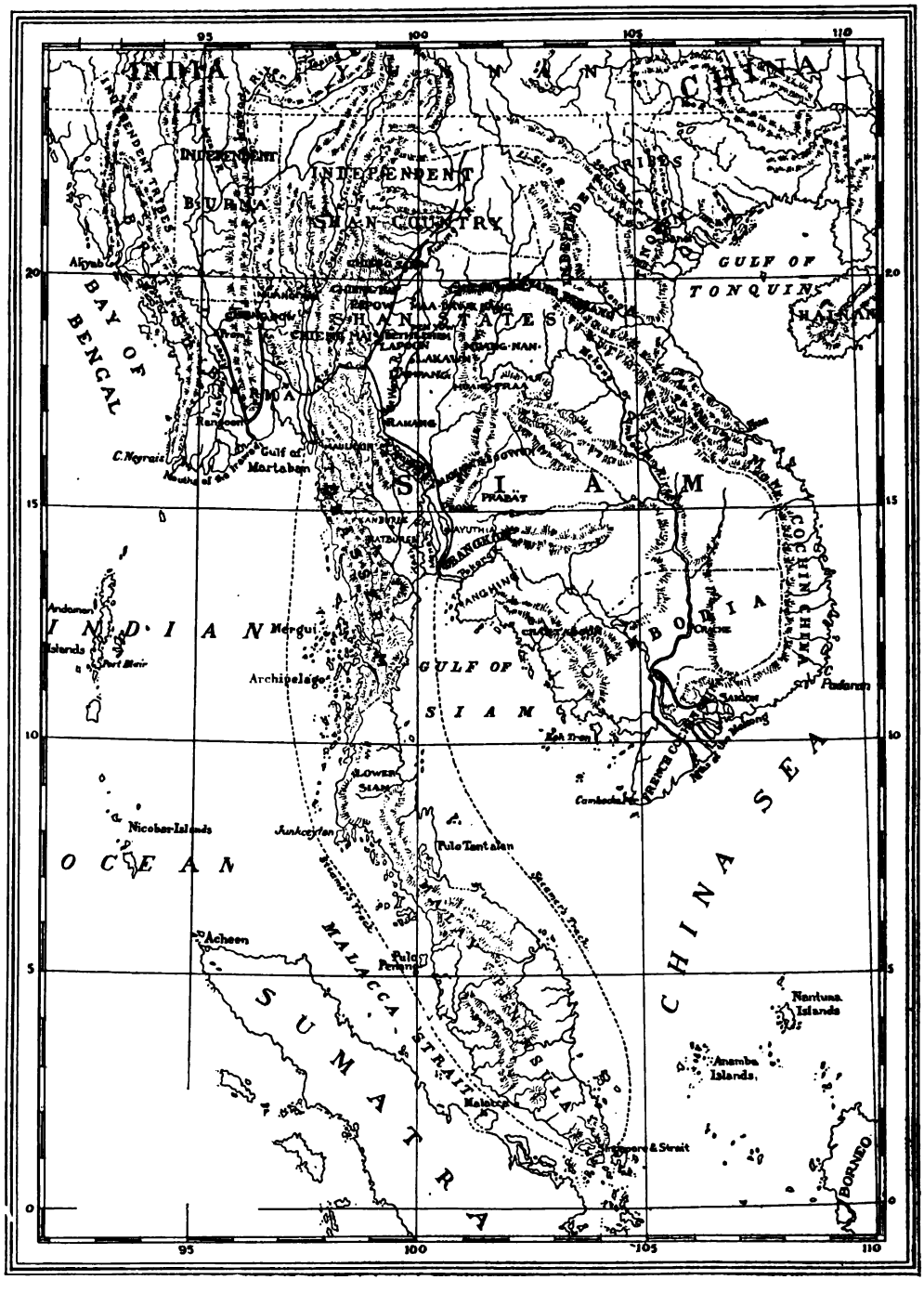
J. L. SCOTT, D. D.

The last eight years of my ministry were spent in New England; six as pastor and two as Superintendent of Missions. Whatever else may be wanting, the opportunity for knowing certainly existed. I give it as my conviction that the "New England movement" is among the most satisfactory of all our recent Home Mission work. In 1882, Boston Presbytery had 2,721 communicants, and 2,874 children in Sunday-school. In 1890, it reported 5,358 communicants and a Sunday-school membership of 5,060. Within eight

years, churches were organized at Boston, Somerville, Worcester, Taunton, Quincy, Holyoke, South Framingham, New Bedford, Fall River, Lynn, Newport, Lonsdale, Woonsocket, Manchester, Barre, Portland and Houlton, which came to us from the Presbytery of Saint Johns. The membership of these churches alone, as reported last year, was 2,425, with Sunday-schools aggregating 2,003 scholars; a total greater than many Presbyteries. Their accession for the same year was 440 on profession and 308 on certificate. Another feature of this work, namely its stimulating effect upon the old Presbytery, is worthy of notice. Boston Presbytery had the largest accession last year, on confession, of any Presbytery in the Synod, with the exception of Brooklyn and New York, and on certificate, the very largest, with New York again as an exception. The Gælic Church, Boston, organized less than four years ago, received a larger number on confession last year than any church in New York Presbytery; a most significant fact. There is also a corresponding increase in every department of Church work. Eight years ago the Home Mission collections amounted to $769; the Foreign to $588. The congregational expenses were $36,010. Last year, Home Missions received $1,442; Foreign Missions, $1,532; while the congregational expenses reached the large sum of $81,842.

The amount of church property slowly accumulating is something of which the denomination has no conception. As an illustration, one congregation worships in an $18,000 church, another cost $13,000, another $15,000; two churches, one costing $10,000 and another $6,000 are being built. Where does this money come from? The people do what they can; a few friends outside are considerate and the churches in the vicinage are never appealed to in vain. This is the most forcible answer to the oft-asked question: "How is the Presbyterian Church received in New England?" One Congregational Church offered and paid $4,000 to build a Presbyterian Church, providing Presbyterians outside would contribute a like sum. The largest subscription to another came from a Roman Catholic. A Unitarian gave the lot on which a church is now being built. Subscriptions to the amount of over $1,200 have come from neighboring churches. Those who know the conditions recognize the purpose and necessity of the work. New England in its town life is among the newest of our American civilizations. The Clyde and Saint Lawrence empty into Boston harbor; if one doubts this, let him attend the Scotch Church and hear 700 people sing the old psalms in Gaelic. There are more Canadians in this country than in Canada, and Canada is Presbyterian; but church extension in New England has for the present ceased and will not be resumed until the financial famine is past. We regret the necessity, but regrets do not change the fact.

It is a very significant fact, that of the foreign population that pours into our country, *one fifth* are children under fifteen years of age, and *one half* under *twenty-five*, possibly under twenty. Many of these have church-going habits, and a high regard for the Christian religion. A large part of them find homes in the newer parts of our country, whole communities are thus formed, who being provided with the gospel, continue their religious life, and become law-abiding and useful elements in our religious and national life. If neglected, they lapse into godlessness. In either case they become a part of our people and make their influence felt in every department of our national life.


INDIA
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INDEPENDENT
SHAN COUNTRY
SHAN STATES
BAY OF BENGAL
GULF OF TONQUIN
GULF OF SIAM
INDIAN OCEAN
CHINA SEA
MALACCA STRAIT
SUMATRA
BORNEO
Gulf of Martaban
Archipelago
Nicobar Islands
Acheen
Pulo Penang
Pulo Tantalam
Natunas Islands
Anambas Islands
Maintop
Singapore & Strait
Cambodia
Saigon
Pulo Condore
Bangkok
Prabat
Ayuthia
Tavoy
Mergui
Port Blair
Andaman Islands
Junkceylon
Sumatra Track
Straits Track
Lower Siam
Menam R.
Mekong R.
Me Nam
Cochin China
Pulo Timoan
Pulo Aor
Pahang
Kelantan
Trengganu
Patani
Ligor
Tenasserim
Martaban
Rangoon
Prome
Pegu
Ava
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Hainan
Cape Negrais
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Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

SIAM AND LAOS.

MISSION IN SIAM.

BANGKOK: on the River Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. E. Wachter, J. A. Eakin, J. B. Dunlap, F. L. Snyder, and their wives; T. Heyward Hays, M. D., and Mrs. Hays; Miss Edna Cole, Miss S. E. Parker; 1 native licentiate preacher; 7 native Christian teachers.

PETCHABUREE: on the western side of the Gulf of Siam, 85 miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. Messrs. E. P. Dunlap, W. G. McClure, and their wives; Rev. Chas. E. Eckels, W. R. Lee, M. D., and Mrs. Lee; Miss Mary L. Cort and Miss Jennie M. Small: 3 licentiates; 16 native teachers; 1 student for ministry; 4 out-stations.

RATBUREE: occupied as a mission station in 1889; missionary laborers—James B. Thompson, M. D., and Mrs. Thompson, Rev. A. W. Cooper, and Miss Larissa J. Cooper; 1 licentiate.

In this country: Rev. Messrs. E. P. Dunlap and E. Wachter and their wives, and Mrs. T. H. Hays.

LAOS MISSION.

CHEUNG-MAI: on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D. D.; D. G. Collins, W. C. Dodd, and their wives, Dr. and Mrs. James W. McKean, Rev. Stanley K. Phraner, Misses Isabella Griffin, Eliza P. Westervelt, and Nellie H. McGilvary; *Rev. Nan-Tah;* 19 helpers; 21 out-stations.

LAKAWN: on the Maah-Wung River southeast from Cheung-Mai 75 miles; occupied as a mission station, 1885; missionary laborers—Rev. S. C. Peoples, M. D., and Mrs. Peoples, Rev. Jonathan Wilson, Rev. and Mrs. Hugh Taylor, Rev. Robert Irwin, Dr. and Mrs. W. A. Briggs, Miss Kate W. Fleeson; 2 native helpers; 1 out-station.

SERIOUS QUESTIONS IN SIAM.

ARTHUR MITCHELL, D.D.

Siam has proved a hard field, so far as the establishment of self-reliant and steadfast churches is concerned. Perhaps it is misleading to say that the field itself is hard. In truth the land is, and for several years has been, all open to our feet. Persecution, except in remote corners, is unknown. There is not indeed a station in which we cannot point to important buildings, the gifts of the king or the nobles of Siam, for the purposes of the mission, and the personal favor which missionaries have received from royal personages has rarely been equalled elsewhere. But Siam has been a mission unavoidably subject to frequent changes in its working force; where, as a consequence, the laborers in the field have, for six or seven years past, been mostly newcomers, and where the number of missionaries who could preach effectively in the language has never been approximately adequate to the work in hand. Even such as could preach have been — notwithstanding the perpetual strain of the tropical, malarious climate—burdened to the last degree with all sorts of other duties.

We recently referred to the distracting and excessive labors of Rev. Mr. Wachter while he was stationed in the southern part of the city of Bangkok, at Sumray, on the river bank. Here he had charge of the First Church, of the printing press, of the boys' school, together with the books and financial affairs of the mission, and the freight and customs business of both the Siam and the Laos fields. This for one man!

On his departure for America, Rev. Mr. Eakin took his place and assumed his duties. Rev. J. P. Dunlap, comparatively a newcomer, with the language only partially mastered, was also stationed there. What, then, have these two men had on their hands?

First, Mr. Eakin brought down to that place the important institution, the Christian High School, which he had founded and had carried on most prosperously at a point in the city three miles distant, in buildings temporarily rented. This and the Boys' School at Sumray were united under his management, forming at once a school of about a hundred boys, a very large proportion of them boarders. For this large establishment a suitable building was needed immediately. This has been erected, and the school was transferred to the substantial brick structure on the first of last July.

Do our readers know what it is to erect a building for a boarding school of seventy-five pupils, and then to fill it with boys, to conduct all their studies, to watch over them unremittingly, in school hours and out, from daylight until they are all safe in bed at night; to care for their health, their minds, their morals, their souls; to watch against their contamination by the heathenism all around, separated from them by nothing but a fence and pressing in at every gate; in short, to create a school of that magnitude, to make it such that it shall be, as it is, a power for Christ, and at the same time so admired by the Siamese that they are even now spontaneously planning generous things for its help —do our readers know what it means to do all this, and to do it in the climate of the tropics? Is not this work enough for two men? But, in addition to this, Mr. Eakin has had under his sole care the church at this point, preaching every Sabbath and conducting the weekly prayer meeting with an attendance of about seventy. He has also served as secretary of the mission, has been at work on text-books for the school, and has edited the monthly religious paper in Siamese.

At the same time Mr. J. P. Dunlap while assisting in the school, has had charge of the Press, where more than two million pages have been printed during the year, half of them pages of Holy Scripture. He has also acted as treasurer of the mission, looked after freights and customs, and jointly with Mr. Eakin and the ladies of their two households, has carried on the Sunday School numbering a hundred members. To us it is difficult of belief, yet it is true, that not only preaching, but pastoral work has also to a considerable degree been maintained by these two busy men; a church whose members are scattered all over the great city has manifestly felt their power—although thrice the labor which Mr. Eakin could give would scarcely have been enough for the shepherding of these weak and inconstant souls; lapsed Christians have been restored, household altars rebuilt, a new elder ordained and six promising converts added to the church.

Now we feel like saying, as was said of the charge at Balaklava. "This is splendid, but it is not *war*!" These men are overtasked. Their early prostration is inevitable. We rejoice to write that through the liberality of one Christian friend, the entire cost of sending out a competent printer has been provided, and our brethren will soon be at least relieved of a large part of their secular work. Our only fear is that before this assistance reaches them, we shall hear that their strength has failed.

This is what has happened to Miss Cole. Her large boarding school, with its several buildings, its school-rooms, dormitories, kitchen and grounds, rises directly before our recollection as we write. For more than a year Miss Cole has had charge of this entire establishment *alone*. Its numbers have never been so large, nor its reputation in the city so high before. "Our school family," she wrote in her January report, "numbers sixty-five, and our average attendance is

forty-five, filling our houses to their utmost capacity. Nearly all the thirty-one pupils we have received this year are from the good middle class, while a few are from the nobility." But this prosperity has been purchased at a heavy cost. Miss Cole has given way under the severe, continuous strain, and by the command of the physicians, she has been compelled to stop all work and return to America. "Meanwhile," writes the mission, "we shall do what we can to maintain the school."

The Siamese Government has placed Dr. Hays in charge of a class of twenty young men to train as physicians in connection with one of the hospitals at Bangkok. He has also been placed at the head of all the Government hospitals, four in number, and called to pay a daily visit to the Lunatic Asylum and Orphan's Home—also Government institutions. He is at the same time manager of two dispensaries with four students of pharmacy, in which the Doctor was a practiced expert while in America. He has just opened another dispensary in Ayuthia, the old capital, is in attendance on all the members of the Mission in Bangkok, and has been called to Ratburi and Petchaburi, each two day's journey from Bangkok, in consultation in the case of missionaries seriously ill.

At Ratburi, the new station, and a difficult one, Dr. J. B. Thompson, M. D., has with great perseverance carried on such work, medical, educational, evangelistic, as an often solitary missionary could accomplish, interrupted by many necessary absences on professional duties, and with but one building for dwelling, hospital and school. His patients have numbered 488, of every class and rank, requiring more than 1600 attendances. The work in Ratburi has been little more than begun, but its foundations have been laid on the severest principles of missionary economy, and with most direct reference to genuinely spiritual results. This station has now been reinforced by the arrival of Rev. Mr. Cooper and his sister.

At Petchaburi the year has been one of great trials. The utter prostration of the senior missionary, Rev. E. P. Dunlap, compelled his return to America more than a year ago. Miss Cort, the next in years of service, and at the height of her usefulness, has also been called home, imperatively needed by her very aged parents, living alone and now in failing health. Until her departure she was busy with her thirteen outside schools, each of them small, but aggregating 224 scholars; making also tours to neighboring villages, everywhere teaching the people, and at home employing her good knowledge of the language in giving tracts and valuable translations to the Siamese. Miss Small has found herself alone in charge of her large girls' school. Mr. McClure and Mr. Eckels have done everything in their power to watch over the four churches in this district, to evangelize all to whom they could gain access, and to carry forward the Boys' School.

The hardest problem facing this station during the past year has been to deal, in mingled patience and fidelity, with native preachers found to be incompetent or unworthy; to insist on more self-reliance in church members who have been led by a mistaken kindheartedness, we fear, to excessive dependence on missionaries for secular aid, and to enforce also by faithful pastoral severity a higher standard of Christian living.

The weakness, the ignorance, the failure in what seem to us elementary morals, which Paul encountered in his Corinthian converts, and which he treated with such a wonderful mixture of tenderness and severity, are all to be found and to be dealt with in the churches in Siam.

The work of missions in some places—the church should know it—is attended by the greatest perplexities, and by problems on which the most devoted of missionaries will differ. How much shall we expect, how much shall we insist upon, from men and women gathered out of a heathenism as degraded as Corinth ever knew, and on whom this heathenism, in their homes, their business, their whole life, still presses every hour? Another question rises: How to proportion rightly the personal charity to which the pleadings and the poverty of the people continually prompt a pitying heart, and the benevolent rigor which shall keep the offers of the Gospel unconfused with the promises of temporal advantage, and the hope of the powerful foreigners' aid?—a question which often perplexes sorely the most honest judgment and puts the severest strain on a heart sympathetic and kind. It is these problems—the fear of mistakes on this side or on that, the painful rectification of errors, the protracted and anxious search for the line of true wisdom along paths strange and untrodden before, thick with difficulties—it is this which makes missionaries grow old. How much have they need of our considerate and generous sympathy, and of our intercessions at the throne of grace!

MISSION NEIGHBORS OF SIAM.

The colonial empire of the Netherlands, embracing the islands of the East Indian archipelago, is a theatre of missions little known by the church in America. It contains thirty millions of people. It is often spoken of in two parts: 1. Java and Madura, which have nearly four fifths of the population. 2. The outposts, which have fourteen fifteenths of the area. Missionaries destined for Siam and China, who go by the way of Europe, and almost all the numerous travellers now making the circuit of the globe, taking the splendid ships which sail from London or Marseilles to Shanghai or Australia, during a part of this magnificent voyage, like the long flight of the albatross, follow many of the channels and sight many of the shores of this island empire. But few stop in these out-of-the-way regions, and a still smaller number are interested in their missions.

In these colonies entire liberty is given to members of all religious confessions. The Reformed Church counts 33 ministers; Roman Catholic, 21 curates and 19 priests, not salaried out of public funds. In 1888, seventy-three missionaries of various societies were working to promulgate Christianity. In the same year 4400 natives went to Mecca on pilgrimage.

For *Europeans*, the colonists, there are considerable educational privileges, an object lesson in a dark part of the world; eight middle schools with 466 pupils, costing 466,000 guilders; also 112 mixed public elementary schools, and twenty-three for girls only, with a teaching staff of 435, an attendance of 11,527, and costing 1,800,000 guilders.

For *natives*, in 1888, there were seven normal schools with thirty-seven teachers; and four schools for sons of native chiefs, with 206 pupils; in Java and Madura, 201 government schools with 32,000 pupils, and 115 private with 8400 pupils; in the outposts 318 schools with 31,000, and 301 private with 15,500 pupils. The government spent 1,000,000 guilders for the education of natives.

For *foreign Orientals* there were 278 schools with 4,670 pupils. In Java and Madura, there were 19,896 Mohammedan schools with 293,466 pupils.

The evangelization of this region naturally falls to the Christians of Holland. But the supporters of missions in that country are

split into an undue number of small societies. The total year's income of all is estimated at 315,000 guilders. Nearly the whole goes to the East Indies. Earnest souls in Holland are calling out for a great enlargement of the missionary work. Pastor Van Dyk, of Dortinchem, puts forth a call for one hundred missionaries and one hundred trained physicians, and an income of one million guilders in the next ten years. He would not add another society, but would strengthen all that exist. The General Conference Assembly, at Amsterdam, is more and more largely supported every year. It is a bond of union to the friends of missions in the different societies of Holland.

The Rhenish Society has established seven new stations during the past year, five located in the great island of Sumatra. Before this extension, there were grouped around the older stations of the Society, seventy substations. Already the mission has nine native ordained ministers. The teachers and evangelists were increased the last year by seventeen graduates from the Mission Seminary at Pantj-na-pitu. The Mission Seminary on the island of Java is also producing useful men for the mission to the Batta people. The vale of Sülindung, which contains a population of fifteen thousand, has *two-thirds* of them, or ten thousand souls, attached to the five churches of the German missionaries.

On the little island of Niar, off the south coast of Sumatra, the Rhenish Society has been established twenty-five years, and has developed four principal centres of mission operations.

A line of missions has also been carried forward to New Guinea, the most difficult of all its fields, at least now at the beginning. The work was begun three years ago, and already eight missionaries are on the ground. Two stations have been fixed on the main land, and a third, on Dampier Island, is now opened.

The whole of the Indo-Chinese peninsula, east of Siam, is under French influence and control. The four States, Cochin-China, Tonquin, Annam and Cambodia have been incorporated under the title Indo-China, and are supervised by a Superior Council. In these parts there are believed to be as many as fifteen million souls. Roman Catholic missions are planted extensively and prosecuted with vigor. On the splendid French mail steamers sailing from Hong Kong to Marseilles, vessels often of 6,000 tons, with every conceivable appliance for comfort on the tropical seas, one constantly encounters the priests and the military officers of France going out to their remote stations in Indo-China, in Cambodia and Tonquin, or returning, wan and feeble, on their longed-for leave of absence, to France. Among those connected with the army will be found officers of great intelligence and knowledge of the Oriental world, and among the priests, the missionaries, one will find a marked proportion of men conspicuous for their fine personal experience, their size and aspect of endurance and vigor. The Romish Church puts none but physically perfect men into her priesthood, and from these selects the choicest and strongest for the mission fields. Again and again one's attention will be arrested in China, in Corea, in Tonquin, or on the decks of Oriental steamers, by the splendid specimens of physical manhood, bearing often an air of great intelligence, and coupled with finished manners, presented by the missionaries of Rome.

As for Indo-China, with its four provinces of Tonquin, Cambodia, Cochin-China and Annam, we do not know of a Protestant or evangelical missionary in the entire field.

Away to the east are the Philippine Islands, as many as 1400 in number, scattered over a

space of the sea as broad as the distance from Italy to Scotland; the interiors of the great islands not yet explored; a population unnumbered, but known to be from six to ten millions, a melange of degraded aborigines, fierce Malays, ubiquitous Chinese, and Europeans few and mercenary; as many as thirty languages officially recognized; under the absolute power of Spain; ruled ecclesiastically by an archbishop and suffagans whose jurisdictions were marked out before America had its first settlement; occupied by monastic orders introduced at the same early day. Here is another field which has not a single evangelical missionary, nor a copy of the Bible for inquiring souls to read.

SIAM'S NEED OF THE ITINERANT MISSIONARY.

REV. E. P. DUNLAP, SIAM.

In all mission fields touring is a very important part of the work to be done, and wherever the mission force has been such that it could be carried on vigorously, as in our missions in Mexico, Northern China and the Laos provinces, there have been very gratifying results. In order to reap the full advantages of this agency it must be carried on as systematically as the work of the established stations. We have little reason to hope for fruits from the mere proclamation of the gospel to people who have no ideas of God and are even ignorant of the name of the world's Redeemer. To such people repeated proclamations, a long, patient course of training "line upon line and precept upon precept," are necessary. Not only go once, but go again and again, and keep going. The authority for this action may be found in the great commission "Go *teach*." This is exactly and emphatically the thing to be done in sowing work in Siam, and we need therefore men who can give, not the fag end, but the very best part of their time to itinerating, who shall not have resting upon them the burden of any particular station? No missionary in charge of a station, involving the training of evangelists, maybe the care of a printing press, a training school and a church with a great amount of miscellaneous work, will be able to do systematic touring. He may take an occasional journey for a change, but will find himself too weary to push the work of an evangelist vigorously, and unable to give it the necessary time for fear of sacrificing the interests of the work at his station. Neither can the medical missionary (in charge of a hospital and dispensary, in which he is treating from 2000 to 8000 annually) find time for extended or systematic tours. Hence the need of not only the ordained but the medical itinerant missionary. The two should go as the Master sent the seventy, hand in hand, the one to heal and the other to tell the sick that the kingdom of God has come unto them. To try to evangelize Siam from three central stations, and with not men enough even at these stations to carry on their work, seems very much like playing at missions. When it was in the heart of our Master to publish the glad tidings throughout the villages and cities of Galilee, he sent forth seventy evangelists. And that to a smaller population than in Siam, to which we have sent one or two evangelists.

If the Presbyterian Church, in seeking to evangelize Kansas, had placed two missionaries in Topeka and required them to publish the Gospel throughout the State, Kansas would have been more liberally supplied with the Gospel than is Western Siam. But we are not content with almost three hundred missionaries in Kansas, to say nothing of the Methodists, Congregationalists and Baptists, etc., hundreds zealously at work, and all aided by agents of tract and Bible socie-

ties, Young Men's Christian Associations and an army of Sunday-school workers. Meantime, how are we discharging our great obligations to Western Siam? By placing *two* ordained missionaries in a field where thousands, yea, tens of thousands, of the people scarcely know the Saviour's name. And we leave all Eastern Siam, with a population equal to the State of Ohio, without a mission-station or even a missionary. Again, even Bangkok itself, our grand central station for our operations in Siam, presents a crying need for the itinerant missionary. In that city, equal in population to several of our new States and Territories that I could name, we have but three ordained missionaries. One of them has but just begun the study of the language, and the remaining two have in their hands the First Church; the printing press, doing the printing for the entire mission; the Christian Training-school, with more than one hundred young men, and the business interests of both Siam and Laos missions. The river population of that city, living in boats and floating houses along its canals, and for at least ten miles along either side of its broad river, would alone furnish a large field for two itinerant missionaries. Shall we not have compassion on these multitudes, who are as sheep without a shepherd?

These facts present but a tithe of the great need of the itinerant missionary. I ought to add that two missionaries, having as their touring grounds the coast provinces of Siam, would be a very small supply. On the west coast they would have seven provinces, one of which has 230,000 male adults. All of these provinces could be easily reached in the sail-boat. And these provinces have scarcely been touched. In fact, the writer took the first evangelistic tour ever taken through them, and in seventy-two day's constant contact with the people, did not meet one who knew the plan of salvation. I wish here to testify that I know of no field more enticing than that furnished by these provinces; and that the joy found in publishing the glad tidings for the first time to the people of those provinces was unspeakably great. Scarcely less attractive as a field for itinerating, is the opposite coast. Along this coast we published the gospel to a generation of people who had never heard it. There are on this coast numerous villages and even provinces in which the gospel has never been proclaimed.

The Bangpakkong River, eastern Siam, the second in importance of the rivers, rising far in the northeast, and flowing through a rich country, having populous villages and towns all the way, furnishes another grand field for itineration. No missionary is living on this river, neither has any tour been taken on it for ten years. The third river, the Tacheen, presents still another large and needy field for touring. Not one station is found on this river. Two native colporteurs report a tour along it, taking in sixty villages, thus reaching a very small proportion of its population. One tour around the mouth of this river, with house to house visitation, preaching in the market places, ministering to the sick and disposing of Christian literature, would take several weeks. Equally attractive and needy as a field for itinerating is that portion of Chonpeya River extending from Bangkok to Rahang, a distance of two hundred and fifty miles, with no station or missionary. Large towns are to be found all along the way. Owing to the small force in the mission, no extended tour has been taken along this river since 1876.

The itinerant missionary might also spend February and March of each year at the two Prabats, or sacred shrines, in the interior, at which thousands of pilgrims of all

classes and from every part of the land might be reached with the gospel. The Buddhist temples all over the land furnish another great field. In Bangkok alone it is said that there are one hundred and fifty of these monasteries in which may be found twenty thousand priests. In the Petchaburi province there are one hundred and eight monasteries, with two thousand one hundred and eighty priests. These priests can only be reached in the temples but there they can be reached by the missionary. What a field!

Thus we have given a mere outline of the need that Siam presents to the itinerant missionary. And it is an attractive field; not only because of its length and breadth, its population and their painful ignorance of the gospel, but also on account of its *openness* and the great liberty the missionary has in pushing even to its most distant boundaries. We found as little hindrance in publishing the gospel five hundred miles from the west coast as within a few miles of the old established stations, Bangkok and Petchaburi. Through tact and courtesy one may preach even in the remote Buddhist Temples and homes of the officials and military stations, whilst the court houses, at which crowds are always assembled, the public market places, the fish depots, threshing floors, public squares in cities and villages, furnish open fields for preaching, nor is there any hindrance worth mentioning even to house to house visitation. Then the numerous boats in harbors, at the mouths of rivers and creeks, having aboard traders from distant places, are at all times accessible. The Government places no obstacles in our way, so that the missionary without passport may pursue his good work everywhere. To illustrate this let us review one day's experience in itinerating. In company with a medical missionary we had toured for days up one of Siam's rivers, at last reaching a walled city near the borders. Our tent was pitched on the river bank, and the day's work was begun by holding an early morning service in the tent, to which a number of Government officials from Bangkok were invited. Service ended, several sick persons who lingered about were cared for. Books and medicines were then carried along the banks to a fleet of trading boats. To the traders, the gospel was proclaimed, books sold, and the sick prescribed for. Thence we proceeded to the largest heathen temple in the city, sought the head priest, and persuaded him to call all the priests to his open court. To this audience, salvation was proclaimed. Several sick priests in the temple were prescribed for. Next came house to house visitation, telling in each house some gospel stories, disposing of books, dressing wounds, vaccinating children, until we reach the open square in the market place. Here medicine chest and book chest are opened up. Hymns are sung; a crowd thus attracted, and soon the medical and ordained missionary side by side are busy caring for the sick, and telling of the great physician, his wonderful miracles of power and love. We then proceeded to the largest liquor shop in the market, and at its doors, to the crowd about us, delivered a temperance lecture; thence we walked to the residence of the Governor of the Province, made known to him the purpose of our visit to the city. Seeing that he was reticent and gave no favorable expression, we brought some tact to bear and soon had him interested in our sciopticon and the Bible pictures—so much interested that he offered the court house for an exhibition that night, and commanded some of his scribes to publish the service. With pictures and instruments we returned after sunset, found the court house too small for the crowd, put up the screen in the grounds about it and for more than an hour

through the pictures told the precious stories in the life of Jesus. The Governor and family and other officials occupied the front places in the crowd. This one day's experience, and not an uncommon one, will serve to show the great liberty offered the itinerant missionary in his work for the Master. Will not the plain facts of this letter also show that in Siam there is a great open door? It has been opened, we believe, by the Providence of God, and he is sending forth a loud call to the Church to enter. How painful, then, that we must still say of Siam's multitudes, so accessible, "How shall they call upon Him in whom they have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" We also beg the Church solemnly to consider the closing question: "How shall they preach, except they be sent?"

GOOD NEWS FROM LAOS.

ARTHUR MITCHELL, D. D.

The Presbytery of North Laos, writes its narrative this year with a heart full of gratitude, and calls on the churches at home for special thanksgiving to God because of its blessings.

In one of the most remote corners of the earth, where but a few years ago there was unbroken heathenism, where also the first converts won to Christ by Drs. McGilvary and Wilson were cruelly tortured and put to death, there is now a Presbytery of six churches, eight ministers, twenty-one elders, 884 communicants, with more than 600 baptized children in its families, Sunday Schools with 458 pupils, 234 regular attendants in its day and boarding schools, and 22 in its Christian Training Class preparing for different forms of Christian work. During the past year a new church, beginning life with 60 communicants and 25 baptized children, has been added to the roll of Presbytery, and to all its churches 179 adult members have been received.

The method of conducting the work of this prosperous little Presbytery has some peculiarities. The very cast of the "Narrative of the State of religion" at once presents them.

What is the first head of the report?

It reads thus: I. *The Eldership.*

The report goes on to say that in four of the six churches and in eighteen other places where churches have not been organized, stated services have been maintained, and in twenty other places occasional services.

And this is the work of the *elders*. It is not surprising that Rev. Mr. Dodd should write:

> Too much can hardly be said of the elders who have maintained these services without receiving or expecting any salary." "They largely supply the place of pastors." He adds: "In almost every community of converts our church finds men who by common consent act as elders from the first. Presbyterian polity is in accord with the immemorial civil and ecclesiastical usages of this Oriental country. Our church machinery may be said to run itself under the supervision of the missionaries and the guidance of the Holy Spirit.

What, then, is the work of the missionaries? It is *missionary* work pure and simple, to a very large degree. They travel and preach. They are engaged in the translation of the Scriptures. They are teaching men and boys in schools; employing the medical knowledge which they possess; caring for the mission accounts, the buildings and other business affairs. At two places, Chieng Mai and Lakawn, they maintain the regular preaching services. The other churches they visit as frequently as possible, preaching, administering the sacraments, examining and receiving candidates for church membership. Above all, they travel and preach. Mr. Dodd writes:

> "Six tours of considerable extent were taken, one of them by our ordained native evangelist, Rev. Nantah. One tour extended to five or six different Laos provinces. More than twenty short tours were made.

The past year has thus seen a wider personal proclamation of the Gospel than any previous year."

An unusual number of Lay Assistants are rendering effective help in this mission.

"Whoever can read, and has the gift of prophecy, so as to speak to edification, is allowed free exercise of his gifts. At the same time there are certain native men and women who are giving so much of their time to evangelistic work and teaching and healing that they draw salaries from mission funds. The number of these is encouragingly large in so young a Presbytery. There are two trained medical assistants, seven assistant teachers,and twelve unordained evangelists."

Very prominent mention is, of course, made in the narrative of the lay-missionaries, the devoted women busy in the schools, or as wives in their homes, the missionary physicians engaged in the hospitals, and also most usefully on *medical tours.*

"We institute no comparisons and make no difference as to sacredness, conscientious performance of work or its fruitfulness. Men and women, boys and girls graduate yearly from our hospitals and schools into the church of Christ.

"We record with gratitude that, in our little Presbytery, there have been accessions to some one of the churches *for the last thirty-four consecutive months.* Indeed, there have been only six months since October, 1884, when there were no baptisms. In other words, in sixty-seven out of seventy-three months souls have been added to the church. The ratio of increase has been largest in Chiengdow, Papaw and Lakawn, or those places where until recently there has been most opposition from officials and outsiders, amounting to open persecution in Papaw and Chiengdow. Is not this in accordance with the promise?"

Our missionary brethren are not without their discouragements. Heathen converts have the same weakness and sins of ignorance and passion which called forth the faithfnl rebukes and the large patience of Paul. They are tempted to immoralities, especially where foreigners are found among them. They need continued instruction as to their Christian duties respecting the nurture and admonition of their children, and respecting those habits of systematic giving to the Lord which Paul enjoined on the churches of Corinth and of Galatia. But, after all draw-backs have been candidly told, our brethren write: "We magnify the grace of God for the constancy and the growth in spiritual life which has been the usual rule and not the exception among our church members." And then they conclude their narrative with a picture which ought to be gazed at in every home throughout all our American church. This is it:

"*The Great Outside.*—Thankful as we are for the oasis which God has planted, the fruitful garden which he is watering, we are appalled when we look out on the surrounding desert. We have been permitted to gather fifteen hundred souls; about five million speaking the same language and equally open to evangelization remain ungathered. Of these a few, say half a thousand, know the plan of salvation and do not accept it; the other millions do not even know of it; some, not even by name. The whole country is open to the missionaries. We have calls from the rulers of Chieng Hai, Chieng Kong and Monangnau, to establish missions among their people, and offers of financial assistance as well as moral support.

Does the great, wealthy Presbyterian Church in the beloved home-land know that prayer has opened this door so wide that it frightens us who face it?"

OH, THAT IT COULD BE DONE!

ARTHUR MITCHELL, D.D.

So long as our hearts are made of flesh, and not of stone, we at the Mission House must be excited by appeals such as are now reaching us from the Laos field. It would be a shame and a sin if we were not excited. For us to put on a cold, judicial air in telling the Church of these things would be a mere affectation of superior wisdom and self-control. It would imply that we supposed ourselves to be addressing a church in whose bosom enthusiasm was dead.

A gray-haired color-bearer in the extreme front of our line lifts high his banner—*our* banner—and pointing to the opening, breaking lines of the enemy, calls out to us, with a loud and faithful cry,to come up to the help of our Lord. Where is the Christian whose pulse will not be stirred by that cry? It should bring the whole Church to its feet. An answering cheer should tell him that his call is heard.

It is of the Laos mission that we are writing, the same mission whose success and fulness of promise, under the constant blessing of God, we have in a preceding article described.

Beginning twenty years ago, with only two missionaries; beginning with peril of their lives for these two pioneers, and with actual martyrdom and cruel death for its first converts, to what has it now come? To a roll of nearly one thousand adult Christians; to monthly communions, at almost every one of which, for six years new converts have been added to its scattered churches—one hundred and ninety in the last year.

And, now, not only is a home, with confidence and good-will and growth, won in Chieng Mai and Lakawn—a growth greater than the force in the field can adequately care for, but, from every other province of the land, especially from the three great provinces extending north and east to the Cambodia River, inquirers are repairing to the homes of the missionaries; from all converts have been won; in two of them churches have been established, one last year of fifty members; and from the three provinces of Chieng Hai, Chieng San and Chieng Hong, the Governors are sending assurances of welcome and help, if our brethren will send missionaries to dwell permanently among them and thoroughly evangelize their people. In Chieng Hai the Governor has already given land for mission premises, and was disappointed that a station was not opened at his capital last year.

Our veteran missionary and leader, Rev. Dr. McGilvary, is now prosecuting a tour among these northern provinces. It will take him from his home at Chieng Mai for six months. Travelling by boat, by carts and by elephants, he will once more, as he has repeatedly done before, visit and teach the scattered converts, receive still others to the Church, and sow seed broadcast for others to harvest. But these tours, useful as they have proved, are entirely insufficient for the proper evangelization and instruction of the hundreds of thousands of souls to be found in these wide provinces. Certainly at least one point, Chieng Hai probably, approximately halfway between Chieng Mai and the Cambodia, or Maa Kong, river, should be occupied as the home of a resident missionary. In a tropical and malarious country, churches cannot be supervised except at great peril to life and cost of time if the missionary must on his circuit ride hundreds of miles beneath a burning sun on the back of an elephant, and sometimes wade for hours through submerged rice fields.

Immediately previous to the tour in which he is now engaged, Dr. McGilvary had made a journey, occupying three months, over the same field. His daughter, born in Laos and now herself a missionary, was with him on all the route, and also two ruling elders of Chieng Mai. His heart is filled with longing to push our mission line up into those open and waiting provinces, where friendly rulers greeted him, where men and women *eager* to hear further of the gospel, and to learn to read the Scriptures, pressed around him. These are no words of exaggeration. The Church is incredulous. Faith itself seems almost palsied when news comes that God has heard prayer, that his promise is fulfilled, and that the souls of the heathen "wait for his law."

Our faithful brother, his heart burdened with the need and the ripe promise of this vast field, calls to us. "Where else," he writes, "can such appeals be heard? They come from lands, from cities, from households, from the living, and from the beds of the dying illuminated by none of the hopes of the gospel."

He tells us of the venerable Viceroy of Nan, eighty-four years of age, so deaf that only one penetrating voice could make him hear, who after listening to an explanation of the gospel, answered, "That is all very good. You may preach it to my people, but as for me, it is too late. I am too old. I built my temples and fed the priests, and made my offering, and performed my devotions in the only religion I knew. I can only trust to my merit for the future." To the suggestion that the road to the Buddhist Nirvana was endless, he replied, "You say truly; it was reached by Gautama after myriads of transmigrations, but it is too late to enter a new one. You must teach the rising generation."

And then the Dr. continues: "This rising generation is *seeking to be taught*. It was distressing to leave nearly every place visited in the face of protests that our stay was too short. The wife of the Governor of Chieng Hong could hardly be reconciled to a shorter stay than a month, that she might learn to read our books with Miss McGilvary. Another party of three prominent villagers did not hear of our being there until we had left, and followed us up and overtook us at Chieng Hai *three weeks after*, and agreed to stop with the newly-ordained elder of Chieng Hai church to study. Head priests in their temples are anxious to be taught a better way. All we could say was, "We will try to come again, and, if possible, get a station nearer to you."

And then the Dr. turns to his Christian brethren at home: "What can we say to the scores and hundreds of Christian men and women who could make it possible for us to fulfil such promises? If these calls touch no chord in the heart of those who believe that they themselves have been saved by the Gospel, what motive shall be presented? With these bright visions for the opening year, we are met by the depressing news of debt—no enlargement, but retrenchment. . . ."

With a deep realization that the Board can only dispense what the Church furnishes, we make this appeal. We make it from the field. We act as the mouth-piece of the Laos race, with its two or three millions of people. Other churches divide the responsibility with us in evangelizing the larger races. Siam and Laos look to the Presbyterian Church alone. Shall we let these opening fields slip from us [into the hands of French Romanists, who are already in one of the provinces in this deep interior], or shall we, relying on the Church and the promise of an Omnipotent God, go on? We urge not only the gifts of the Church, the rich and the poor, but we entreat that more earnest and effectual prayers be made for us and for all other mission fields."

And now what would be required to fulfil this good man's prayer, and the prayer of all this Laos mission?

Six thousand dollars will open that new mission station at Chieng Hai, transport a new missionary to the spot from America, build a house for him and his family, and meet all the expenses for the station for two years.

After that a thousand dollars annually will be needed for the support of the mission household, and a few hundred dollars to meet the cost of journeys and schools.

Can a Board already confronted by a falling treasury and a debt make such a grant? It is utterly impossible. But there are men and women in the Presbyterian Church who could make the grant, and be blessed in the giving of it, and not withdraw a dollar from their contributions for the other immense liabilities of an overloaded Board. Oh that it could be done! Christ would approve, and hearts in distant Laos would sing for joy!

DEMON WORSHIP ABANDONED.

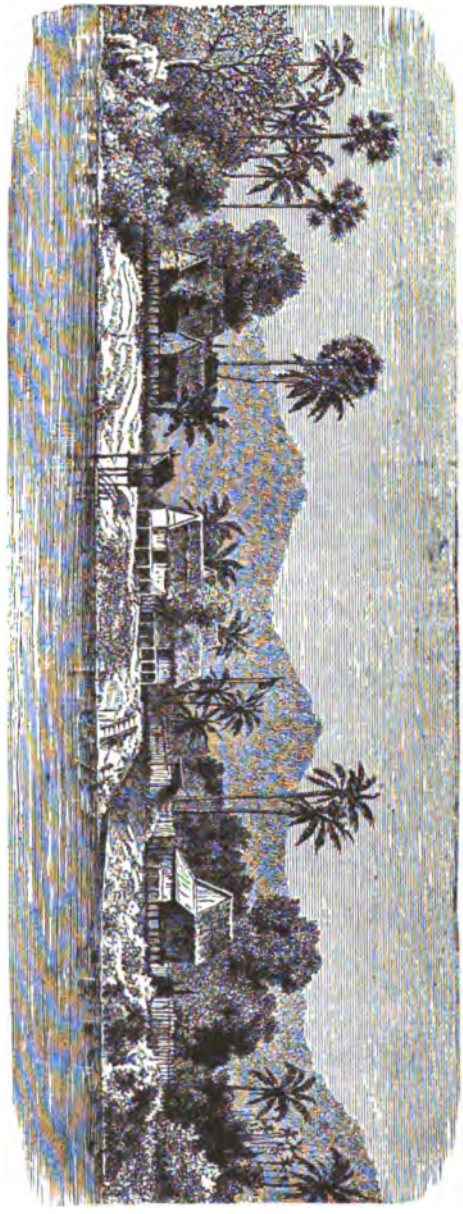
REV. W. C. DODD, CHIENG MAI.

One day, before my training class was dismissed, one of our Christians came to me to introduce to me a group of people whom I had never before seen, who desired to be instructed in the Christian religion. My first impulse was to tell them to wait until school was closed at noon. But on making a little inquiry, I found that they lived only three hours' distant (space is measured by time in this country), that they were in danger of being driven from their homes penniless because they were suspected of witchcraft, and that they were desirous that I should go immediately and hold a Christian service with them. They had formerly lived in the same village with Noy Sili, the Elder who endured imprisonment so long and so patiently for Christ's sake, and through him they knew something of our religion. Yet their desire to embrace it was undoubtedly occasioned by their fear of being driven from their homes if they did not.

Christ is already so far glorified in all the region about Chieng Mai, that all the heathen fully believe that our God is more powerful than their demons, and that any one possessed of demons will surely be cured if he becomes a Christian. The only temporal safety, therefore, for any one accused of witchcraft is to destroy his demon-shrines, invite Christians to hold religious service in his house, and himself and all suspected members of his family enter the Christian faith and practice.

Knowing all this, I was a little suspicious of the motives of the two men before me. But they said they had fully made up their minds to embrace our religion with all their families, and that their households numbered thirteen adults living in three separate houses with no Christian near. I feared that if I did not go or send some one soon, these knockers at Church doors might be turned out of their own doors by their fanatical persecutors.

The Elders of my training class questioned the men closely, and seemed satisfied that



TYPE OF LAOS VILLAGE.

they were in earnest. Four out of the nine members of the class volunteered to accompany me if I would go that day. I accordingly dismissed the class, and together with

Dr. McKean set out immediately. We found the people well-to-do, living in a good native house in a pleasant village, with house and grounds unusually neat and clean.

They listened with interested attention to all that we told them concerning Christian requirements and customs. After perhaps an hour of instruction on such points as these, I conducted worship with them, explaining the significance of each part of the service, as well as expounding the passages of Scripture selected. No child was ever more attentive to parental instruction than were all the members of these three households to every word that was said. Among so voluble a people as the Laos, and trained, as they are, to regard all temple services as matters of entertainment, rather than instruction, to be talked about and laughed over, even while in progress, the attention and silence of these three families were remarkable.

Before eating a meal prepared for us, we saw the demon-shrines taken down. Those in the dwelling are simply bamboo splits woven into shelves and fastened to the house walls. The two in the front room contained only withered flowers, which had formerly been renewed statedly at certain sacred seasons, and also when the family were in any kind of trouble. The back room contained only one shrine, holding flowers, beeswax candles and charms. Before this inner shrine are first offered for some time the fruits, flowers, cloths, etc., which are afterwards taken to the temples as merit offerings. The candles in these shrines are sacred, and never lit as other candles are. At long intervals they are renewed. The charms consist of certain kinds of wood, seeds of a kind of fruit tree, precious (?) stones, jackets upon which are cabalistic letters of brass strung together much after the fashion of button-strings. The jackets are purchased at native New Year, and are the work of priests or other specialists. They are worn, together with string chains, in battle and times of sickness, and are supposed to render the wearer invulnerable. To show the people that these things are no longer to be regarded as objects of superstitious veneration, the Elder lit some of these candles when he sat down to supper, and brought home some of the charms as playthings for his little girl.

In addition to these shrines within the dwelling, every heathen establishment contains somewhere on the premises a small bird-cage looking house, which is a "demon-house." Here offerings of food are made. As the demons never eat, and the birds and vermin are likely to do so, the sensible heathen exposes the food offerings only a little while at the shrine; he then brings it in and eats it himself. Laos Christians now smile at such puerility; but it is a sad smile, for the puerility is in the vast majority.

After exhorting the newly received Christians on many points, we took our leave, shaking hands with them. In this, as in all things, they showed eagerness as well as awkwardness, all was so new to them and done so heartily.

We reached home about 9 o'clock that evening, tired and exceedingly thankful. Oh, that all our Christian friends at home could have shared with us the joy of helping these souls into Christian light and towards the freedom from demon fears with which Christ makes free possession.

"A THOUSAND MILES ON AN ELEPHANT."

REV. E. P. DUNLAP.

Such is the title of a valuable book published by Wm. Blackwood and Sons, Edinburgh and London. Its author is Holt S. Hallett, F. R. G. S.

I know of no other volume so full as this of reliable information concerning Siam and Laos, from a commercial point of view. The author is not a "globe trotter," but spent many months in a series of explorations and surveys throughout the regions he so minutely describes, viz., Burmah, the Shan States, Laos and Siam, Mr. Hallett, unlike many travellers, did not shun the missionaries, nor accept as sufficient evidence the reports concerning the missionary and his work retailed by corrupt foreigners. He visited the missionaries in their houses, schools, hospitals, churches and printing offices, availing himself of the benefits of their long residence in the countries where he travelled, and of their accurate knowledge of the languages and customs of the people. The author makes the following record in his book: "I take this opportunity to record my deep sense of gratitude to the Rev. J. N. Cushing, D. D., and the Rev. D. McGilvary, D. D., who accompanied me as comrades and interpreters during part of my explorations, for their friendly endeavors to secure the success of my undertaking."

Mr. Hallett even went so far as to dedicate his book to the missionaries in the following words:

> To the American missionaries in Burmah, Siam and the Shan States, I dedicate this book, as a mark of high esteem in which I hold the noble work the American Baptist Mission and the American Presbyterian Mission are accomplishing in civilizing and Christianizing the people of Indoo, China."

He adds:

> "I never understood what a great boon Christianity was to the world, until I recognized what heathenism was, and how it acted on its victims in Indo-China."

Nothing, he says, struck him more during his journeys than *the high estimation in which the missionaries were held by the chiefs*. Throughout the pages of his work are frequent references to successful missionary labor and to the opportunity for its further development. He seems to have been impressed in this direction very much as Mr. Stanley was by what he saw of devoted and lamented missionaries and their work in the heart of Africa. The maps found in the book are attractive and very accurate. Its illustrations give valuable help to the study of the people, with all their customs and superstitions.

The book is very severe in its description of heathen officials, the civil courts and the government, giving also many vivid pictures of the awful vices and the degradation of heathenism. One cannot read its pages without being impressed with the fact that Siam's supreme need is the Gospel of Jesus Christ.

Churches and missionary societies making up libraries of literature concerning mission fields would do well to purchase Mr. Hallett's book.

To the business man interested in the development of Indo-China the work would be invaluable, for it is packed full of information on this point. The chief aim of the author's surveys and explorations is to prove the necessity of and the immense advantage from a construction of railways northward through Siam and Laos, connecting these countries with Burmah. For the success of this undertaking the missionaries most earnestly hope, believing that it would not only develop the resources of Siam, and thus aid in lifting the masses from deep poverty and strike a strong blow at serfdom and slavery, but would greatly facilitate missionary work. At present our missionaries consume more time in going from Bangkok to Chieng Mai, a distance of 500 miles, than from their homes in the United States to Bangkok, a distance of 12,000 miles.

CONTRIBUTED ARTICLES.

HAMILTON COLLEGE.

PROFESSOR EDWARD NORTH, L. H. D.

The founding of Hamilton College was due to the far-seeing generosity of Rev. Samuel Kirkland, a graduate of Princeton College, who labored more than forty years as a missionary, among the Oneida and Seneca Indians. His eldest daughter was the mother of Rev. Dr. Samuel Kirkland Lothrop, whose life of his grandfather is embraced in Spark's Library of American Biography. His youngest daughter, Eliza Kirkland, was the first wife of Dr. Edward Robinson, one of the early graduates of Hamilton College, and the first professor of Sacred Literature in Union Theological Seminary. One of the sons of Samuel Kirkland was Dr. John Thornton Kirkland, who was president of Harvard College from 1810 to 1828.

The missionary's school, started in 1793, on an Indian trail in the forest, was named Hamilton Oneida Academy. Its teachers were competent graduates of Yale College. John Niles, James Murdock, translator of "Mosheim's Ecclesiastical History," Robert Porter, and Seth Norton. In 1812 the Academy received the Charter which made it Hamilton College, with a grant of $50,000 from the State, in addition to $50,000 collected by the Rev. Caleb Alexander. Rev. Dr. Azel Backus, the first president, was called from a rural pastorate in Bethlehem, Conn., where for twenty-two years he had proved himself a worthy successor of Dr. Joseph Bellamy. Dr. Backus died in December, 1816, and was succeeded by Dr. Henry Davis, a graduate of Yale College, who had earned such high distinction in the presidency of Middlebury College, that his call to Hamilton College synchronized with a call to succeed President Dwight of Yale College. Among the graduates who went out from the College during the presidency of Dr. Davis, were Rev. Albert Barnes, Rev. Dr. Asa Mahan, Rev. Dr. Joel Parker, Rev. Dr. Charles Hall, Rev. Dr. Harrison G. O. Dwight, Rev. Dr. William Hague and Rev. Dr. Conway P. Wing.

President Davis' successor in 1833 was Rev. Dr. Sereno E. Dwight, the brilliant preacher of Park Street Church in Boston. His brief administration of two years was followed by the five years' presidency of Rev. Dr. Joseph Penney, a graduate of Dublin University, Ireland, who had been for eleven years the beloved pastor of the First Presbyterian Church in Rochester. Dr. Penney's resignation in 1839 led to the election of Rev. Professor Simeon North, who had already served the college ten years in the department of ancient languages. His administration of eighteen years was characterized by the thorough methods of instruction and discipline which were followed at Yale College. After his retirement in 1857, he found the solid satisfaction of a faithful teacher in the large measures of confidence and honor that were given to his pupils. Among the graduates of the college during his presidency were Hon. Theodore W. Dwight, of the Columbia College Law School; Dr. Henry Kendall, of the Board of Home Missions; Dr. Henry A. Nelson, of THE CHURCH AT HOME AND ABROAD; Dr. Anson J. Upson, Vice-Chancellor of the New York University Regents; General Joseph R. Hawley, of the United States Senate; Mr. Dan P. Eells, of the Committee on Systematic Beneficence; President

SILLIMAN HALL.

Thomas S. Hastings, of Union Theological Seminary; Dr. Frank F. Ellinwood, of the Board of Foreign Missions; Hon. John Jay Knox, Ex-Comptroller of the Currency; President David H. Cochran, of the Polytechnic Institute, of Brooklyn; Dr. William A. Bartlett, of the New York Avenue Church, Washington; Dr. Alexander McLean, of the American Bible Society; President Charles E. Knox, of Newark German Theological Seminary; Dr. Herrick Johnson, of McCormick Theological Seminary; Dr. Arthur T. Pierson, of *The Missionary Review of the World.*

The sixth President, Rev. Dr. Samuel W. Fisher, another Yale graduate, had been twelve years pastor of the Second Presbyterian Church in Cincinnati, and Moderator of the General Assembly in 1857. He began his work in college with the declaration that "the Bible is worth more than all philosophy, all natural science, all other forms of thought; and therefore it should be of all books the most profoundly studied, the most constantly present through the whole process of education." President Fisher was an eloquent preacher, and his fervid utter-

ances from the pulpit greatly enlarged the influence, usefulness and endowments of the college. He was succeeded in 1866 by Rev. Dr. Samuel G. Brown, of Dartmouth College, whose power in the pulpit was supplemented by long experience in a professor's chair. His accurate learning and culture were a sword wreathed in myrtle, while his home life was as beautiful and sweet as his public career was honorable and blameless. He was succeeded in 1881 by Rev. Dr. Henry Darling, a graduate of Amherst College, Moderator of the General Assembly in 1881, who had been for eighteen years pastor of the Fourth Presbyterian Church in Albany. Since the coming of President Darling, not less than twenty-five out of each hundred of its graduates have entered the Christian ministry. Praying fathers and mothers may rest assured that if their sons are sent to Hamilton College, they will be watched over with ceaseless and paternal vigilance. If a student is absent from morning prayers, Dr. Darling will know it. If he is negligent of study, Dr. Darling will administer the kindly reproof. If he is sick, or in trouble, Dr. Darling will be his friend in need.

The religious character of a college, and its *raison d'être*, may be inferred from the character of those who have expressed their confidence in its usefulness by contributing to its support and enlargement. A majority of the candidates for the ministry, who are now undergraduates, receive aid from the income of permanent scholarships given by such well-known friends of Christian education as Mr. Samuel H. Jardin, of Philadelphia; Mr. Horace B. Silliman, of Cohoes, N. Y.; Mr. Theodore S. Hubbard and Miss Laura Carter, of Geneva, N. Y.; Mr. J. B. Wells, of Utica, N. Y.; the late Mr. William D. Walcott, of New York Mills, N. Y.; the late Mr. Schuyler B. Steers, of New Orleans, La.; the late Mr. Marcus Judson, of Watertown, N. Y. The principal of these scholarships varies from $10,000 to $1,000. Two large scholarships founded by Mr. A. C. Soper, of Chicago, and C. S. Truax, Esq., of New York, are awarded to students of the highest rank in mathematics and Greek.

Among the recent visible signs of growth and improvement on College Hill are the Knox Hall of Natural History and the Silliman Hall of Y. M. C. A. Both are conspicuous examples of the beautiful and convenient in architecture. The latter, standing where President Penney's barn stood fifty-four years ago, was generously presented by Mr. Horace B. Silliman, of Cohoes, who also added a fund for its warming and lighting. Its attractive reading room and reception hall, where new students are hospitably welcomed, is in pleasant contrast with certain traditional observances, about which, now that they are obsolete, the least said the better.

It is a fact worth stating and worth thinking about, that three-fourths of the students of Hamilton College come from the country, only one-fourth from the cities, where the larger part of our population is now found. It is another fact worth thinking about, that after graduation three-fourths of our students go to the cities, and stay in the cities. It might be four-fifths, if Dr. Kendall did not send so many of them to the West as home missionaries. Perhaps it is a part of the mission of Hamilton College to gather in the choice young men from the surrounding farms and villages, and prepare them for the decisive battles for Church and State that must be fought in crowded cities. Perhaps that is the best return the college can make for the generous endowments and gifts that come to it from the cities, and aid it in preparing young men for high positions of Christian usefulness.

BANYAN TREE.

CHAUTAUQUA.

Of all the wide and rich significance which this aboriginal name has acquired we can think of no better visible emblem than the Banyan tree of India. Its parent trunk rooted near that beautiful lake in Western New York, is now seen to have been originally endowed with a vigor which had in it a "promise and potency" beyond all that the Christian educator who planted it can probably have anticipated. Sending forth its branches afar in every direction, they have dropped their stems and taken root in we know not how many thousands of fertile spots. At each of these stems a little group of thoughtful readers is gathered, or sometimes a single one sits, perusing what has been written on important and interesting themes, scientific, literary, religious, encouraged and helped to persevere in such studies by the genial consciousness of fellowship and sympathy with the vast number of fellow-students under these far-spreading branches. Many of these doubtless never see Chautauqua or see each other, but they are all Chautauquans, and this means much to them.

Every summer numbers which may without exaggeration be called multitudes, assemble at that charming place for rest from the fatigues of home labor and care, diverting their minds, not to enervating dissipation or frivolity, but to studies which uplift and cheer and invigorate, and which bring stores of interesting and valuable information to be taken home and domesticated and kept enriching all the subsequent life.

This people's university in all its principles, purposes and management, is thoroughly Christian. "Its whole atmosphere," says Dr. Mitchell, "is good, promoting evangelical life and devotion to missions, denominational vigor and real Christian unity."

The evangelical denomination in which it originated is the most numerous of all in our country, and unsurpassed by any other in evangelical zeal and fidelity. As confidently may we say, that it is unsurpassed in denominational zeal and fidelity. Yet this institution is abundantly testified by those who know it best to be wonderfully free from all that narrowness in which denominationalism degenerates into sectarianism. Its history, like that of the association and movement called *Christian Endeavor*, admirably illustrates the important and wide difference between the words *un*denominational and *inter*-denominational.

Nowhere are such numbers of men and women more cordially and happily united in studying and promoting the cardinal truths and salutary enterprises of evangelical Christianity, and nowhere are these members of the Holy Catholic Church more healthfully confirmed and made intelligent in their special love for the Church in that denominational form of it to which, providentially or by preference, they are severally attached.

In this spirit the Chautauquans of various denominations cordially encourage each other in erecting denominational homes for their separate uses during suitable portions of the time in which they are all encamped together and dwell together in unity.

The Presbyterians are perhaps the latest to make such provision, but they are making good provision. Theirs is the first brick building, the others being of wood. We are assured that "no pains have been spared to make the Presbyterian headquarters as comfortable, convenient and attractive as possible. It will be a rendezvous and rallying point for Presbyterians from all over the country, and during the Assembly in August, when each de-

nomination holds its weekly meeting for prayer, its usefulness will be especially felt."

"The building is now completed and should be furnished at once. The women of the Church are undertaking to make the interior as attractive as the outside is beautiful. Contributions, large and small, for this object should be sent to Mrs. John C. Martin, Chairman of the Committee of the Ladies, 53 Fifth Avenue, New York, N. Y." H. A. N.

THE REFORMED CHURCH OF HUNGARY.

WM. H. ROBERTS, D. D.

The Kingdom of Hungary consists of several geographical districts, Transylvania, Croatia, Slavonia, and the Military Frontier, in addition to Hungary proper. The inhabitants number about 15,000,000, of whom 8,000,000 are Roman Catholics, and 2,500,000 are connected with the Greek Catholic Church. These Catholic elements of the population are found in the main, however, outside of Hungary proper. The true Hungarians are of the Magyar race, and are ethnologically a Turanian people, being cousins, not to the Germans, but to the Turks. As a people they possess in a remarkable degree the military characteristics which made the true Ottomans for centuries the terror of Eastern Europe. The ancestors of the Magyars entered Hungary proper in the ninth century. The first Christian missionaries who preached to the Magyar tribes belonged to the Greek Catholic Church, but their final conversion to Christianity was accomplished by emissaries from the Roman Catholic Communion. In 994 Voik, the eldest son of the reigning monarch was baptized, and received the name of Stephen. When he came to the throne he changed the tribal union of the Magyars into a monarchy, and accomplished personally the Christianizing of the people by preaching, and by the establishment of schools, churches and monasteries. In the year 1000 Stephen received from Pope Silvester II a golden crown, with the title of Apostolic King, and from that day to this the crown of the Kingdom has been known as the crown of St. Stephen.

The Reformation, in Germany, (1517) quickly spread to Hungary, in like manner as to other portions of Europe and to the British Islands. The principal agencies were the printing press and the universities. Books containing the principles of the Reforming party were widely distributed, and students from the institutions of learning taught freely the tenets of the new faith. Many obstacles in the way of the spread of Evangelical truth were removed by the disastrous battle of Mohacz, fought August 29, 1526, by the Hungarians against the Turks. The King of Hungary, Louis II, with the majority of the chief nobility, fell on the field of battle, and more than one half of the country came temporarily into the hands of the Turks. Three years previous to this battle (1523), an edict had been issued ordering that all Protestants should be seized and burned, their property confiscated, and such measures in general adopted as would lead to the complete suppression of the Reformation. The victory of the Turks, conjoined with the civil disorder which followed, allowed the principles of the Gospel to spread without any interference from the civil authorities. The progress of Protestantism was therefore rapid, and many of the nobility gave it their adherence. In 1549 a Confession of Faith was adopted by the Reforming party, and they were recognized as a legal body by the reigning monarch, King Ferdinand.

The first Protestant influences in Hungary favored Lutheranism. From about

1545, however, the influence of Wittenberg was supplanted by that of Geneva. The writings of Calvin were largely read, and Church leaders, such as Matthias Devay, Kalmancsei and Stephanus Szegedinus preached and taught the Calvinistic doctrines among the people of purely Magyar blood. In 1557 the Diet of Transylvania proclaimed the equal civil and religious rights of the Lutherans and Roman Catholics, and this gave the Reformed or Calvinistic party the liberty which was necessary to the rapid spread of their doctrines. The work begun by Devay and others, was continued by Peter Melius, who was a friend of the famous Reformer Beza, and as a result of his efforts the influence of the Genevan Theology became powerful in the country. A Calvinistic Synod met at Varad, August 18, 1559, consisting of nine pastors, among whom Melius was the most prominent. In 1562–63, the Reformed Synods held in Hungary and Transylvania adopted a Confession drawn up by Beza, as their common Confession of faith. In February, 1567, the Calvinistic Confession known as the second Helvetic or Swiss Confession, was adopted by a Synod held at Debreczin, and became authoritative in congregations included within the bounds of seventeen Presbyteries. The latter fact, as contrasted with the attendance at the Synod of Varad in 1559, is an evidence of how rapidly Calvinistic doctrines had spread in the land. The second Helvetic Confession is the most important of the Confessions of the Church of Hungary, and has both an ecclesiastical and a civil value and relation. It is at once the bond of faith between the congregations of the Hungarian Church, and also the recognized basis of the civil and legal rights of the members of that Church. In Austria, the Reformed Church and the Lutheran Church, as well as the Roman Catholic Church, are virtually recognized as establishments, receive support from the State, and certain civil and religious rights inhere in Church-membership. A certificate of Church connection, for instance, is necessary in order to the performance of a marriage ceremony.

The separation between the Lutherans and the Reformed took place in 1566, the Magyars adopting, as a rule, the Calvinistic faith and the Presbyterian Polity, while the German colonists clung to the Church of their Fatherland. This separation was followed immediately by a conflict with Unitarianism, the great enemy of the Calvinistic faith in many countries. The Synod of Debreczin, however, (1567) took prompt measures against heresy, so that it was checked, and the Church largely preserved from its malign influences. Hungarian Presbyterians had then the courage of their convictions. The chief danger of the Hungarian Protestants lay, however, in the hostility of the Roman Catholic Church. The Jesuits, in alliance with the secular authorities, endeavored time and again to suppress Protestantism. Houses of worship were seized by the civil authorities, and the congregations accustomed to gather in them were dispersed by force. The petitions of the persecuted Protestants to the Hungarian Diet or Parliament were suppressed. They were also taxed for the support of the Roman Catholic clergy, and compelled to take part in ceremonies which they regarded as idolatrous, such as the worship of the Virgin Mary. And to cap the climax, though to a man patriots, they were accused publicly of conspiracy and treason. Patience at times ceases to be a virtue, and resistance to tyrants becomes obedience to God. True both to their faith and to their martial instincts, three times the Hungarian Calvinists and Lutherans rose in arms, compelling by force the granting of freedom of conscience, liberty of worship, and the legal recognition of their respective Churches. These victorious struggles for liberty were closed

respectively by the treaties of Vienna, 1606, Linz, 1645, and Szatmar, 1711. It is interesting to notice in connection with the first successful uprising, (the one ending in 1606), that in 1604 the Hungarian Generals, in a memorial addressed to foreign princes, referred to the fact that the Reformed Church of Hungary had adopted the Second Helvetic Confession. By this reference, they clearly indicated not only that the Hungarians were Protestants, but also that the majority of persons engaged in the armed conflict for liberty were those adhering to the Calvinistic or Reformed Church.

The Evangelical Church of Hungary maintained the rights won on the field of battle only by persistent vigilance. The Jesuits time and again endeavored to obtain an abrogation of the treaties formed with the Protestants. They acted as believing that it was not necessary to keep faith with them, and that they were legitimate objects of attack and persecution. Final deliverance, however, from the machinations of these persistent enemies came at last in 1781, through the edict of Toleration issued by the Emperor, Joseph II. By that edict, Protestants were in all ecclesiastical matters substantially placed on an equality with Roman Catholics, and the legal arrangements and adjustments then made have continued to the present time.

During the 19th century the principal enemies of the Calvinistic Church of Hungary have been Rationalism, Unitarianism, and a lack of organic unity. The latter evil has been in part removed by the General Synod held in 1881. Unitarianism is still a force in Hungary, having a place among the legal religions of Austria. Its adherents have endeavored to secure recognition as Protestants, and also to establish relations with the Reformed Church. At times it has seemed as if their efforts would be successful, and it was feared that, in parts of Hungary, as in parts of Great Britain, through religious declension, Presbyterian and Unitarian might become synonymous terms. The Presbyterian Church in England, however, as a whole, was saved, years ago, from such a fate by a revived and resolute orthodoxy, and in 1889 a final stand was made in Hungary, by which the Reformed Church has drawn a sharp line of demarcation between Unitarianism and Calvinism. Rationalism, the other enemy of orthodoxy, imported from Germany, has still a large hold upon the Hungarian Church, and quite recently professors in her institutions of learning have minified all that is supernatural in the Bible, until it may be said to have totally disappeared. The resurrection of Jesus Christ from the dead, for instance, has been treated by these men as a fantasy engendered in the mind of rash and emotional Simon Peter, and by contagion communicated to the rest of the twelve. Rationalism is unalterably opposed to the miraculous and the supernatural in religion, and its insidious and devitalizing influences have been grievously felt in other lands than Austro-Hungary.

There is now, however, a decided reaction against this form of error in the Reformed and Lutheran Churches of Hungary, prominent leaders in both having entered into an alliance to resist the assaults of their common enemies. Both Churches, also, are to meet this year at Pesth in general conference, to consider the steps necessary to be taken to bring pressure upon the Government for the further securing of their civil rights as against Romanism, and also, possibly, with a view to a union of forces in an aggressive movement for the maintenance of the faith once delivered to the saints.

The principal doctrinal standards of the Hungarian Reformed Church are the Second Helvetic Confession and the Heidelberg Catechism. Its principles of Church polity find expression in the election by each particular Church of its own eldership, and

by the government of the Churches within a certain district by a Seniorate or Presbytery. These Seniorates are under the control of five superintendencies or Synods, over each of which a Superintendent presides. The educational institutions connected with the Church are the Reformed Colleges at Saros Patak, founded in 1531; Debreczin, founded in 1588; Nagy-enyed, founded in 1661; and the academies of Papa and Buda-Pesth, founded at later dates. Among the principal leaders of the Church may be mentioned Professor Balogh, Sup't Valentin Rivesi, and Dr. Edouard Böhl. The Church is a member of the "Alliance of the Reformed Churches holding the Presbyterian System." The latest statistics show that it consists of 5 Synods, 57 Seniorates or Presbyteries, 1,909 ministers, 3,261 congregations, 15,776 elders, and that the number of baptized adherents is over 2,000,000. The number of communicants cannot be ascertained, but the number of Sabbath-school children in 1887 was more than 200,000. The constituency of the Church includes all classes of the population, from the peasant to the nobleman.

The sympathy of the Presbyterian Churches in these United States is invoked for this great body of Calvinists in Southeastern Europe, as they put forth effort for what we and they believe to be the truth of God in matters both of faith and polity. The rights which we have inherited from courageous ancestors, won for us at the martyr's stake and on the field of battle, are the rights for which the Hungarian Church is still struggling against many enemies.

THE ECONOMIC CRISIS IN MEXICO.

REV. ISAAC BOYCE, SALTILLO.

As is patent to every one conversant with the actual condition of Mexico, the introduction of foreign capital, and its employment in the development of her natural resources, has had an effect on her economic condition almost without a parallel. A nation without railroads, with the single exception of the Vera Cruz road, ten years ago, now counts thousands of miles of trunk lines connecting her with the United States, numerous intersecting lines in active operation and others in course of construction. Parallel with this vast investment of capital in railroads, almost all of it foreign, has been the investment of enormous sums in other enterprises—manufactures, mines, commerce, etc. This has naturally resulted in the employment of a vast amount of native labor, and at the same time has stimulated in a marked degree prices of all supplies. Unhappily for the country, however, the stimulus given to business has not in any way tended to increase the food supply; on the contrary, it has, if any difference, lessened it. Foreign capital has, aside from railroads, looked for investments likely to give immediate and large returns. Hence agriculture has not been engaged in by others than the natives, and these have not inclined, nor have they indeed been able, to enlarge their operations. In farming, the dependence of the owners is on large numbers of laborers, not on improved machinery. Two reasons can be given for this: first, backwardness in introducing new methods, resting on a prejudice to everything foreign and on gross ignorance; and, second, on account of the heavy expense involved in buying machinery. Farm-laborers receive notoriously poor wages in Mexico, and the farmers are slow to allow

an advance on long established rates. Foreigners have been the means of opening the way to something better in this direction; but as yet only the evil effects are seen resulting from the change. They have offered better wages than had been before dreamed of by the laboring classes. This has resulted, in many cases, in the wholesale desertion on the part of the farm laborers, and the farmers in some cases have been unable to plant a crop; in others have been unable to harvest from the lack of hands. Thus a shortage has resulted in the food supply. This, with a debased currency, has tended to enormous prices, and to great suffering among the poor, especially to the farm laborers, as they are paid in effects at increased rates, but receiving the same wages.

The unsettled state of feeling has naturally had a direct effect on mission work in this country. The mind of the people has been too much taken up with schemes for money-making to give much heed to religion. A migratory tendency has also set in, which has been hurtful to our work. Church members are so constantly moving that it is almost impossible to keep track of them; and believers in a given congregation to-day may next week be lost to sight, having suddenly moved to some distant point, hoping to better their fortunes. Many are thus lost to our work every year.

Moreover, the high prices everywhere ruling have lessened the ability of our people to contribute to the support of the gospel, and greed of gain has many times lessened the willingness to give. The tendency of the existing conditions is certainly against our work. It will take time to adjust the people to the changes effected in their economic system, and during this transition period our work will be greatly hindered.

GLIMPSES OF MEXICAN HOME LIFE.

REV. MARION E. BEALL, SAN LUIS POTOSI.

Come with me and see the lowly in their homes of mud and thatch. 'Tis there you see the fruit, dry, bitter fruit of three hundred years' allegiance to the Pope of Rome. The dirt of generations makes a mound before the door, in which the pigs root, the chickens scratch and children play. The donkeys, too, stand about it, like sentinels of stone, so quiet are they. No flower or shrub or thing of green relieves the abounding dirt. You might almost think from what you learn by sight and smell that cleanliness is counted by them among the seven deadly sins, or bathing a rite only fit for pagan, Protestant or Jew. Upon the lintel of the door, if door there be, a cross is painted, to keep the devil out, or render harmless any of his wicked plans. On the unpainted wall of dirt, the home of some of Egypt's plagues, and others, too, that Pharaoh did not suffer, there hangs a picture of the virgin, or some saint of great renown, the protector of the home. To it their prayers are said, for heaven is far away, and God only stoops to hear the chanting in the sanctuary; and then you know the sacred tongue is Latin, and who would dare offend the majesty of heaven with prayers of lowly words of common use.

The mother, the angel of the house, they call her, is kneeling on the earthen floor, with arms and breast all bare and grimed with dirt, grinding the daily dole

of corn; the same as Indian women did five hundred years and more ago, and generations yet unborn will doubtless do the same. And why not grind it so? Housewifely cares are few. Water is too scarce to waste it on the faces of the children. There is no bed to make, for God made it once for all when first he formed the world. Let her grind, it keeps her occupied. She cannot read—she does not care to. Ask her how old her boy is, and she will say, "two summers since he changed his teeth."

Leaving the angel with her unending grinding, turn to the father. You find him doubled down upon the sunny side of what he calls his house. He lives and has a being, but moves not save on great occasions. He never went to school and never read a paper, and the chances are, he never heard one read; but he has often gone to mass, and has heard more Latin than you or I. He keeps the feasts, observes the fasts and is good authority on witches. No vexed problems of Church or State disturb the calm serenity of his mind. The tariff may be high or low, if only rain falls upon his corn. And yet he has a suit at law, an inheritance from his father. From the hill behind the house comes forth a spring that can irrigate a garden. But whose garden? His or neighbor Juan's? For five and twenty years the question has been asked and has not yet been answered. Now, if you wish to win his heart, sit up till midnight and listen to his story. It is a blessing in disguise; it gives him food for thought and keeps him from stagnation.

Ask him about his children, and he will tell you they have been baptised, and only lack the confirmation vows to make them finished Christians like himself. In a few years, perhaps in three, maybe in four, they hope to have a school, and if at last the school is not—why, 'tis the will of God and nothing can be done.

The plow that serves the father was used by Laban and his love-bound boy in old Chaldaean days; now rendered sacred by the unnumbered cycles of the years. It must not now be lightly thrown away for some new fangled thing that's made of steel. The ambition of the son is not to change his lot, go west or even to the city, but to have a horse and pistol and a hat, higher in the crown, and broader in the brim than other boys can have. He does not like to work, but should the black tobacco fail, he would ride ten leagues across the barren plains to buy a pound.

As for the girls, what shall we say of them? Nothing but good, you hope, and so do I. They carry water from the spring as did Rebekah outside the walls of Nahor, when she gave drink to Abraham's servant and the camels with him. They learn to sew and weave a little and care for other children. In the month of May, the month of Mary they will tell you, they gather on the mountain side bright flowers for the altar of the virgin, and to her confide their childish fears and cares. A little wooden chest painted in bright colors, upon a wooden frame to keep it off the ground, holds all their fine attire. A dress of calico, a skirt or two of white, a pair of high-heeled shoes, some tinsel jewelry that with great sacrifice was purchased from a wandering peddler's pack, is the list of all their treasures. And what need they more? Their neighbors have no better, and so ambition is satisfied and envy dies for lack of food to feed upon.

They are gentle-mannered all, and while you stay with them the best of all they have is yours. There is a dignity about them that to foreign eyes but emphasizes the sadness of their lot. The sons and daughters pay reverence to their parents with kisses, bows and genuflections that savor of the court and not of barren fields, and those love tokens are received with a

lordly condescension that would grace a star and garter man. There is no great amount of sunshine in their lives, no ecstacy of joy, and when the whirlwind comes, they bend before it, and so it passes over them, leaving them not crushed or broken, but bowing closer to the ground.

The Latin races, they say, are fiery, volcanic, quick; that southern suns have burned their skins and warmed the springs of life to rapid motion. I know not how it is across the way in Europe, but here in Mexico among the lowly it is not so. Patient as the donkeys that they drive and just as hungry, our poor friends and brothers plod on and on, year after year, crushed down by loads piled high by both the Church and State. They never turn upon their masters, nor seek for better things.

The injustice, wrong and shame of it lie at the Church's door. The warp and woof of all their ills is spun by Tiber's yellow waters far across the sea.

To-day in every land where the power of Rome yet obtains, are living martyrs, great armies of them, whom no man can number, condemned to hopeless ignorance. You have taken away their Saviour and left them with an empty tomb. The skies are brass above them, and nothing but a priestly whine can favors win from heaven. They asked for schools, and swarms of monks did settle on the land, blasting as they went. The half of Catholic people the wide world over can neither read nor write. Is it true that Rome believes that ignorance and devotion go hand in hand? Or is it that five hundred years is all too short a time in which to teach the children of the Church the mysteries of reading. The devil, they tell us, does above all things else, dread holy water, whose magic potency makes him both fear and tremble. So, judging from the Church's strife against the bulwark of all liberty, the public school to her is the analogue of holy water to the devil.

RICH LAND AND POOR PEOPLE.

REV. W. K. EDDY.

"A place where there is no want of anything that is in the earth." Judges 18: 10. Such was the enthusiastic description of the region about Laish, given by the five spies of the tribe of Dan. The new colony gave the name of their tribe to the old site, and even today it is known as Leddan. Passing by the great fountain of Dan, and over the mound which doubtless covers the old ruins, and under a sacred oak which marks the site, I came upon the edge of the beautiful plain which so many centuries ago aroused the cupidity of the Danites. Behind me was the snow covered Hermon with the white locks of the Sheikh hanging over his shoulder and a mantle of mist and clouds wrapped like an Eastern burnour about his huge form. To the left were the lava-covered, crater-topped hills of Gilead; before me a gently sloping plain of rich, deep, alluvial soil, undulating to a vast morass of papyrus cane, beyond which lay the quiet waters of Merom. To the right, and beyond Abel, the site of the ancient Abel beth Maachah, rise the hills of Naphtali guarding this miniature paradise. The posibilities of this plain can be imagined from the fact that every foot of this practically inexhaustible soil can be irrigated constantly with water from the innumerable streams which flow down on every side into the plain. There are a few

trees remaining which suggest former luxuriant gardens of palm, orange, fig and pomegranate; but most of these have become wild and useless.

This tropical park is now in the hands of the Bedouin. While we are apt to call all who speak the Arabic language Arabs, the people of these countries distinguish carefully between Egyptians, Syrians and Arab which is itself a plural noun. These latter are sub-divided into two classes, Arab el Bedoo or the genuine nomadic tribe of the desert, and Arab el Hather or settlers. These latter have become farmers and like all people in the stage of transition from pastoral to agricultural life, they have a hard time. While many have built shaky stone houses they use these for cattle or as store houses for grain and still keep to their goat-hair tents or reed-thatched booths. They have no ready cash with which to meet the exactions of the government, and so have sold their lands to wealthy proprietors and they remain tenants. Beginning to appreciate what is brought them for sale, they buy on credit at ruinous rates, and at harvest time find all they have seized by their creditors. They are the prey of every sharper and in their ignorance and discouragement seem hopelessly debased. Laziness and improvidence are the natural result. The helping hand of Christian philanthropy has not yet been extended to them. True principles of manhood and of success they have not yet learned. There are a few "Khateebs" (religious teachers) who serve them at some of their ceremonies, but a man a few days ago said to me sadly "We expect them to be holy and guide us; we look and find them full of vice. We expect to get good from their instruction, but find that all they seek is gain from us." These people are found in large numbers all along the Jordan valley. Can anything be done for them to keep them from sinking into complete degradation and becoming thieving outcasts? Can the love of Christ be shown them in any practical way, that they may learn to love Him? This is one of the problems of missionary work in Syria. A beginning has been made and a few boys have been taken and given a partial training in Christian civilization. But the opposition of the government and the want of means at our disposal keeps our Bedawy school still a small beginning. Will it grow?

The foregoing vivid sketch recalls a delightful ride, enjoyed six years ago, over the same tract, but in the opposite direction, from Jedaideh to Dan. Mr. Eddy then pointed out the same historic localities which he here mentions, and called attention to the "crater-topped hills," from which probably, ages ago, issued the lava shower which descended upon the plain, accounting for the numberless bowlders, scattered like pumpkins in a Yankee corn-field, and of about that size, worn smooth by the storms of ages. Far across the plain he pointed to the conspicuous oak "which marks the site of Dan." An hour later we sat under its grateful shade and ate our lunch, drinking refreshing water from the copious spring near at hand. That is one of the wonderful fountains of Jordan. The water gushes up with such force as to be constantly audible, and produces at once a stream several feet in width and several inches in depth. Half an hour's ride brings you to another similarly copious fountain, the stream of which joins the other, and their united current afterwards joins the Hasbany, which issues from a similar fountain

farther north at the foot of Hermon, below the city Hasbeiya. These together constitute the Jordan.

These upper waters of the Jordan are as remarkable for their crystal beauty as the waters of Damascus, of which Naamon boasted, however superior those may naturally have seemed to the turbid lower Jordan, in which the proud captain at length consented to be cleansed of his leprosy.

That fountain of Dan or Laish is close to the ruins of Cesarea Philippi, and only a short distance from the foot of Hermon. As you sit there and eat your lunch, and drink the cool waters of that fountain, recalling the gospel narrative of our Lord's travel in "the coasts of Cesarea Philippi," you cannot well doubt that Jesus and his twelve rested and refreshed themselves in like manner at that fountain.

LAHORE AS A CENTRE OF INFLUENCE.

REV. C. W. FORMAN, LAHORE.

Lahore is a place of great importance in this part of the world, and has been for many generations. From the vast ruins by which it was more than half surrounded when taken possession of by the English in the spring of 1849, it appears to have been repeatedly destroyed and built up again on neighboring sites, out of the debris of the old city, which had probably been destroyed by some invader from the North.

The city proper now barely covers an area of three-quarters of a square mile, but within this small space a population of about 100,000 is crowded, while about 50,000 live in the suburbs—in all 150,000, of whom considerably more than half are Mohammedans. Lahore was one of the three capitals of the great Moghul emperors of Delhi, and when the fanatical Sikhs broke the Mohammedan power and established the kingdom of the Punjáb, it became their seat of government; and so, when the English crushed the power of the Sikhs and annexed the Punjáb to British India, they retained it as their capital. The governor of this great province, which includes Delhi on the Jumna and Peshawur on the Kabul beyond the Indus, and has a population of about twenty-two millions, including those in native states, has his residence at Lahore. So, of course, the Secretaries of the different departments of government have their headquarters here; so that a constant communication is kept up between Lahore and every part of the province.

Nearly all the lower education in the province which is worthy of the name is under the control of the educational departments of government, the ramifications of which extend to every part of the country. The public schools are under its management, and the private schools which receive government grants are required to educate in certain subjects and up to certain standards prescribed by the department, but they are at perfect liberty as to the books they use and the religious teaching they impart.

Lahore is also the seat of the Punjáb University, which is a private institution, supported by gifts, fees from examinations, and government grants. Its affairs are managed by a Senate, a Chancellor, a Vice-Chancellor and Registrar. It is not an educating body, but it alone has the right to confer degrees, and its scope is confined to examining, conferring degrees and honors, and encouraging literature by rewards and distinctions of various kinds.

Thus this institution exerts a stimulating influence on education throughout the Punjab.

There are no less than four arts colleges at Lahore. The newest of these is the "Chiefs College," got up by our last Governor, Sir Charles Aitcheson, for the benefit of the sons of native chiefs. It is really only a high school as yet. Then there is the Anglo-Vedic College, under the auspices of the Aryas, a sect of reformed Hindus who reject *nominally* all the superstitions of modern Hinduism, together with their mythological books, believe only the Vedas and worship one God. Their great object is to oppose Christianity and civilization, while they prepare themselves and their children for the fat salaries which the English government gives its employees. As yet they have only the two lower college classes in this institution. So, in reality, there are only two colleges preparing students for the Bachelor of Arts examination of the University. One of these is under the auspices of the government, and the other of the American Presbyterian Board of Missions. The Mission College, though much the younger of the two institutions, has the larger number of pupils. Its popularity is due no doubt largely to the fact that students can get as much here for less than it would cost them at the Government College, our fees being only three-fourths of theirs; but the fact that our students receive more personal attention and sympathy has something to do with our number. The education given in both is broad and solid. English, Sanskrit, Arabic and Persian, mathematics, natural science, philosophy, etc., are all taught, and it requires quite as much hard work to get a diploma in the Punjab University as in Cambridge, Oxford, Yale or Princeton. But there is one great difference between these two colleges: in the Mission College the Bible is taught and the God of the Bible honored; in the other both are ignored.

There is in connection with the University an Oriental College, presided over by a German Sanskritist, and taught by native professors, in which an attempt is made to enlighten the people through their own classics and western science.

Government has also a Training College here in which young men learn what to teach and how to teach it. It is under the guidance of a Cambridge M. A., with well-trained teachers.

There is a Medical College in which young men and women are educated, and from which they are sent out to every part of the Province, and many of the alumni are now in charge of public hospitals, located in the large towns and cities, in which multitudes receive free treatment at government expense.

Next we come to high schools, in which boys are prepared for entrance into these colleges. There are six of these; three under native management, two under Government, and one under our mission. The last is of course the only one of the six in which the Bible is taught. It has been in existence for more than forty years and is still very popular, though in consequence of the establishment of so many other schools of the same kind, the number of pupils is less than it used to be. It is supported almost entirely by a monthly government grant and fees. In connection with the above, there are many schools of a lower grade, which act as feeders to the higher schools.

But what about the girls? Before the advent of the English it was thought that learning was for boys, not for girls, and the people have not yet learned the great importance of female education. In the estimation of both Mohammedans and Hindus, women are little better than the drudges and slaves of their husbands, and to know how to cook and spin, to wash

dishes and take care of the children, is enough knowledge for them. More might lead to mischief. A change is gradually and steadily taking place in this respect. Educated young men want educated wives.

Already there are many schools for girls in the city. The Victoria School, under the Municipal Board, is an important school. The principal teachers, the Misses Bose, were educated in our Christian girls' school. They afterwards spent some time in England. They are intelligent ladies, and members of our congregation. Several smaller schools of lower grade are affiliated with this institution. There are other schools for girls, superintended by the ladies of the Indian Female Normal School and Instruction Society, and we have seventeen, in which there are about 400 girls. In these, and also in those of the I. F. N. S. and I. Society, the Bible is taught, and also singing. In all these schools there are probably not less than 1500 girls, but only about half of this number are learning anything about Christianity. One of the most important institutions at Lahore, viewed from a missionary standpoint, is the Christian girls' school, in connection with the I. F. N. S. and I. Society, but worked in connection with our mission, and supported in part by our Board. There are about eighty girls in it, chiefly boarders, who are receiving a good education under two Scotch ladies, assisted by native teachers. The standard up to which they educate them is the entrance examination of the University. Some have gone forth from this school as teachers, others to study medicine, and others to be wives of educated Christian young men. This school is no doubt destined to exercise a great influence on the character of our Christian communities, by raising the standard of intelligence in them, and preparing well-qualified teachers for our schools.

At the two gates of the city (Lahore), through which there are the greatest throngs of passengers, we have two chapels, where we have preaching four times a week in Hindustané, and once in English. At these two points visitors from all parts of the Punjab may hear the gospel. We trust many of these carry the good news to other towns and villages. Besides the American Presbyterian mission, and the I. F. N. S. and I. Society, the Church of England and the American Methodists are represented here. Lahore, too, is the seat of two bishoprics, one Anglican and the other Roman Catholic. Besides the two cathedrals, there are three other churches for Europeans; one Methodist, one Episcopalian and one Presbyterian; also three connected with the same denominations for native Christians.

EVANGELIZATION OF BELGIUM.

From the Reformirte Blætter aus Oesterrich.

Translated by Rev. Prof. George E. Day, D. D.

The land in which the first martyrs of the Reformstion Voes and Esch died in the year 1523, received its Roman Catholic impress under the iron rule of Philip of Spain. Belgium is to day, along with Spain, the country most devoted to the Papacy, and is in the eyes of the Roman Catholic Church, a true, ideal State. Among its 6,000,000 inhabitants, not more than 20,000 are Protestant.

In the year 1837 a number of Protestants, among whom was the well known Merle d'Aubigné and the Church elder Mertens, of Breslau, founded the "Evangelical Society of Belgium," with the view of diffusing the Gospel among the Belgian

Roman Catholics. At first only one evangelist and one Colporteur were employed, but the work prospered, and in 1848 a Church consisting of forty-nine converted Catholics, was organized upon a Presbyterian basis, under the name of the "*Christian Mission-Church of Belgium.*" The original difference between the free Church and the Belgian National (Protestant) Church whose ministers are paid by the State, is steadily and rapidly disappearing. According to the statistics of 1889, it consisted of twenty-seven Churches, twenty-two Ministers, eighty-one Elders, 104 Deacons, four Evangelists, eight Bible Readers, five Colporteurs and four Students of Theology, all under the direction of three local Synods and one general Synod. In 1888 the number of Communicants was 4,396; Sabbath Schools, 59; scholars 2,631.

BRAZIL'S CHRISTIAN UNIVERSITY.—To the vigorous article in our March number (page 236), Rev. J. Edwards, D. D., of Meadville, Pa., thus responds:—

In the beginning of his article on A Christian University for Brazil, Dr. Chamberlain quotes a sentiment which, he says, is endorsed by "seven men who can render a reason, and three more who * * * can sift it." It is to this effect: "A fully equipped Christian university * * * would, more than any thing else, contribute to form the character of the mighty nationality now developing" there.

This is a true saying, quite apart from the weighty names which commend it. It deserves serious thought. It calls for liberal and prompt action. Let us consider:

1. A free nation is suddenly born. Already its republican institutions are taking on shape and efficiency, though in unaccustomed hands. Already, too, reciprocity blends their commercial interests with ours. It is essential for our national welfare and peace—it may be, for the peace of the world—that the United States of Brazil, even as our own United States of America, be lifted up from the stagnation, corruption and decay of popery, and be strengthened against the explosive forces of communism and anarchy.

2. The case is urgent. The need is very great. With ninety-nine per cent. of its population rated as Roman Catholics, Brazil gives eighty-four per cent. as illiterates. But with a taste of religious liberty, and with a slight knowledge of Protestantism, the people are beginning to bestir themselves. Sensible of their ignorance and their consequent deficiencies, they clamor for instruction. They crowd our schools and overtax our teachers.

3. The proposed institution has begun, and can indicate its work. As yet it is merely a missionary boarding and day school. Already, with the sciences which it teaches, it illustrates the order and comfort of a Christian home, purity of social relations, manliness and self-respect. All are in the school who can be received. Furnish additional buildings, and you multiply those who are thus trained to manhood and piety. Enlarge it with departments; furnish it with library, laboratory, endowed chairs, and you make it a mighty moulding force for both culture and character. The graduates will at once become ministers, physicians, jurists, teachers, journalists. There is no such another force in the hands of the Church as a Christian college.

LET US HELP BRAZIL.

THE POOR IN GUATEMALA.

REV. E. M. HAYMAKER.

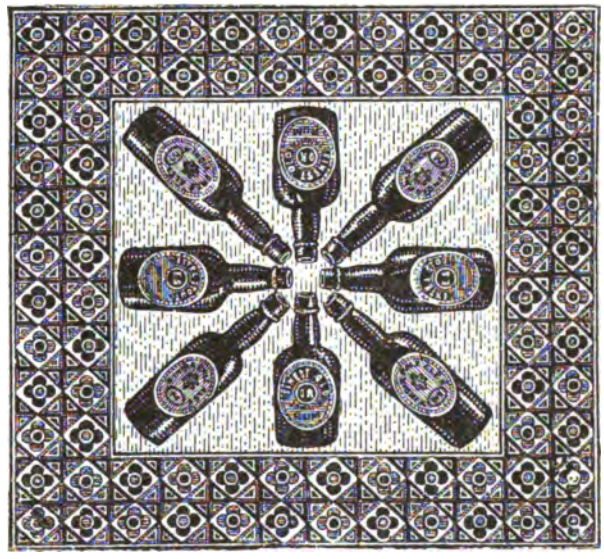
Society in this country is made up of the wealthy and the pauper classes, the middle class being largely submerged in the latter. The poor have been trodden down by priest and landowner till there is no spirit left in them. They stand in awe of the wealthy, recognizing the gulf of separation, and live in close quarters with vice and poverty, expecting nothing better, and looking with suspicion upon any attempt to place them on a level with those they have always looked up to. They live in poverty. They have no more idea of domestic economy than children. While their clothing is kept cleaner than in many places outside the capital and in other countries, yet it is meagre and inadequate. Most of them have no shoes. While the rest of us use our overcoats, wraps, or heavy underclothing, and so preserve our health in the thin, piercing morning and evening air, they go poorly clad, and suffer the consequences in chronic catarrh, pneumonia, etc., etc. The little child that is born into the ordinary poor family, begins indeed a struggle for existence. I think there is no risk in saying that more than half the children that get fairly started in life among the lower classes die before they reach the age of fifteen, while those who reach that age do so with their constitutions greatly impaired. From childhood they are trained to get along with just enough food to keep body and soul together. I have heard master artizans severely scold growing boys under their care, because they now and then bought, out of their own wages, as much as they wanted to eat of pork and black beans. They have no houses of their own, as a rule, but rent one as long as they can pay the rent, and when they cannot they move to another. Their homes consist generally of one room, or sometimes two, very scantily furnished and unattractive. When sickness comes, no physician is called, as a rule, but everything that can possibly be sold is carried off to the pawn-shop, in order to provide the scanty sustenance for the sick, or the liquor for the wake in case of death.

Their physical condition is rendered infinitely worse by their moral and spiritual state. The family relation is a mere form for those who wish to keep it up. The flagrant violations of the seventh commandment in one form or another are more than common among the lower classes—they are general. Equal to this evil, if not worse, is the crime of drunkenness, which, among the poor, is all but universal, including among its victims not men only, but also women and growing boys. As we might expect, we have all the usual concomitants of these crimes, an incredible amount of murder, loss of public faith in all business arrangements and every grade and class of falsehood, theft in every possible shape, supreme selfishness, etc.; while down under it all is their spiritual blindness, superstition and ignorance, all of which have been so abundantly fostered by that mother of crimes, the Romish system of government and doctrine. Loss of confidence in the priests is becoming quite general, and along with that comes a loss of confidence in religion; and so it comes to pass that he who is bold enough to defy the priest and religion, rather glories in defying all the laws of morality and decency. Every child of this class that we cannot rescue, grows up in the atmosphere that surrounds him, and takes to the same kind of life that his parents practiced as naturally as he breathes. The public schools teach them atheism, unless the teacher happens to be of other belief, which is seldom. To rescue and save these children, therefore, even to the extent of a meagre moral and religious education, would be a

humane work of the highest order. But if, in addition, we can evangelize them and set them in the way of temporal and eternal improvement, the work is more than important for the mission—it is urgent and full of promise.

THE DRINK TRAFFIC IN AFRICA.

This is the title of a striking leaflet published by the National Temperance Society and Publication House, 58 Reade Street, New York, and sold for one dollar per thousand. Postage paid.



The two pictures which, by permission, we copy from the leaflet, show the cruel ingenuity with which whiskey, gin, rum, etc., are advertised to the natives of the Congo State.

These pictures of bottles and glasses are printed in bright colors on silk handkerchiefs, which are given away to the ignorant people. They could not read printed advertisements, but they like such showy pictures, and easily learn what they mean. The sight of these sharpens their appetite for liquor, and no doubt they are soon ready to pay any price asked for that —just like the silly men in our cities, who are enticed into saloons by their "*free lunches*," and squander their money on drinks for which the dealer gets many times the profit which he could make on any honest sale of victuals. This is mean enough. But it is not quite so devilish as such imposition upon the ignorant Africans. The slave-trade itself, as prosecuted by the Arabs, is not more cruel, and it is less cowardly than this liquor traffic, as it is carried on by Europeans and Americans.

If thou seest the oppression of the poor, and the violent taking away of justice in a province, marvel not at the matter; for one higher than the high regardeth; and there be higher than they. Ecclesiastes 5:8.

CHURCH ERECTION.

CENTRAL PRESBYTERIAN CHURCH, ST. PAUL, MINN.

Upon the opposite page we give a picture of the new edifice of the Central Presbyterian Church, St. Paul, of which the Rev. Robert F. Maclaren is pastor. It is a good illustration of the modern church building, with all the appliances for the varied uses to which a church home is put. The following description is kindly furnished by the architect, Mr. Warren H. Hayes, of Minneapolis:

The exterior is in rock-faced and carved brown sandstone from Lake Superior, with slate roof and copper copings. The style of architecture is inspired by the Romanesque, having Byzantine details, but is adapted to the requirements of a modern, working church. The main auditorium seats liberally 1200, and the Sunday-school room, including its gallery and adjoining parlors and class-rooms on both floors, 800 more, so that when the balanced partitions separating the rooms are removed, a united congregation of 2000 can be accommodated.

The ceilings are domed and vaulted, giving the very best results in acoustics; the lighting is by electricity, and the heating and ventilating by a combined system of steam and fan, the fan being propelled by a powerful electric motor, and capable of changing the entire air of the building every twenty minutes.

The interior is finished in antique oak paneled and polished, which with the rich tones of carpets, upholstering, frescoing and art glass, gives a harmony and quiet, home-like elegance rarely met with in so large a structure.

The pastor's study and parlor are at the left of the large organ and the pulpit, which are diagonally opposite the main tower.

In the basement of the chapel is a large dining-room, seating 250, and also kitchen, sewing-room, pantries and cloak and toilet rooms.

The cost of the structure, completely furnished, has been in round numbers $100,000, exclusive of the grounds, which are valued at $75,000.

WHAT ONE PASTOR DOES.

When a contribution is to be taken one word from the pastor commending the object and urging its importance upon the people is worth any ten words that can be written upon a leaflet or circular. One of the most efficient and successful pastors sends a note to each member of the congregation in which he explains the object for which contribution is asked and urges the need of liberal giving. The following is the note sent this year. It was in the pastor's own handwriting, reproduced and manifolded by some one of the many processes now in use:

FIRST PRESBYTERIAN CHURCH,
Jan. 31, 1891.

To-morrow morning our annual collection will be taken for the Board of Church Erection. The object of this is to secure to every church a house of worship; and to aid the feebler churches in securing homes for their pastors. Without the former, a church is a wanderer; without the latter, a settled pastorate is an uncertainty where the church is feeble. All grants are secured from loss or diversion, while no grant is ever made unless the church receiving it is thereby freed from all indebtedness.

But there has never been a greater demand for this work than to-day. The advance of the Presbyterian Church for the last year or two is unprecedented. A new church is organized every other day throughout the year. And at the present moment the Board, with

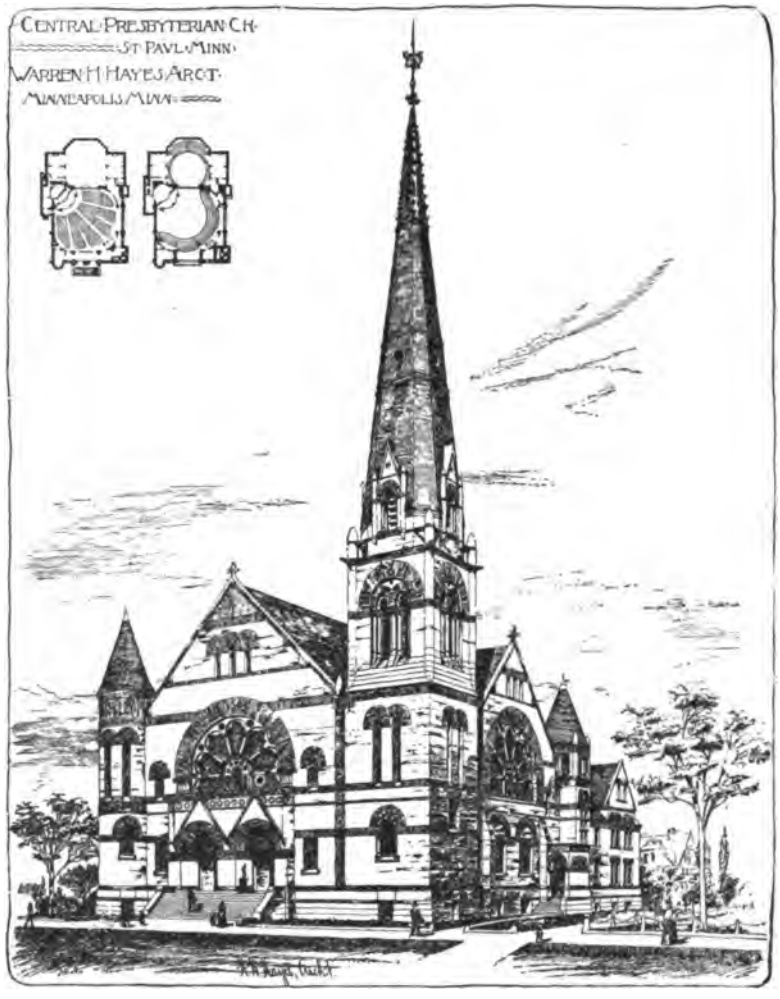
more than thirty applications on file, is obliged to suspend making grants for lack of funds.

It is right that the older and stronger churches should help the younger and feebler here. We are a family. And in view of the present great need, a very urgent plea is made for this important part of missionary activity.

One-fifth of the collection will be devoted to the Manse Fund. —— —— Pastor.

"STIR THE BRETHREN OF THE MINISTRY."

These are not our words. They are found in the following letter enclosing a



very liberal contribution from a church of only sixty-eight members in Iowa.

The writer of the letter, it will be seen, is firmly of the opinion that one great reason why the contributions to our Boards are insufficient is because the people are not properly informed of the work and the needs of these great agencies. In this we are constrained to agree with him. It is not strange that pastors, overworked as they frequently are, and burdened with he duty of provi ding for the home field, should at times overlook the claims of the whole field. Some one has said that it is impossible to be enthusiastic about two things at the same time. Yet this is just

what every pastor is under obligations to be —enthusiastic in regard to his work in his congregation, as if that were the one great pursuit of his life; enthusiastic about the great missionary work of the Church at large, as if that were the one great providential demand.

How great would be the gain if all of our churches were afforded the opportunity of giving is readily seen in the fact that last year only 3,236 churches out of the 6,894 upon the roll gave anything to the Board. Some of these churches that gave nothing have only a nominal existence and many of them are weak, but at least one-half could have given something if the opportunity had been afforded them. What one pastor did to augment the contribution is seen in the letter below, and what one did others may also.

There is scarcely a church within our bounds that could not increase its gift ten per cent., and such increase year by year would just about keep pace with the work. But read the suggestive words of the pastor:

DEAR BROTHER:—I received your prompt answer to my inquiry regarding the Villisca Presbyterian Church, as to the amount of grant, and the contributions this people had sent since they received the grant.

Though this people have had some heavy financial losses, and are not making money as fast as they did some years ago, yet the contribution they gave me yesterday (Sunday) shows conclusively that they have not given according to their ability in past years. From the paper you sent me, I saw that they had in sixteen years only given to the Board of Erection $57.41, which is less than an average of $3.60 per annum. This I laid before them, with a few other pointed suggestions, and stated that I desired this year to send to your Board about $25, or that they should give this year half as much as they did in the past *sixteen years*. The result was that they contributed $30, or more than half of all previous years.

Not only have I made an effort in behalf of the Board of Erection, but for others also, and have invariably found the people ready and glad to give. The result of my nine months' labor with this church is that the contributions to the Boards of our Church have increased about five hundred per cent. over any previous year, many of which were financially a great deal brighter, and in addition they have become self-sustaining for the first time in their existence as a church, having last year received $100 from the Board of Home Missions.

Do you ask what does the brother mean in writing such a long epistle? Has he pen, paper, ink and time to waste? No, good brother, not that; but the reason for my writing the above long letter is to ask you (the above being an introduction to the asking) to stir the brethren of the ministry. I firmly believe the Boards would rarely close a year in debt, and would augment their income, if only the brethren would ask their people. Many rejoice to give, and it is a shame not to give the saints an opportunity to rejoice, and give as God has prospered them. But I must cease by adding et cetera. May God bless the Board of Erection and our gift of $30. Fraternally,

PROGRESS IN SOUTH DAKOTA.

The following extracts from letters lately received from South Dakota present another illustration of the power of the gospel—and emphasize the blindness of those who speak as if the church of Christ was losing its hold upon the world.

"In our State of South Dakota the population during the last ten years has increased 235 per ct. Our churches have grown from 12 with 203 members to 101 with 2944 members, an increase of 1300 per cent. Our ministers then numbered 5 and now 82, a gain of 1542 per cent. All of our church buildings and manses (more than 100) have been built since April, 1880."

The following letter enclosed a contri-

bution to which the writer refers in these words:

"The church remembers with gratefulness the favor it received from the Board and regrets exceedingly that it can give so little, but it has done what it could and that is all that is expected. Angels can do no more":—

The churches out West are doing very much more in proportion to their strength and ability than our churches in more wealthy localities. This is the third year of short crops in this part of South Dakota, and the people are sorely tried, financially and spiritually; but notwithstanding these adverse times, the Lord is bringing souls to himself out here; indeed it would seem these times are real harvests for soul-gatherings. Never have I found people more accessible to gospel influence. Several in one of my churches have recently made a public profession of Christ during a series of protracted meetings. I well see the force of the Scripture statement, "Whom the Lord loveth he chasteneth." This church, which was helped as much as $500 by your Board, and is just like a light-house for miles round about. What encouragement has your Board to help other struggling churches, that they may be a great blessing to others also!

Oh, that our Presbyterian Zion would rouse itself, and bring all the tithes into the storehouse, and consecrate itself anew to the Lord's work! Then he would fulfill his promise in opening the windows of heaven and pouring them out a blessing, that there would not be room enough to receive it.

BUILDINGS COMPLETED WITHOUT DEBT IN MARCH.

State.	Church.	Value.
Arizona,	Phœnix 1st,	$11,000
California,	Clements,	4,250
Indiana,	New Pisgah,	3,150
Iowa,	Perry 1st,	3,500
Iowa,	Irvington 1st,	1,350
Iowa,	Morning Sun 1st (Manse),	1,300
Iowa,	Guthrie Center 1st (Manse),	1,500
Massachusetts,	Fall River, Westminster,	5,750
Missouri,	Golden City,	1,136
Nebraska,	Willow Creek,	550
Nebraska,	Plymouth,	1,640
Oregon,	Bay City 1st,	1,800
		$ 36,926
	Previously reported since April 1, '90,	351,016
		$387,942

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY, 1891.

But a short time now remains before Children's Day—the second Sabbath in June. Sabbath Schools that have not yet ordered Exercises for that day, should do so immediately. It is to be hoped that all our schools understand that the Board, this year, as formerly, will furnish free of charge, upon application, all the programmes, recitations, primary class exercises, collection envelopes, etc., that are requisite to make the observance of Children's Day complete and delightful.

It may be stated that special pains have been taken to make the Exercises now offered at once attractive and entertaining to the young and spiritually elevating to all.

A specially delightful feature of this year's programme is a Kindergarten Exercise for the scholars in the Primary Department. In addition to its pleasing and beneficial character, this Exercise may be preserved for entertainments, concerts, etc., on other occasions. Indeed, this may be said very largely of the entire programme.

The earnest hope is expressed that not a single Presbyterian Sabbath School will fail to celebrate happy Children's Day.

Strong testimony is borne to the beneficial influence exerted upon those who take part in this anniversary. It forms a fitting climax to the Bible instruction given during the year, not only by affording a test of success in the development of the missionary spirit, but also in that it tends to confirm and increase that development. It induces a higher appreciation in the minds and hearts of the children of the religious privileges they themselves enjoy; it stimulates them to renewed efforts to widen the influence of their school in the missionary field, and at the same time exerts an attracting influence upon non-attendants in the immediate neighborhood.

A blank order sheet has been sent to every Sabbath School Superintendent. If any have failed to receive the sheet already sent, they can obtain one by applying for it, or, in order to avoid delay, they can send a written order specifying the number of programmes, &c., wanted.

All orders for Children's Day Exercises should be addressed to Rev. James A. Worden, D. D., Sup't. S. S. and M. Department, 1334 Chestnut Street, Philadelphia.

TO WHAT DO PRESBYTERIANS GIVE?

In the February number of this periodical, attention was called to the little tract entitled as above, a new edition of which has been recently published by this Board. It was stated that the tract was first issued in 1871, in compliance with the following resolution of the General Assembly:—

Resolved, That the Board of Publication be instructed to prepare and publish, for gratuitous distribution, a condensed statement of the various Boards, Committees and Trusts connected with the Assembly, their names, organization and special work.

It was also stated that in the new edition the information contained was brought up to the present time; and that copies would be sent gratuitously, by Mr. John A. Black, upon application to him, either by pastors, for distribution in their congregations, or by individuals.

Notwithstanding the efforts that have been made to bring this valuable manual to the notice of the pastors and members of our Church, the demand for it has been comparatively slight. A few days ago a letter was received, by one of the officers of the Board, from a lady who is connected with one of the most prominent churches of New York City, from which the following is extracted. A perusal of the extract will, it is believed, prove interesting, and may incite others to follow her example:—

Will you also kindly send me twenty-five copies of the tract entitled, "To What do Presbyterians Give?" Not knowing that there was anything printed which would tell concisely the work of the various Boards, I was about preparing something of the sort, for my own work, when I saw the notice in the February CHURCH, under "Publication and Sabbath-school Work." As President of the Children's Missionary Society of our Church, I have strongly felt the need of such information briefly stated, and for some time have been searching for something, and yet I did not find out, and no one happened to tell me, that the Board of Publication had attended to the matter.

I mention this experience of mine, thinking there may be many more like me, and therefore venture to suggest that a very prominent notice of the tract be given, and especially that the attention of the Women's Societies be drawn to it.

I find, not only among the children, but almost everywhere, the most remarkable ignorance of the work of our Church.

A GRATIFYING RECORD.

There is in the office of the Missionary Department, a book which contains the record of 1199 Sabbath Schools organized by the Sabbath School Missionaries of this Board, from April 1, 1890, to March 1, 1891.

This gratifying record *can be seen by any who will call and inspect it.* Though we may not be able to go out and witness the self-denying labors of the Sabbath School Missionaries in their needy fields, nor see the joy of parents and children at the organization of one of these schools, we may form some conception of the greatness and the excellence of the work performed by the figures presented.

We know that our written record of the work of these Missionaries sets forth only a portion of the results of their labors. Large numbers of souls are brought to Christ, and influences are set in motion that change whole communities, which are not reported to us and of which we may never learn. We are content to know that the record on high is complete and infallible. We are privileged, however, from time to time, to behold those results of labor which the mere report of "schools organized," cannot picture, in churches established, and in "waste places" transformed and made "like the garden of the Lord."

Looking with glad hearts upon the record which we have set up as a waymark in our course, and upon which with gratitude to God, we place the inscription, "Hitherto hath the Lord helped us," we enter with bright hope upon the work of another year, trusting that He who has helped us in the past will continue to prosper us in the future.

ON THE ROAD.

The following notes are taken from the report of a journey, made within one month, by one of our missionaries, Rev. J. S. Phillips, who is laboring in Ohio. Some conception of the extent of our missionary work may be formed when it is stated that the following is but a sample of what might be written concerning the work of nearly every one of the Board's missionaries:

"At High Gap Chapel, Lawrence County, two preaching services were held, and a good school was organized. The Chapel is in a country district and is without a minister; prayer-meetings, however, have been kept up with regularity, and the Sabbath-school enterprise has met with general approval.

"The next stop was at Ellisonville. This place of 400 or 500 inhabitants was without any evangelical organization. Three sermons were preached and *a school of 65 members was organized.* Arrangements also were made by which they will have preaching every two weeks.

"Another school *was organized at La Grange* on the 14th inst. Here we found a division of interest. An agent of the Latter Day Saints had been holding a series of meetings, and was disseminating the soul destroying doctrines of Joe Smith. He was silently present at the organization of our school, and left the next day for another field. A Superintendent was elected, who has a good number of helpers to carry on the work.

"The mining districts of Jackson County present an ample field for work. Here we found half a score of towns, *some of them without any preaching services*, others receiving only an occasional sermon from already overworked pastors at Jackson. Stops were made at Coalton, Altoona, Glen Roy, Franklin and other points along the Ohio Southern Railroad and in each place a few faithful workmen were found who were carrying on good schools.

"The precious spiritual refreshing which has been so general throughout our own and other churches during the winter, has left its memorable monuments throughout these destitute portions of the state. On entering a mine not long since, I found that the workmen had laid down their picks and drills and were earnestly pleading for the mercy and forgiveness of God on the ground of our Saviour's reconciliation.

"Thus the blessed work goes on. We are trusting and working, and God is sending the increase. We are looking for 'showers of blessings.'"

LEAVES OF THE TREE OF LIFE.

"The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet." It is difficult for us who are surfeited with Christian literature, to realize what such literature is to some people.

We have been privileged to supply recently, "Leaves of the Tree of Life" to several of our Foreign Missionaries, notably to one in Petchaburee, Siam; and also to Dr. Blyden, of Liberia, Africa; Rev. W. S. Nelson, of Syria, etc.

Such grants of literature, books, tracts and periodicals, are also an incalculable aid to the Home Missionary. There is on our table a letter, just received from a faithful worker in the Home field, asking for French Bibles and Testaments, English Bibles and Testaments, books and tracts in both languages, etc., etc. He adds to his application the words: "This work has been neglected so long. Thousands of Frenchmen, Belgians, and representatives of other foreign nations in this State, have never heard of the gospel."

This Board supplies the literature for *nineteen* of our Home Mission schools in Utah. We have numerous letters recounting the benefits resulting from such grants. Here is a letter from a Home Mission worker, who writes: "I am just organizing another Presbyterian Sabbath-school on my mission field. Of course, we have no money; hence we apply to you for the following." To this he subjoins a list of the needed books and papers. Does one ask, "How many such Sabbath-schools have been supplied during the last eleven months?" We answer, *over 1700.* Thus "Leaves of the Tree of Life" have been scattered far and wide, for the healing of the nation, to the number of 10,970,410 pages. Within the first eleven months of the fiscal year, this Board has given away 14,750 books, or over 1300 a month. During the same space of time, 2,178 Bibles and Testaments have been distributed. No sane man can imagine that all this can be done for nothing. The actual cost to the Sabbath-school Missionary Department, of these grants, during the eleven months closing February 28th, was $11,513.10.

During the past twelve months this Board has made no less than 2,168 grants, or an average of over 180 each month, and about seven for each working day of the week. Manifestly the work of the distributing Christian literature by the Sabbath School Missionary Department amounts to an immense missionary enterprise.

☞ The following is of special interest to students of the International Lessons.

"JONAH, THE SELF-WILLED PROPHET."

The Board has just issued a publication of permanent value and of special interest at this time:—"JONAH, THE SELF-WILLED PROPHET," a practical exposition of the Book of Jonah. Students of the International Lessons will find this book most helpful and suggestive in connection with the current lessons. It is unequalled as a practical commentary upon this interesting and difficult book.

Dr. Stuart Mitchell, the author, deserves the gratitude of "all believers in the literal truth and Divine inspiration of the Bible," to whom he dedicates his work, with prayer for the blessing of God. All these "believers" of every class, from the unlearned to the thoroughly furnished critical student, will find this a book worth reading. It begins with an admirably faithful literal translation of the Book of Jonah, supplemented with full and scholarly exegetical notes.

The Practical Exposition forms the body of the work, contained in twelve chapters. The style is finished and clear; the treat-

ment of the subject is full and honest; the spiritual tone of the book is rich and deep.

To one who desires an interesting commentary, this book is fascinating. One can hardly lay it down until it is concluded. To the lover of God's Word, it is exceedingly satisfactory in its straightforward and dignified treatment of the questions raised so commonly and so lightly regarding the truth of the story of Jonah. To the one who desires to find practical lessons in God's Word, this book is a real mine of treasure. The spiritual insight of the writer is wonderful. The reader is constantly surprised and delighted to find such abundance of helpful and suggestive lessons as Dr. Mitchell sets before him in every chapter. Nothing is read into the text that does not belong there, but the text has been read by an eye enlightened by the Spirit of Truth, and trained by practical Christian experience.

SUMMER SABBATH-SCHOOL MISSIONARIES.

[The following circular has been sent to every Presbytery within the bounds of the Synods of New York, New Jersey, Pennsylvania, Maryland, Ohio, Illinois and Indiana.]

BRETHREN:—The plan of sending out theological students to work as Sabbath-school missionaries, during the four months of their summer vacation, has proved successful. They have gone into the States of Virginia, West Virginia, East Tennessee, Kentucky, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Arkansas, North and South Dakota, Nebraska, Kansas, Indian Territory, Texas, Montana, Wyoming, Colorado, California, Oregon and Washington.

During the summer of 1889 they organized nearly 500 Sabbath-schools. During the summer of 1890 they organized over 500 Sabbath-schools. They held evangelistic meetings with blessed results; they visited destitute families, from house to house. On Sabbaths they preached the gospel.

But the practical question arises: Why should not every Presbytery in the Synods of New York, New Jersey, Pennsylvania, Baltimore, Ohio, Indiana and Illinois share in these benefits? There are mission fields in each one of these Presbyteries. Scores of educated, consecrated, energetic young men are ready for the work, There are the fields, here are the men to cultivate them. Why should not each Presbytery bring a man to the field?

This Board offers to send a summer Sabbath-school missionary into every Presbytery which, on or before May 1, 1891, shall raise, or promise to raise, $300 for this purpose.

This Board undertakes to select, commission and send the Sabbath-school missionary to labor within the bounds of each Presbytery that fulfils this condition. It is understood that the time of service shall be four months, and that the Sabbath-school missionary shall labor under the immediate direction of that Presbytery's Committee on Publication and Sabbath-school Work. The Board will equip the man with instructions, with Bibles, hymn books, lessons helps, illustrated papers, tracts and books.

Each month this man will report to the Chairman of the Presbytery's Committee, as well as to the Superintendent of the Sabbath-school and Missionary Department of the Board, and will be under the entire control of the Presbytery's Committee.

It is evident that this Sabbath-school missionary, with the divine blessing, can—

1. Strengthen weak and struggling Sabbath-schools in the Presbytery.

2. Organize new Sabbath-schools under the direction of the Presbytery's Committee.

3. Visit from house to house in certain needy localities.

4. Stimulate and encourage the despondent workers in weak Sabbath-schools.

5. Explore and report concerning unsupplied districts.

It may be that some one of your churches, or some individual in your Presbytery, will give the $300 for this purpose.

Of course, it is understood that this $300 is to be raised for the special object of securing a summer Sabbath-school missionary, and is not to lessen the regular contributions of the churches and Sabbath-schools of your Presbytery to Sabbath-school work.

Brethren, pray over it, consult concerning this proposal, and as soon as you determine and can promise to raise this money, communicate the fact to me promptly, as there is not a single day to be lost. Yours faithfully,

JAMES A. WORDEN.

FREEDMEN.

THE CONDITION OF THE NEGRO is discussed in the *Independent*, (April 2,) in a symposiac way, according to a habit of that enterprising and always readable paper. Men of the south and men of the north, men of Caucasian and men of African blood—clear and vigorous thinkers all—give their views on that important subject.

We make a few extracts from some of these essays:

BISHOP TURNER, *African M. E. Church*:—As to the intellectual unfitness of two-thirds of the colored ministry. These colored ministers manifestly know more than those to whom they preach; and this is quite as much as can be said of the early preachers of almost any of the sects, if not of Christianity itself. A learned ministry has always been the exceptional ministry. Until Paul was called, the schoolmen can scarcely be said to have had a representative in the Apostolic College. And what was true of them, remained so for centuries; or until, at least, the philosophy of Alexandria may be said to have captured the Gospel of Jerusalem.

As to the Methodists, we all know that Wesley's mighty men were the very furthest from being "intellectually qualified," according to the proposed requirement. To have insisted upon such a rule would have been to keep out the very men who laid the foundation of the organization that has well-nigh captured the world.

HON. C. B. BRECKENRIDGE, *Arkansas*:—All nations appreciate the need of homogeneity, and all seek to obtain it. The modes are three—by education, by separation, and by extinction. The last belongs to the cruel and savage state; the next to the hasty, proscriptive and passionate state; and the first accords with the dictates of wisdom and the principles of the Christian religion.

Those who propose to improve the negro must recognize a wide gap between themselves and those who simply desire to use him.

We of the South recognize the great and protracted task that God has assigned to us. We hold that no one can do it for us, and we cannot transfer it to others. We undertake it with the experience of nineteen centuries of Christian civilization. In that the great active principle is love, the great bond is the brotherhood of man, and the great practical rule is patience. We shall be fretted and sorely tried by troubles within and troubles without; but we trust that in this we shall have the increasing forbearance and support of good and reasonable people everywhere.

REV. GEORGE MARION MCCLELLAN: — To-day there are more than five hundred students in the departments of Fisk University. Central Tennessee College in its four departments brings up a like force, and Roger Williams University joins the rank with hers. In these three institutions at Nashville, Tenn., about fifteen hundred young negroes are receiving from all sources the training that goes to make up a true and self-respecting manhood. Atlanta, Ga., New Orleans, and every other large city and town in the South has in it to-day thousands of some of the best and most noble young people in this land, drinking in a manhood that will not be crowded to the wall. I know how these young men feel and think. I am one of them. Together we have talked, planned, prayed and vowed. I have personally, along with many others, been mobbed, dragged from the cars by men whose shouts and curses still ring in my ears like the very demons of hell—because I wished to ride on a first-class ticket for which I had paid. Does Georgia or Massachusetts think we do not feel these wrongs as their own white sons would, and that we submit to them almost always quietly because we lack the manhood that white young men would show under like circumstances?

PROF. LUTHER A. FOX, *Roanoke College, Va.*:—The average sermon by the colored preachers is good. One characteristic is its adaptation to give instruction to the people. It is plain and simple in language, with occasional touches of Negro rhetoric sometimes growing into real beauty. Many of the preachers use the common Negro dialect, and surprise us by the important and profound truths expressed in it. At first it seems a startling incongruity. The sermon is generally without manuscript. Like most Southern speakers there is greater stress of voice than is necessary or is pleasant to Northern ears, but the tones are nearly always musical. Oratory is a frequent talent among the Negroes, and the colored pulpit has a large proportion of superior orators.

FOREIGN MISSION LETTERS.

MEXICO.

TRIP TO VILLE DE COS.

REV. WILLIAM WALLACE, *Zacatecas:*—I have just returned from a trip with father to Ville de Cos. Taking our "Studebaker" buggy, and the two mission horses, we started out last Wednesday morning, February 4, up over the hills north of Zacatecas and through the town of Beta Grande. This is a mining place of about 1,500, some six miles from Zacatecas, and clings to both sides of a ravine running down the mountain side, and presents quite a dilapidated appearance. Evangelical work begun some time ago has been abandoned for the present, for want of workers. At Laguna Seca, which is merely a watering place belonging to the immense hacienda of the Garcia family, we ate our dinner in the kitchen of the Noriero, or well-keeper's hut. Our coffee, which had been brought in a bottle, was warmed in an olla, and with meat, cheese and orttillas made on the spot, and handed to us fresh and hot, made a good dinner. Conversing amidst kitchen smoke and dirty children with the well-keeper, I found that he is practically the slave of the great landowner for whom he works; is not allowed to build a decent house, or even to own a poor ewe lamb from among the many thousands of his master's flock.

In the afternoon we passed through Banon, a ranch in the neighboring hacienda of Mesquite, without stopping. The owner being a fanatical Roman Catholic, it has been impossible to attempt work at this place. The ownership of many of these ranches all over the country, by men opposed to Protestantism, and denying the right to their employees of ever hearing the gospel, is one of the crying evils of land-lordism in Mexico, and a decided obstacle to the progress of our work.

We reached Cos, fifty miles almost in the line north of Zacatecas about 7.30 P. M., having driven for twelve hours with one hour of rest for dinner. The next morning we called on a number of the families. The church, once so flourishing, has fallen of late years into a sad state. The salt works, which were the basis of the former prosperity of the town were ruined by a law-suit which had been waged against them by a rival company for thirty years, and finally decided against the Cos people. As a result the people were forced to go elsewhere in search of work, the population dwindling from 6000 to 2000, and only about sixty or seventy of the 400 or 500 members whose names are in the church register remaining. These moreover are largely of the poorer sort, for all who have had means or energy to establish themselves elsewhere have done so.

AN HISTORICAL LAND-MARK.

The church building is falling into ruins through the inability of the people to put a new roof on it, and services are held in the hall of an adjoining house, which they can have free of rent. As one looks at this half ruined building he cannot help thinking of the historical memories that will always cluster about this mother of churches in Central Mexico. It was here that the evangelical movement first had its almost spontaneous beginning. It was the place that Dr. Prevost passed twenty-two years ago and found people reading Bibles and tracts, and wishing to be organized into a church, and it was in Cos that largely through the Doctor's generous aid the first church building in our Zacatecas field was erected, and it is from Cos, and largely at her expense that members have gone out and carried the gospel into other parts.

BRAZIL.

A PREACHING TOUR.

REV. J. B. KOLB, *Larangeiras:*—On November 18 we left home for an extended trip along the southern border of Sergipe. The first town we reached was Estancia, 16 leagues distant Here

we remained two days. We visited different persons interested and held a service one night. At this point considerable work has already been done. If it could be visited more frequently much greater progress could be made. The people are inclined towards the Gospel. From Estancia we rode nine leagues to Itabaininba. Here we were very kindly received. You may remember that about two years ago our lives were threatened. During this last visit the padre did not have a word to say about us. We remained here nearly a week, preaching nearly every night, and visiting every day among the people. Our services grew in interest up to the last. The women especially showed their interest, each night coming out in larger numbers. This is a very interesting point, and we think the Holy Spirit is at work among the people. We scattered a great many tracts. What is needed is to visit the place soon again and keep up the continuity of the work. The interest is such that we could have a chapel built at once, if we would say, "Build."

Before reaching this place we asked permission to enter a house by the roadside to eat our lunch. Finding there no persons who knew how to read we asked if we might read the story of the birth and baptism of our Lord Jesus. They listened with the closest attention and seemed to appreciate it very much.

ROMISH OPPOSITION.

From Lagarto we journeyed to Simao Dias some six leagues distant. Here we visited the weekly market, which is very large, and remained over the Sabbath. At the mass the padre preached against us, advising his people not to go to our service and threatening excommunication against all those who would attend. However, the curiosity was so great that we had a large congregation. The Judge of the district was present, and exerted his influence in our favor. When we began the service, some evil-minded persons were disposed to make a disturbance. Hearing the noise the Judge slipped out into the crowd and was able to quiet the noisy ones, so that they gave us the best of attention until the close, and afterwards accepted some tracts. Monday afternoon we started off to visit an old lady of whom I have written before, who lives some three leagues distant. We had been advised not to make the visit because, said our friends, the people are bad. It is a famous country for assassins. We went trusting in the Lord. About sun-down we reached our destination.

A FAITHFUL PRIEST.

We have written of a priest, living in the village of St. Paul who has been preaching some of the truths of the Gospel. He has been excommunicated. He is now much more pronounced. He preaches in his own house, against the pope, the mass, confession, purgatory and in reference to baptism, baptizes only with water in the name of the Trinity. He is sustained by the free-will offerings of his friends. Upwards of a hundred people gather together on the Sabbath to hear his explanation of the Gospel. He does not wish to be called a Protestant, but he is one in the truest sense of the word. We are hoping that he may be led by the Spirit to declare himself on the Lord's side.

CHINA.

A PROSPEROUS YEAR.

REV. J. H. LAUGHLIN, *Wei Hien*:—It has been a prosperous, happy year. The outlook, moreover, is still more promising of prosperity and happiness. During the last month, Mr. Chalfant and I have been finishing up the itinerating field which we had been unable to reach before the Mission meeting. We administered baptism to twelve adults and promised it to seventy others in the Spring, if they are still holding out faithfully then. Besides these about seventy-five others were examined whose knowledge of the "doctrine" was not considered sufficient for either baptism or the probation list. Most of them will doubtless continue to study, and in due time become members of the church, and many new ones will, I hope, appear next spring. Moreover we find the majority of the present inquirers of a better quality than those who joined us in the past. The leaven is not only working, but working upwards.

HUNGRY FOR THE WORD.

The most astonishing case I have had during the year is a man about forty, a weaver by trade, and unable to read. He began to study last spring, learning the names and meaning of the characters from any one that would tell him, keeping his book in front of him as he sat at his loom, redeeming the time, until at the end of six months he recites from memory the whole of our catechism, the whole of our Manual for Inquirers, several hymns and fifteen chapters of Matthew's Gospel. Others have done just as well only that they have had the advantage of being able to read to start with. We have the satisfaction of finding the people at large uncommonly friendly. It is *the thing* now to ask us in to chat or take a cup of tea; it is not the thing to shout "Devil."

REACHING AFTER THE WOMEN.

We have camped down fourteen miles from Wei Hien, at one of my small stations whose membership hitherto has been made up wholly of men. Our object in stopping is to try to interest the women. We are living in most primitive style in one little room with earthen floor, and earthen "kang" for a bed, but happy and feeling that we are doing more good than in our own well-furnished house at Wei Hien. All day long the little room is crowded with women and children, some come to see and gossip, others to ask about the "doctrine" and study our books. While Mrs. Laughlin looks after these, I repair to a neighboring inn to look after the men. I have a class studying Matthew, another committing our catechism, and all learning to sing. Forenoon and afternoon are given up to teaching, and I preach a short sermon at evening prayers. The beauty of it all is that not one of the learners receives a single cash from us.

A SABBATH IN SHANTUNG.

REV. HUNTER CORBETT, D.D., *Chefoo:*—Before sunrise last Sabbath, persons from the surrounding villages assembled at the church where I was staying to beg medicine, either for themselves or for persons in their homes suffering from cholera, dysentery, ague and other diseases. Many are dying daily in this province, from cholera. After an early breakfast, I appointed one of the three assistants who accompanied me to drill the children and youth in singing; another to take a class of inquirers to an open threshing floor, and, under the shadow of a large tree, teach them to pray and to understand more fully the duties and responsibilities of church membership, and the third to teach an aged inquirer who is very deaf. I then climbed the mountain to find a quiet retreat, where I could study and prepare more fully for the services of the day.

MEMORIZING SCRIPTURE.

At 10.30, nearly 50 persons, from the widow of 80 years to the infant, were seated in the church. Forty minutes were spent in memorizing the parable of the Ten Virgins. As most were unable to read sentence by sentence, it was slowly read, and the whole congregation repeated again and again, until many were able to recite the whole from memory. A brief explanation was then given. Afterwards a new church was dedicated. This building is of stone and has cost the people much self denial Most of the contributions were paid in labor, as very few had money to contribute. A short sermon closed the public services of the forenoon. A session meeting was then held, to examine some persons who were unable to be present on the previous day.

At 3 o'clock, all again met in the church. A little time was spent in reviewing the parable and lesson of the morning. Another short sermon, the baptism of eight adults and ten children, and the observance of the Lord's Supper closed the afternoon service. Three entire families were included in the number baptized. One of them consisted of a man aged 77 years, his son, aged 40, the son's wife and three children. The old man is very deaf and is unable to read. Consequently, his knowledge of the truth is limited; but he seems to have clearly grasped the gospel plan of salvation, and to believe with his whole heart.

The Rev. and Mrs. Charles A. Killie are among the missionaries assigned to Ichoufu, one of the new stations in the Shantung Province. Mr. Killie has sent a graphic account of their journey from Wei Hien to their destination, from which we make the following extracts. As Mrs. Killie was just recovering from an illness an improvised sedan-chair was constructed for her. The narrative proceeds:

On this she was carried the entire distance of 175 miles by eight coolies—four carrying at a time. We were five and a half days making the trip, reaching here on Saturday, November 22d, at noon, or just three days after our friends, having traveled faster than they. We had fairly good weather all the way, but had not a particle of fire to warm ourselves by while upon the journey. We were warmly clad, however, and had plenty of good bedding, so that we did not suffer, and Mrs. Killie reached here none the worse for her trip. We of course had some interesting experiences upon the trip, some amusing ones, and a few exciting. The mere fact that we were foreigners excited attention everywhere, notwithstanding our Chinese dress, which is really no disguise to the Chinese eye. But the fact of there being a foreign *lady* along, drew large crowds about us wherever we stopped, and sometimes almost filled the little inn yards with the curious yellow faces. Bareheaded women, wearing coarse blue pantaloons, without any skirts, with children carried on their backs, were constantly running alongside of Mrs. Killie's chair, on their little stumps of feet, trying to peep inside of the chair curtains.

A CROWDED FAIR.

At one place, while passing through the suburbs of a large walled city, we found ourselves all at once in the midst of a tremendous fair. Fully ten thousand, and possibly fifteen thousand people were packed together, buying, selling, shouting, laughing and wrangling; and almost or quite as many more cattle, hogs, sheep, geese, ducks, chickens and donkeys added their melodious(?) voices to the general harmony. There was no way of going around the crowd, and yet the people and animals were packed so closely together that an inexperienced driver could not have found the road. I confess that my heart sank within me at the thought of trying to force our way through that crowd. But we dared not stand still, so with a prayer for guidance and protection I started in my cart to break the way, Mrs. Killie's chair following immediately after the cart, the extra chair bearers and our two boys doing their best to shield her. My carter was very skillful in the management of his three mules (one in the shafts and two in front), and by a vigorous use of his voice and whip finally brought us through. Oh, how grateful we were when we found ourselves safely away from that throng.

RECEPTION AT ICHOUFU.

Our principal anxiety was in regard to our entrance into Ichoufu. It is a large heathen city, and while we men had had no special trouble during our former visit to it, a foreign *lady* had never set foot in it, or been within 100 miles of it before, and how they would treat us we could only imagine. There is quite a large river at Ichoufu, and during the hour which it required for us to cross it we could see quite a crowd gathered on the bank watching our approach. Our friends Dr. Johnson and Mr. Chalfant were there to meet us, and so, hastily landing, we pressed our way through the crowd, which gave way for us, and fifteen minutes later the gate of our own premises shut us in from the crowd, which, to our great joy, soon quietly dispersed. The days which we have spent here since have been fairly quiet. There have been a few petty annoyances of course, but nothing like what we expected. We feel that we have every reason to be grateful for Divine guidance and protection which we have enjoyed, and especially so since the Catholics have tried for more than a year to get into this same city, but have not succeeded. One of their priests healed a man of some disease about a year ago, and has been living in his family since (two or three miles out of the city) while constantly trying to rent a house in the city or suburb, but, a few weeks ago, the people rose up against him and stoned him out of the village. We have gained *our* footing here through a Mr. Chang, one of the wealthiest and most influential men of

the place, who, whilst still a heathen, is kindly disposed toward foreigners and Christians. He has rented us his own home and moved to another place himself, and constantly stands as a barrier between us and the people. It shows how wonderfully God sometimes moves in the accomplishment of his great purposes,—even putting it into the heart of this intelligent and influential, but wicked, bigamous, opium-smoking heathen, to befriend us against his own countrymen.

INDIA.

Miss Christine Belz, *Etawah:*—In the village Uttepore a woman said to me, "When I hear you speaking, anger will rise in my heart, because all you say is true; but, by the system of caste, we are bound down to remain Hindus;" and then her voice gave way in a flood of tears running down from her eyes. At a number of places, after having explained to the women that without Christ no sinner can be saved, one or another would come forward and say to me: "Is it right to forsake father and mother, and every other relative, which will be the case if I become a Christian?" Sometimes I answer them by saying, "I do not tell you to forsake your relatives, but to give up sinning against God, and to believe in His Son, Jesus Christ, to be saved." "But," they reply, "when we become Christians, then our relatives will not suffer us to remain with them." I tell them, "Then you must leave them. The Lord saith, 'He that loves father and mother more than me is not worthy of me.'" When addressing a number of women in the village Allanpore, a man who also listened to my address, said to me, "All that you say is very true. I have read the New Testament myself, and I know that Jesus Christ is the true Saviour of this world, and I believe in him as my Saviour." Then I asked him, "Why do you not ask for baptism and confess Christ openly?" He answered by shaking his head and saying, "I will call on his name and worship him."

It is among the Brahmins that I find a great many who seem to take a deep interest in the Christian religion. The other day I was in a Brahmin quarter of the city of Etawah, where many people of this caste had gathered about me. The conversation was about Christianity and the Hindu religion, and they seemed all to be deeply interested in it. An aged woman, before whose house I was sitting, questioned me about many important matters; but I soon perceived that most of those questions were suggested to her by her husband, who was sitting in the house, apparently busy with writing. When I was about to go away, this woman begged me very earnestly to come again, and said, "The words which I heard from you a year ago have entered into my heart, and I wish very much to hear more about the way of salvation."

Rev. J. S. Woodside, *Etawah:*—The year that has now closed will long be remembered as one of the most remarkable in the annals of India. It has universally been spoken of as "abnormal." There was no rain in the district of Etawah from September 1889 till near the end of May 1890, a period of eight months. The cold season was unusually mild, the hot season unusually hot, and the rainy season, when it did begin, far exceeded, in amount of rain that fell, all ordinary seasons. The consequence of this abnormal condition of things, was a year of unusual sickness and mortality.

The work in the city and suburbs was kept up throughout the year, but owing to the prevalence of epidemic influenza, which few in Etawah escaped, whether Europeans or natives, during three months of the hot season the outdoor work suffered. In the month of July cholera became epidemic, and many of the inhabitants of the city and district were carried off, but we are thankful to say none of our people were attacked. A most gratifying work of grace has been manifest throughout the year, among those who have come under our influence. It has shown itself in a largely increased spirit of inquiry and in some cases, in the conversion of the inquirers. It seems to us that the spirit of opposition to Christianity increases among these bigoted Hindus just in proportion to the desire manifested by members of their community to become

Christians. This was fully illustrated here in the case of a young Brahmin who came out and made a public profession of his faith in Christ in the month of July. From fear of his relatives he had taken refuge with one of our native preachers who was living in a room on the end of the church in this city. The next day being Sabbath, during our morning-service, an immense crowd surrounded the building. The young convert (he is about 25) sat with the audience. His friends supposed he would be baptized that morning. His father stood outside the door imploring him to come out, and offering him a large sum of money if he would. When service was over, such was the excitement of the mob that the native brethern were afraid to allow him to remain in the church premises. We consequently decided to take him in our conveyance to the mission house. As we drove away the crowd became greatly excited, shouting and yelling in a most riotous manner. His father at once applied to the magistrate, claiming the custody of his son on the ground of his being a minor, and weak in intellect. The magistrate on hearing from us the exact state of the case declined to interfere. The following day the young man was carried off by his relatives, and we have never seen him since.

Rev. J. H. Shedd, D. D., *Oroomiah*:—Our work this winter is receiving the Divine blessing in some of the congregations or in the widening sphere of influence of the gospel. Each year the circle of influence widens and more souls are brought into contact with the gospel, not only among nominal christians, but among the Mussulmans and other non-christian peoples. There is great need of prayers for the removal of obstacles and the opening of doors still. Our part of the world has not yet reached the state of religious toleration that we can say the whole world is open by enactments of government and law. *But many hearts are open.*

HOME MISSION LETTERS.

TEXAS.

Rev. H. S. Little, D.D., *Superintendent*:—I never was so far south before. Eagle Pass and Pearsoll are the two most southern churches in our Assembly; but I am a good way south of them. Laredo has, by the last census, 11,313. I am here to see what can be done. I do hope the last meeting of the Board was able to say to Texas, "*Advance! Push!*" I never had such a list of men, either in number or quality, ready to settle in Texas. Oh, I do want to push!

There are millions of Northern money coming to Texas, and very few Northern men; but the *men are sure to follow.* Everywhere there is investment and building. Many types of machinery are coming—cotton mills, iron works, etc. This will bring thousands of skilled workmen.

Our Assembly will outnumber the other inside of ten years, three to one. Then they will talk about Father Wright and Father Riggs, Anderson and Little, those "pioneers," and they will forget the day of small things. There is many a heartache at first; but the vast number of millions being invested in Texas means that our Board of Home Missions will have more to do in this State alone than the New School committee had in the whole country. It will be five or ten years first, but *it will be.* And now is our time. Our present foothold is of *immense* value, and such a set of bright men never before looked this way.

WALLA WALLA, WASHINGTON.

Rev. T. M. Gunn, D. D., *Superintendent*:—I was engaged for the first three weeks in January in a meeting in the church of Prescott, assisting Rev. I. Wheelis. The meetings have resulted in a delightful revival. On Sabbath, January 18th, we received nineteen, and nearly as many more

may be expected to unite with some of the churches soon. A Young People's Society Christian Endeavor of about forty members was formed. The most of those received are heads of families, and a large band of young people remain to be gathered in.

The Prescott church took up five Home Mission collections on as many successive Sabbaths, making a total of $41.56.

On Tuesday, January 27th, I assisted in the installment of Rev. Seth Cook as pastor of the church at Waitsburg. He is very highly appreciated both by his own people and those of other churches.

I have delightful news from the Big Bend. Brother Cort has his hands full to overflowing. His academy has sixty pupils and there are more applicants than he can accommodate. He has organized a church at Grand Coulee with thirteen members, all heads of families. This is a very important place. It is thirty miles west of Brother Cort's home. He has taken up also another station, Creston, on the railroad, which with Sherman and Wilbur and the Academy is too much for any one man. He desires immediate assistance to hold meetings at all these places. We must have an additional man with him or we may lose several of these new churches.

Brother Beebe also reports gratifying success at Waterville, both in the church and in a new Academy which he has started at the urgent request of the people.

NEBRASKA.

From Omaha, Rev. J. M. Wilson writes of a new church on Castellar street, with a seating capacity of 500, costing over $3,000, of which $400 is unprovided for; increased attendance at evening service and Sabbath-school; receipts also increasing; strong effort toward self support intended; special services for four weeks, ending Feb. 1; at least 30 hopeful conversions; 22 of these received to church fellowship, including a lad of 14 years and his father; present membership, 159. He says:

"I hope that the members of the Board and the secretaries will think of 22 men and women standing in a circle in front of the pulpit of Castellar Street Presbyterian Church (9 of the company men), confessing the name of Jesus, our Saviour; and of the tears of joy of pastor and people, as we give them the right hand of fellowship in the blessings of the gospel; and may you know again what the Saviour meant when he said that 'both he that soweth and he that reapeth shall rejoice together.'"

SAN LUIS VALLEY AND VICINITY.

Rev. S. B. Wilson:—In this great San Luis Valley and south of it, in New Mexico, there is a great work to be done, that can be done by Mexicans far better than by Americans. Here, at Del Norte, in the Presbyterian College of the Southwest, we have fifteen of these Mexicans—bright, smart fellows—in training for this Mexican missionary work. They expect to remain three years. I have been lecturing (a free service) once a week before them, on the "Evidences of Christianity." I expect to continue this service free.

There are more such Mexicans. They ought to be under training. One of them has been here several years, is a good scholar, and is a teacher in the College. No man, so the Mexicans tell me, can command a larger Mexican audience than he can; no man is more highly respected—both by Mexicans and Americans.

Now, why should not this work go on? It belongs to Home Missions quite as much as it does to College Aid. The work ought to grow. No field is whiter to the harvest.

Our College has no endowment. Indeed, it is in debt for work already done. There are men and women who would be glad to know of this opportunity. They have the money and want to do good. This college ought to be immediately equipped for this work in this direction. It waits to take the name of some liberal donor.

NORTH CAROLINA.

Rev. A. M. Penland writes of the work at Beech, in connection with the school, and of an interesting and unique observance of Thanksgiving Day. The sermon sketched "the early

history of North Carolina from Mecklenburgh, by way of Cowpens and Guilford, to Yorktown, finding in her public acts and record no black spot, *save one;*" called on the young men especially "not to tarnish the record by lives of inactivity, intemperance, ignorance, etc.;" and called attention to the local reasons for thankfulness, especially on account of their *church* privilege.

"After this service, baskets were bunched, and dinner spread on the ground, and a large congregation ate and made merry, and more than seven baskets full were taken up, and some sent to the sick and the poor of the neighborhood who could not be present. Then, gathering back in the house, they were entertained by exercises by the school for an hour or so, in singing, recitations of Scripture and other appropriate selections; all returning home feeling, as respecting the occasion, like the company on the Mount. Thus the work goes on from year to year, showing the outgrowth of the germinal principle planted in this soil a century ago, by Presbyterian settlers. Their children's children are rising up and calling them *blessed.*

Rev. Isaac N. Hurd, *Concord, Contra Costa Co. Cal.*:—The railroad is now built as far south as Walnut Creek, seven miles to the south of us. We hope it will be ready for freight and passengers by March. I see the speculators are looking around to spy out the land and see where they can make profitable investments. What we need is not speculators, but genuine American families, who are imbued with the spirit of our Puritan Fathers; although we shall have to wait. I fear, some time before we shall see many such.

Our services have been kept up, as usual, without any interruption. Our congregation during the last quarter has not been quite as good as usual. Some have been sick and not able to attend service during the whole quarter. No new families have come in that are interested in church matters. Not a service thus far has been interrupted by storms. It is a small church, and composed of such a variety of home and foreign elements that there is a great deal of liability to discord and friction, more than in a larger and more homogeneous church; yet harmony prevails among us. The Sabbath-school holds its own. If we can hold the children, we may expect fruit.

I have concluded to remain in this place another year, although I have been requested to go to Porterville. My salary will be the same as last year, $800. So far as I can see, there is needed patient waiting and patient working. We are doing all we can and leaving the results with the Lord. Our prayer is that the great, rich Presbyterian Church may not be willing to cripple the Board in money, thus leaving out some who are willing to suffer hardship for the blessed Master.

A Missionary in N. Mexico:—Day before yesterday a Roman Catholic, French priest came to me to tell the story of his loss of all faith in Romanism and to talk about God's truth as revealed in the Old and New Testaments. The man celebrates mass in one of the churches every morning now (Lent) and teaches in a Roman Catholic school. He asked me to receive him into the Presbyterian church. He seems to be thoroughly sincere. I talked with him very pointedly about the perversions of Romanism, Transubstantiation, prayers to the Virgin and the saints, purgatory, etc. Above all I talked of our great Advocate and his person and work. I cannot doubt that he is under the guidance of God's Spirit. He is to meet our session soon. This I require of him, not to receive him into our church as he requests, but to test him. In my judgement the man should attend our meeting of Presbytery in April and confer with the brethren. He apprehends bitter persecution. His first loss of faith in the church of Rome came through ardent study of astronomy. Close study of the Bible brought him to see the *Light*, the Sun of Righteousness.

SOUTHERN CALIFORNIA.

Rev. F. D. Seward, *Synodical Missionary.*—I organized the Pine Grove church on Sabbath afternoon Jan. 4th 1891, with 10 members, all by

letter. One elder, one deacon, 7 trustees. They worship in a comfortable school house, but are hoping to build a church soon. One of the members is a negro 96 years old.

Bro. Sewell has done an excellent work in that part of Santa Barbara County.

At Madeira, in Stockton Presbytery Jan 18, we dedicated a church costing $1079, all provided for. The church was organized less than 12 weeks before. Remained for a second Sabbath and preached during the week, received 4 members at the communion service before leaving them. Rev. W. B. McElwee has since become their minister. Made some explorations of new fields in San Bernardino Co., but the openings do not justify undertaking new work in view of the financial difficulties of the Board.

Rev. J. J. Marks, D. D, invited Mr. Ches Burch to assist him in special services at Cucamonga; and when Mr Burch went to Orange I went to help, Dr. Marks continued the meetings. But at length we got under way again. Mr. Burch did a good work; but stopped too soon and too abruptly. The Cucamonga church nearly doubles its membership this winter. Dr. Marks is still bringing forth fruit in old age. He is 82 and no one there wants a young minister.

At present there are but few churches vacant that we care to man. But I hear rumors of coming changes, some of them due to financial pressure and others to other causes. Most of the time we have had a sufficient number of very good ministers. I gladly bear testimony to the ability, consecration and success of nearly all the home missionaries of my district. With discouragements and privations little understood by many, they are doing hard and lowly work and doing it well, and are worthy of all honor. But once in a while we find a failure.

Rev. H. P. Carson, Synodical Missionary of South Dakota has been with us a few weeks; the first Synodical Missionary I have met from any other Synod. Am very glad to meet one from so far east. Also, and especially we have been privileged to greet Rev. Dr. Phraner who since Feb. 10th has been doing noble work for both Home and Foreign Missions in most of our prominent churches, and in all so far as time would permit. He gives just such information as the churches need to know. Heavy rains sadly hindered his work in Los Angeles Pres., the first two weeks. But he consented to lengthen his stay one week and help in the annual meeting of the Ladies' Presbyterial Society, and also a Sabbath to San Diego, in place of the Thursday evening of which the rain deprived them. As we have had no rain all summer, tourists must bear a little wetting for the good of the country. A very little damage was done in a few places, but those hours of gentle steady rain meant a year of life and prosperity for the entire State. Oh, for the spiritual rain giving life and prosperity to the church and bringing no injury with it.

OKLAHOMA TERRITORY.

Rev. C. H. Miller, *El Reno:*—The location of El Reno is most beautiful: on the crest of a hill which slopes gently away in all directions. The Rock Island Railroad passes through the town, and a branch road—or, rather, another road—is being built from this place east through Oklahoma City to the coal-fields in the Choctaw Nation. The Rock Island intends to supply all Oklahoma, Southern Kansas and Northwestern Texas with coal, which will be brought from the mines by the new railroad and delivered to the Rock Island at El Reno. This alone would build up a good town at El Reno. But there are other factors to be considered. Near El Reno is the location of three large schools for the Indians, where hundreds of scholars are enrolled. This brings a great deal of trade to the town. Then, in sight of El Reno is Fort Reno, one of the largest forts of the U. S. A. This is a permanent fort. I am told that improvements costing $75,000 are being made to meet the wants of the garrison, which is to be largely increased. The post-trader, who has done a large business at the Fort, has notified the authorities that he desires to close out his store, and, I understand, intends to move to El Reno to locate. As the trade of the Fort largely goes to El Reno, it must build up the town, as over $300,000 each year is paid

to support the troops at this military post. The agent of the Rock Island road told me that more money was paid to the road for freight at El Reno than at any point on the road in the Indian Territory. There is but one building for church purposes in the town: a business house erected by the Baptist Church. In this the Presbyterians, Methodists and Christians are allowed one Sabbath each month, the Congregationalists preaching whenever they can get an audience in the Opera House.

On last Sabbath I organized, with 18 members. We have the best and most reliable element in town. In the Union Sunday-school there are five teachers; five denominations are represented. Of these five teachers, three are Presbyterian.

At a young men's gospel meeting held on Sabbath last, at the Congregational place of worship, there were, of Christian men, one member of the Baptist Church, one Methodist, one Christian, two Congregationalists and four Presbyterians. This gives you an idea of the relative strength of the various denominations.

I have just closed a series of meetings. Only a few came out to our services at first; but, after three or four days, the interest deepened, and soon the house was full every night. On Sabbath we observed the Lord's Supper, and it was a precious season. Our hearts were made glad in the reception of 13 members, of whom 2 were baptized.

The ladies have organized an enthusiastic Aid Society, and the church work will be carried on with great energy.

HOME MISSION APPOINTMENTS FOR MARCH, 1891.

D. B. McMurdy, Lynn,	Mass.
V. Pisek, New York City (Bohemian),	N. Y.
S. D. Warrender, Otego,	"
T. S. Day, Camillus,	"
J. E. Beecher, Manlius,	"
H. M. Dodd, Augusta,	"
A. R. Macoubrey, San Mateo,	Fla.
J. Foy, Titusville,	"
W. J. Trimble, D. D., Synodical Missionary,	Tenn.
J. B. Hawkins, Holgate,	Ohio.
R. T. Armstrong, Woodsfield and Buchanan,	"
G. P. Williams, Emerald Ave., Chicago,	Ill.
J. Frothingham, Reunion, Chicago,	"
E. Benzing, 1st German, Chicago,	"
C. J. Howell, La Grange, 1st,	"
M. L. Johnson, Sugar Creek,	"
W. W. Armer, Libertyville, 1st,	"
C. Daniels, Elk Rapids and East Bay (Yuba),	Mich.
W. Lyttell, Taymouth and stations,	"
T. Middlemus, Alpena,	"
J. A. Paige, McNair Memorial and Thomson,	Minn.
T. A. Ambler, Ely,	"
O. A. Berg, Anoka and stations (Scandinavian),	"
J. C. Robinson, White Bear Lake,	"
E. W. Day, Lisbon, 1st,	N. D.
J. B. Hobart, Edgely, Monango and Fullerton,	"
W. H. Hunter, Park River,	"
A. W. McConnell, Anamosa, Center Junction and station,	Iowa.
H. McPhadgen, Pilot Grove,	"
G. W. Smith, Dubuque, 3d,	"
H. Hostetler, Sioux City, 2d,	"
W. C. Paden, Early,	"
J. R. McGlade, Greene,	"
M. Wittenberger, Glenville and Campbell, German,	Neb.
G. Bray, Aurora,	Neb.
W. A. Pollock, Ragan and Axtell,	"
J. McC. McDonald, Hopewell,	"
E. P. Dunlap, Linwood, Kansas City,	Mo.
J. Wilson, Lathrop and Mirabile.	"
C. McCain, Gallatin, Bethel and Jameson,	"
J. Mayou, Montrose,	"
J. A. McKay, Akron, New Hampton and Martinsville,	"
S. Ward, Morris,	Kans.
W. I. Doole, Oak Street, Wichita,	"
S. D. Jewell, Pleasant Unity, Rome,	"
A. W. Wright, Scammonville,	"
W. E. Mack, Sterling, 1st,	"
H. R. Schermerhorn, McAlester and stations,	Ind. Ter.
W. F. Gillespie, Kerrville, Grace of Waringford and Medina City,	Texas.
J. J. Gilchrist, Mora,	N. M.
G. M. Darley, Church of the Redeemer, Denver,	Col.
F. N. Palmer, Alamosa and 2 stations,	"
G. W. Bell, Engle and El Moro,	"
F. M. Gilchrist, San Luis Valley,	"
J. R. Thompson, D.D., Vancouver,	Wash.
J. W. Dorrance, Snohomish,	"
S. T. Davis, Centenary, Spokane Falls.	"
J. P. Schell, Coeur d'Alene City,	Idaho.
W. L. Beaumont, Gervais and 2 stations,	Oregon.
I. N. Waterman, Ukiah,	Cal.
R. Dickson, D.D., Ojai,	"
J. Wallace, Ione and 2 stations,	"
W. C. Scott, Elk Grove,	"
I. N. Hurd, Concord,	"
W. A. Sample, D.D., Valona.	"
J. Wilson, Visalia and Stations,	"
S. Jackson, D.D., Presbyterial Missionary,	Alaska.
J. L. Gould, Howcan,	"

Gleanings At Home and Abroad.

Rev. E. M. Wherry, D. D., sends us the following interesting items, translated from the Hindustani paper, "Makhzan-i-Masíhí."

How are Converts to Secure a Living?—It is clear that the people are turning towards the Christian religion, and day by day some are accepting it. It is also equally clear that the question as to the material support of Christians is becoming more difficult of solution. Some think to solve it by keeping converts in the callings of life where the gospel finds them. So far, well; but this does not remove all the difficulties. The very first difficulty arises from the fact that the relatives of the convert boycott him in his business! Another difficulty arises from the fact that the business or trades of many converts are unlawful to them as Christians. How, for instance, shall a man follow his trade who has made his living by selling intoxicating liquors or drugs? or who served the idols in a temple as a priest or religious mendicant? Besides this, these and others have never learned to work, and for such, the question as to how they are to live as Christians is not easy to answer.

Married Fourteen Girls.—A correspondent writes that he saw a remarkable wedding in the town of Amgram, in the district of Faridpur, in Bengal. The groom was a Kulin Brahmin, 64 years of age. The brides were fourteen girls, ranging from 3 to 26 years each! "When I heard," says this writer, "that this Brahmin was to be married to fourteen girls, I went to see the show. I saw the groom, who looked as if he might be a grandfather, seated upon a decorated throne, while the girls, with veiled faces and bowed heads, sat around him. They looked as if they were cursing in their hearts the heartlessness of their parents."

It may be well to explain that the customs of the Hindus make it a disgrace to parents if their daughters are not married, not to say that the salvation of women is attained through their husbands. Another custom involves a large outlay on the part of the bride's father. Hence the birth of daughters is undesirable from a pecuniary standpoint. The Kulin Brahmin above mentioned is a public benefactor. He marries fourteen girls for a money consideration, providing at once for the honor of the parents and the salvation of the daughters! After the ceremony, the children would return to their homes with a new name and dignity, and the Brahmin would go his way. He might sometime visit these wives and he might not. When he dies, they will all don the garb of widowhood.

A Wonderful Movement.—Rev. C. L. Bose, Presiding Elder of the Rohilkhand District, writes: "Thousands of people are ready to accept Christianity. I believe that five thousand persons will receive baptism within the bounds of my district. Wherefore, how important that we provide for the instruction of these people and their children!"

A Notable Convert.—The Rev. R. Clark, of Amritsar, in the Punjab, baptized Pundit Bishan Das, a lawyer of Ajnála. He had lived among Christians of low caste, but did not stumble on this account. He had often taken the part of these poor Christians and had helped them. At last he accepted Christ himself.

A New Leper Hospital.—Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Srinuggur (Cashmere), at a cost of fifty thousand rupees. This hospital will provide for fifty resident lepers, and will be under the care of Drs. Arthur and Ernest, of the C. M. Society's Medical Mission. The expense of the institution will be borne by the State.

When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table.—*Rev. James Calvert.*

There are in China 589 missionaries, 706 lady workers, 1,260 unordained helpers. There are also 37,287 communicants, and last year these contributed $37,884 (about £7,000). —*Quarterly Register.*

Methodism has many agents in China, sent there by different home churches, representing different historical events. As these differences have no reason for their remembrance in China, a movement is on foot to unite the different mission agents and the native converts there into one native Chinese Methodist Church.—*Quarterly Register.*

There are indications already that the homes of India are opening their doors to Him who was so welcome in the home at Bethany; there are indications that many a meditative Hindu woman may love to sit at His feet. The zenana missionaries of India are doing a glorious work.—*The Mission Field.*

The Southern Presbyterian Church (U. S.) has an efficient mission on the island of Cuba. A congregation of twenty-six communicants was organized in Havana last September. Among the earliest purchases of the new congregation was a cemetery, because the law forbids the burial of Protestants in consecrated ground!—*Quarterly Register.*

"Every dollar gained in the Congo rum trade ought to burn in the palm of the man who gains it, as if it were a part of the blazing asphalt that makes the pavement of the infernal regions."—*R. S. Storrs, D.D.*

Thirteen girls, says *The Rangoon Gazette*, have been baptized in one heathen village, Sat-Kwin, as the result of the work of one of the Bassein school girls during the "rains." In the oldest Christian village, Paybeng, 14 were baptized, where Pabwa, another pupil, had been working wisely and earnestly.—*National Baptist.*

One hundred Australians have volunteered for service in connection with the China Island Mission. A domestic servant in Tasmania has given £20 of her savings to this Mission, and £5 for the work in Africa.—*Christian Intelligencer.*

The largest congregation that assembles in Arizona on the Sabbath-day for worship is composed of Pima Indians.—*Rev. Howard Billman, in the Banner.*

Brazil, with its fourteen millions, is far behind the world in education because of priestly influence. Statistics, which are however very inaccurate, report that about four-fifths of the people cannot read. The priesthood, itself, a most corrupt body, has not taught morality to the people; and in their blindness and ignorance they have followed their priests. But there is always a time of reaction, and the people, in spite of their tyrannical Jesuit guides, have been touched with the bright spark of the Gospel, and now awake, are seeking for light and life.—*Rev. W. C. Foster in Brazilian Missions.*

A Strong Resemblance.—It is not very gratifying to our national vanity as citizens of "Free America" to find in the London *Times* the treatment of the Chinese in this country classed with the persecution of the Jews by Russia and the Armenians in Turkey, but it may do us good to see ourselves as others see us. It would be difficult to say how the experience of the Chinese in this country differs from theirs, except there are not so many of them.—*Baptist Miss. Magazine.*

An old Choctaw Indian prayed for *a clean heart, a white heart, a true heart, and a big heart, big enough to fill the whole body.*

The Lord has given another Telugu revival. The joyful intelligence has been received from Ongole that 2,023 were baptized in the last quarter of 1890, of whom 1,671 were baptized Sunday, Dec, 28. Two thousand were waiting for baptism. Lord!—*National Baptist.*

The antidote to the skepticism of modern thought is chiefly in the culture of the life which it denies, but which is the essence of the Christian religion.—*Northern Christian Advocate.*

Every missionary tells us that no peril that beset him was half so great as the chilling influence of surrounding heathendom. We should pray that in that stifling atmosphere they may be kept in the fresh air of the influence of the presence and power and peace of the Lord Jesus Christ.—*Rev. H. G. Moule.*

Were you ever used as God's instrumentality in leading a single soul into the experience of conscious salvation? If so, you have tasted a joy superior to any other ever felt. When glad eyes looked into your own and said, "You led me to Jesus," were you ever more happy or grateful? It is not an ecstasy, however, which exalts the agent so much as it humbles—*Zion's Herald.*

"I am animated by an ever increasing thankfulness to God for his support in the belief that he knows how to turn even our mistakes to good account. This I experience daily to my most salutary humiliation."—Bismarck.

Some people talk of educational missions as if they were *merely* educational. Is there one such mission in all India? We believe not.

People who criticise what they call "Dr. Duff's system," should try to understand what that system was.—*Murray Mitchell in Missionary Review.*

Has any Christian equalled the Hebrew Baron Hirsch in the amount of his gifts to the poor?—*Yan Kee.*

Writing of the *Evangelistic Work* of the Synod of Illinois, to which reference was made in our last number, (page 198) a correspondent in that state says:

There are some of us who believe that this Organized form of Evangelistic work, by ordained evangelists of the best type, *men having experience first in pastoral work*, is to become one of the great wheels in the machinery of the Church, and that it will reach proportions equal to, if not greater than, that of the Christian Endeavor movement of the past ten years. The plan worked in the Synod of Illinois commends itself to the business men in our Church sessions. An Elder in one of our weak churches, recently blessed by revival through this instrumentality, wrote that "he wished there were ten such men for ten years in every Synod of the Church."

God speed the day when Evangelistic work shall become a greater power for good by the best men entering into it under ecclesiastical direction and endorsement. God has set his seal upon it.

It has only been a few years since a cruel and inhuman king was on the throne at Mandelay, Upper Burmah, and to do any kind of missionary work there meant certain death. When this city was built, the eight gates surrounding it were supposed to have been made secure against invaders by the sacrifice of fifty-six young Burman girls. In October last a missionary conference was held in this same city, at the close of which a communion service was held, and missionaries, native preachers, and native converts of ten different races, representing five hundred churches, bowed at the Lord's table; and in the very palace where this man dispensed his cruel edicts, Christians gathered and sang, "How sweet the name of Jesus sounds," etc. The king gone, and the kingdom ruled by a Christian power.—*Heathen Woman's Friend.*

In a recent number, the *Indian Standard* says:—"Special interest attaches to the united meeting of the Native Christians of Bombay, held recently in the American Native Church to consider the question of aggressive Christian work on their part among the population of the city. The speeches made by the Rev. Dhujibhai Naorojee and Mr. Hassamuddin, of the Free Church Mission, and the Rev. Nathudji, of the American Mission, were

worthy of the occasion, and constituted a powerful plea for united effort in evangelistic work. We understand that a division of the city into districts and the organization of small bands of volunteers for open-air services is contemplated. Such a movement, if wisely arranged and carried out with perseverance, would, we are convinced, be an immense strength and stimulus to the native Christian Church.—*Missionary Herald*(Irish).

HOME GOING.

Heimgang! So the German people
Whisper, when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell;
When they hear the organ dirges,
Swelling out from chapel dome,
And singer's chanting surges,
"Heimgang!" Always going home.

"Heimgang!" Quaint and tender saying.
In the grand old German tongue,
That hath shaped Melancthon's praying
And the hymns that Luther sung.
Blessed be our loving Maker,
That where'er our feet shall roam,
Still we journey toward "God's acre,"
"Heimgang!" Always going home.

—*Christian at Work.*

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

COWLES, SYLVESTER, D. D.—born in Otisco, N. Y., Jan. 28, 1804; united with the church in Otisco, 1824; graduated, Hamilton College, 1828; Auburn Theological Seminary, 1831; ordained by Presbytery of Onondaga, Sept. 5, 1831; Napoli, N. Y., 1831; Ellicottville, 1836; Fredonia, 1839; Lodi, 1843; Ellicottville, 1846-1850; Olean, 1850-1861; Randolph, 1862-1866; Gowanda, 1867-1874; preached and organized churches in Cattaraugus County; Evangelist, residing at Randolph, 1875-1891. Married to Miss Mary Hays, of Clinton, N. Y., August, 1831; to Miss Frances W. Wood, of New Haven, Conn., Sept., 1846; to Miss Sophia M. Phillips, of Milford, N. H., August, 1878. Received the degree of D. D. from Hamilton College in 1873. Died at Randolph, N. Y. after brief illness, Feb. 16, 1891. Burial at Gowanda, N. Y. [The necrological notice of Dr. Cowles in our last number was found to be incomplete.]

ALBERT HALL GASTON.—Born in Lenox, N. Y., Feb. 1, 1812; united with the 1st Pres. Ch. in Smithfield, N. Y., March 1825; studied at Whitestown and Cazenovia Seminaries, 4 years; graduated at Auburn Theological Seminary, 1843; ordained at Three Rivers, Mich. by Presbytery of Kalamazoo, Jan. 17, 1844; Three Rivers 1843-46; Barre, N. Y. 1846-51; Manlius 1851-54; Canastota 1854-56: Hastings, Mich. 1856-63; Princeville, 1863-66; Cassopolis 1866-71; Burr Oak, 1872-78; Clayton, 1878-82; Marlette, 1882-83; Harbor Springs, 1883-84; Resident at Adrian, since 1883; Died at Adrian, March 18, 1891. Married Miss Maria C. Parmelee, of Cazenovia, N. Y., Sept. 2, 1843. A son and a daughter survive him. His wife, a son and a daughter died before him.

MEGIE, BURTIS CUNNINGHAM—born, New York City, December 4, 1813; graduated, University of New York, 1835; studied, Andover Theological Seminary, 1835-1836; at Princeton Theological Seminary, 1836-1837; graduated at Union Theological Seminary, 1838; ordained by North River Presbytery, October 31, 1838; stated supply, New Paltz, N. Y., 1838-39; stated supply, Dover, N. J., 1839-42, and pastor, 1842-76; pastor, Pleasant Grove, N. J., 1876-88; stated supply, Welsh Church, Dover, N. J., 1888-90; died suddenly at Dover, N. J., June 12th, 1890. Married in 1838, Miss Mary Cass Belden, who survives, with two sons and three daughters. Received degree of D. D. from University of New York, 1875.

TAYLOR, WARREN—born, Langdon, N. H., Oct. 6, 1814; received to full communion in the church, Essex, N. Y., 1831; pursued academic studies at Geneva, N. Y., Lyceum, at Bloomfield, N. J. and in Union College, Schenectady, N. Y.; studied theology under instruction of Dr. N. Hewitt, Rev. A. Messler and Rev. N. B. Purington; licensed to preach, April 14, 1843; ordained by the Presbytery of Trumbull, Ohio, April 24, 1844; a home missionary in Ohio, 1852-1865; pastor, Wilkesville, O., 1865-1876; after this ministered to various churches as feeble health permitted; died in South Salem, O, April 21, 1890. Married, Brooklyn, N. Y., April 24, 1840, Margaret Walton, who survives him with four sons, three of whom are ministers.

Young People's Christian Endeavor.

A NOTABLE GATHERING.

At our request, Rev. George B. Stewart, President of the Pennsylvania Union of Young People's Societies of Christian Endeavor, gives our readers this clear and satisfactory report of the District Convention in Philadelphia, over which he presided.

A District Convention of the societies of Christian Endeavor in the counties of Bucks, Chester, Delaware, Montgomery, and Philadelphia, was held in the Grace Temple, Philadelphia. Pa., on the evening of March 26, 1891. This new Baptist Church, the largest in the city, was crowded in both its audience rooms to its utmost capacity. The 235 societies in the district applied for 11,359, but as only 6,200 tickets could be issued, the applications were cut down pro rata. Any society not using its tickets returned them and they were issued to others. Thus every ticket was used. New Jersey was invited to send a delegation of one hundred, and the invitation was accepted. The Presbyterian Church was represented by 75 societies and 1,732 delegates, the M. E. Church by 48 societies and 1,483 delegates, the Baptist Churches by 44 societies and 1,647 delegates, and various other denominations by 68 societies and 1,388 delegates. The convention lasted three hours. Bishop Cyrus D. Foss, of the M. E. Church, Dr. Wilton Merle Smith of the Presbyterian Church, Dr. W. H. McMillen of the United Presbyterian Church and Dr. G. A. Peltz of the Baptist Church were among the speakers. The Philadelphia Christian Endeavor Choir of 300 voices led the singing in the upper Temple and a volunteer choir rendered the same service in the lower Temple.

Bishop Foss spoke on applied Christianity. He outlined the problems to which Christianity was offering a solution, (e. g.) the preservation of the Sabbath, the suppression of the liquor traffic, the righteous adjustment of capital and labor. He said that the old ways of advancing the kingdom of God were sufficient for this or any age, the preaching of the Word, the training of the young, and the personal effort to save individuals. But the Church needs impulse. This the young of the Church can furnish. He urged upon the young people the necessity for the combination of christian forces in the same line, for the same end.

Dr. Smith was happy in his choice of Daniel, Abraham, Barnabas and Andrew, as types of the functions of the Church in bearing testimony to the truth, in training up the young in the faith, in caring for the young convert, and in rescuing the lost.

Dr. McMillen with great power made evident that young christians are competent witnesses of the power of Jesus to save and bless.

Mr. J. W. Baer, the Secretary of the United States Society, conducted one of the consecration meetings. He laid especial emphasis upon the fact that *each congregation and each denomination has absolute control of its Christian Endeavor Societies*, and urged upon the young people *to support with constant loyalty their own church.*

NOTABLE FEATURES OF THE CONVENTION.

1. *The great numbers present.* It has only been equalled in size by the last three international Christian Endeavor conventions. It was the largest district Christian Endeavor convention ever held. It is probable that never before has such a convention of young people been gathered from so small a territory.

2. *The enthusiasm.* This manifested itself in deep and serious earnestness, profound attention, manifest desire to get the best things, readiness to respond immediately and heartily to the ringing words of the speakers.

3. *The denominational loyalty and interdenominational fellowship.* Among the speakers were Methodists, Presbyterians, Lutherans, United Presbyterians, Baptists and Congregationalists. Yet there was no attempt at obliteration of denominational lines. In the consecration meeting in response to the question, How many of you are willing *to consecrate yourselves to greater loyalty to your own church and pastor?* the whole audience rose to its feet.

4. *The Missionary interest.* The Rev. A. A. Fulton, of Canton, China, was to have addressed both meetings, but was prevented by a serious attack of the grip. But one of the speakers outlined Mr. Fulton's two-cents-a week plan, which he is proposing to the Christian Endeavor societies throughout the country, with the result that both audiences by a unanimous and rising vote pledged themselves to give *two cents a-week for missions.*

The idea is that each society will make a systematic effort to secure two cents a-week from each one of its members, to be given through its own denominational agencies for missionary work. As the societies represented contain at least 10,000 members, one result of this convention would be $10,000 annually for missions.

The magnitude and intensity of this movement, its manifest attractiveness for the young people, its superbly simple and flexible organization, its stupendous power for the welfare of the race, the advance of the church and glory of God, were some of the impressions produced by this notable convention.

The *Examiner* having in view certain objections to the *Christian Endeavor* organization, from members of the denomination which it so ably represents, says:

It is positively untrue that there is anything in the nature of the Christian Endeavor work to weaken denominational loyalty. On the contrary, the fundamental principle of the movement, and the one that chiefly commends it to many pastors, is its insistence as a first duty upon each member's LOYALTY TO HIS LOCAL CHURCH. Next to this he is charged to be loyal to his denominational lines of work and benevolence. Special attempts are made to promote the circulation of denominational literature, that the loyalty of the young people may be intelligent. No allegiance is owed to a general Christian Endeavor organization, and no organic connection exists between local societies and the general society. The functions of the latter are merely through the press and public meetings, to give unity and efficiency to the work. Its power is advisory only, and nobody is under obligation to adopt its suggestions except as their wisdom commends them for adoption.

It is evident that, since this is the case, nothing in the way of independence is to be gained by organizing Baptist young people into a distinctively denominational society. They are independent now of all obligations save those imposed by the Word of God and an enlightened conscience. But there is much to be lost by standing aloof from a great movement; by narrowing our sympathies to the limits of our own denomination; by refusing the aids to progress and labor that are afforded by the inspiration of numbers and success; by losing the educational value of great meetings, in which are gathered the ablest men from all denominations.

It will not occur to many people to suspect *The Examiner* of lacking denominational zeal. Its repute is too well established as a defender of Baptist interests to be in any danger of misrepresentation or misunderstanding. But we have never made, and hope never to make, denominationalism the be-all and end-all of life. And, above all, we have no faith in that denominationalism gone to seed, that blind jealousy of everything lacking the distinctive Baptist label, which some affect as a virtue.

Children's Church At Home And Abroad.

The children who read these pages, and the mothers and sisters who read to them will notice that the title is printed this time in the same kind of letters with the title of what we print for the grown-up young people. I think, perhaps, you will like it better. Do you not think these handsomer than the plain letters? Perhaps they are not quite so easy to read at first, but I think you will soon learn them, and then it will be quite as easy.

Printing the title in one column, takes up less room, and it is not easy to find room enough for all the good things that we find for our readers.

I shall be glad to have any of my little Presbyterians or their mothers, or any who are not Presbyterians, write to me about this or anything that they think they would like in these pages.

The two stories which I give to you this month, seem to me very interesting. I believe that some of my little readers will wish to be like the little confessor of Christ in Manchuria, and that a number of mothers, reading about little Moon-brave will shed some tears, that are not bitter, as they think of their own little darlings that are "*safe in the arms of Jesus.*" H. A. N.

LITTLE MOON-BRAVE.

Rev. D. N. Lyon, of Soochow, China, sends to the readers of our *Children's Church at Home and Abroad* the following touching story of the short life and the death of a little Chinese girl. In his letter he says:

These funerals of Chinese Christians, of which I have had three this winter, almost break my heart. The only thought that comforts me is that God must need them more in heaven than we need them here; else He would not take them away from us. True, others are coming into the Church to take their places: but our numbers are *so small!*

Pastors and parents know how this good missionary feels. Do you notice how he speaks of "These funerals of Chinese Christians"? The *Chinese Christian* he is going to tell us about was less than four years old. When you read his account of her, you will not think that he made a mistake in calling her a *Christian.* See if you do.

"SAFE IN THE ARMS OF JESUS."

On the first day of the Chinese year almost four years ago, a little girl was born in Soochow, China, and the parents called her "Yuih-in" (Moon-brave). She was a New Year's gift from the Heavenly Father, the first-born of her mother and a joy to her father. Now, alas! before the fourth anniversary of her birthday, she has left us. At 8 o'clock, Thursday evening, while her parents and a few friends were kneeling in prayer around her cot, her soul flew away to Jesus, leaving a pale, sweet face behind, over which was spread the light and peace of heaven.

My young friends in America will be interested, perhaps surprised to know that little Moon-brave, before she was four years old, had learned an alphabet of over a thousand characters. She could recite from memory two Chinese primers and several pages of the Child's Catechism. She prayed to Jesus and sang of his love. While suffering great pain on her death-bed, she showed a patience that was truly wonderful. Her disease was menin-

gitis, which causes terrible headache. Her mother kneeled beside her and wanted her to say her prayers. Being unable to collect her thoughts, she said, "Mamma, my head aches; I can't pray. *You* pray." Not long after, delirium set in, and then that fatal sleep, from which she never woke. To-day we held her funeral, in the little chapel under the schoolroom. A great crowd of heathen gathered in to hear us sing "Around the throne of God, in heaven, thousands of children stand," and "Yuih-un's" favorite, "Jesus loves me, this I know." The texts I chose to talk about for a few minutes to that crowd of people who worship dumb idols were: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," and "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

A LITTLE CONFESSOR OF CHRIST.

WOMAN'S WORK is a magazine in connection with Foreign Missions of the Presbyterian Church in Ireland, published quarterly at Belfast. In its January issue we find this touching story, told by Mr. Webster, a missionary to Manchunia.

"'Are you not going to examine me?' asked a little girl of twelve. Several members of the family had been dealt with, and were about to be baptized. 'Are you not going to examine me?' There was a childlike simplicity and earnestness in her manner, and a tone of surprise in her question, as if she had said, 'You must have overlooked me!' When she heard my decision, delaying her baptism, she turned away with a look of deep disappointment on her face, and I heard her telling her mother what I had said. 'The pastor thinks I am too young to be baptised. But I am not too young to be a sinner—for all are sinners—and I'm not too young to believe in Jesus, for I do believe in Jesus, and I do love Jesus; but I may be too young to be baptized.'

"Calling her back again, I made her tell me all she knew about Christianity. And she told me in her own way all about our Lord's life on earth; how He came from God as the Saviour of men; how He went about doing good—healing the sick, raising the dead, teaching men, blessing little children, and how at last He died. 'Ti woa shu tsui—made atonement for my sin,' she said solemnly. 'And where is Jesus now?' we asked. 'Tsai skangtih yio pien—at God's right hand,' she replied, and then added, as if correcting herself, 'He is in my heart, and in the hearts of all who believe on Him.'

"I think I was justified in admitting that little girl into the Church, and so when the rest came forward, she came too, leading her aged grandmother by the hand, and the three generations professed Christ together.

"A year later there was an epidemic of cholera in the village. Many were called away, and my little friend was one of them. During a visit I paid to the family previous to leaving China, the mother told me the story of her little daughter's last days on earth. The night she died she asked her father and mother to sing; and when they could not for sorrow, she sang herself the hymn she knew best and loved most—

> Yesu ai woa wan puh so
> Yin yo sheng shu kao su woa.

And when she came to the last lines—

> If I love Him, when I die
> He will take me home on high.

she turned to her mother and said: 'Do you believe that, mother? and if you do, why do you weep?' And so she passed away, assured that she was going into the presence of Him whom she loved, and in whom she trusted.

"'But oh, sir,' said the mother, as she ended her story, 'Oh, sir, *the grave has become a new place since Jesus came to our village.*'

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1891.

ATLANTIC.—*Atlantic*—Berean, 2. *East Florida*—Jacksonville, Ocean St. Y. P. S. C. E., 11. *Fairfield*—Ebenezer, 1. *South Florida*—Centre Hill, 4 07; Eustis (sab-sch, 15), 33; Paola, 16 75. 67 82

BALTIMORE —*Baltimore*—Baltimore Boundary Avenue, 10 50; — Broadway (sab-sch, 3 50), 6; — Brown Memorial, 342 55. *New Castle*—Chesapeake City, Y. P. S. C. E., 5 43; West Nottingham, Y. P. S. C. E., 7 80. *Washington City*—Washington City 1st, 34 87; — Covenant, 713 48; — North, 5 30; — Western, Y. P. S. C. E., 15. 1,140 98

CATAWBA.—*Catawba*—Lawrence, 1 00

COLORADO.—*Denver*—Akron, 5; Denver 23d Avenue, 72 69. *Gunnison*—Ouray, 5. 82 69

COLUMBIA.—*East Oregon*—Grass Valley, 8; La Grande, 8. *Portland*—Sellwood, 4. *Willamette*—Aurora, 8; Gervais, 7; Lafayette, 10; Marion, 6; Octorara, 5; Pleasant Grove, 8; Woodburn, 10. 74 00

ILLINOIS.—*Alton*—Jerseyville, 46. *Bloomington*—Danville 1st, 70 24. *Cairo*—Anna, 15; Ava, 2 50; Tamaroa, 8. *Chicago*—Chicago 1st, 205 66; — 3d, 35; — 4th, 1,031 31; — 6th, (sab-sch, 55), 490 37; — Covenant, 242 63; — Jefferson Park, 7 63; — Railroad Chapel, 17 14; — Reunion, 8; Elwood, 17 50; Gardner, 5 45; Hinsdale, 13 61; Joliet Central sab-sch, 54 10; Kankakee 1st sab-sch, 17 50. *Freeport*—Ridgefield, 16 65. *Mattoon*—Mattoon, 18; Pana, 2 50; Paris, 17; Pleasant Prairie, 15; Vandalia, 19 25. *Ottawa*—Waterman, 23. *Peoria*—Canton, Y. P. S. C. E., 6 80; Prospect, 13 75. *Rock River*—Aledo, 15 50; Garden Plain, 8 70; Geneseo, 10; Kewanee, Y. P. S. C. E., 4; Morrison sab-sch, 3 17. *Schuyler*—Augusta, 22 30; Elvaston sab-sch, 5; Kirkwood, 15 20; Macomb, 109; Monmouth, 98. *Springfield*—Pisgah, 3 48; Unity, 1 50; Rev. W. L. Tarbet and wife, 3 60. 2,719 06

INDIANA.—*Crawfordsville* — Crawfordsville Centre, 25. *New Albany*—Mitchell, 11 25. *Vincennes*—Vincennes Y. P. S. C. E., 7. 43 25

INDIAN TERRITORY.—*Cherokee Nation*—Millwood, 70 cts; Muldrow, 4 30. *Choctaw*—Bethel Mission, 3; Lenox, 5; Ochamali, 2. *Muscogee*—Limestone, 5; Nuyaka, 15. 35 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 13 50; Clinton, 120; Monticello, 3 75; Wyoming 1st, 16 50. *Council Bluffs*—Audubon, 34; Corning sab-sch, 25; Guthrie Centre, 20; Morning Star, 8; Platte, 2; Shenandoah, 17 59. *Des Moines*—Des Moines Central (sab-sch, 8 99), 113 90; — Westminster, 31 35; Garden Grove, 13 29; Jacksonville, 9 20; Knoxville, 20; Lucas, 3 82; Medora, 8 05; Newton Y. P. S. C. E., 6 50; Russell (sab-sch, 1 20, birthday off'g, 4 70. W. M. S., 10 36), 48 33. *Fort Dodge*—Sioux City 1st, 100. *Iowa*—Fairfield sab sch, 20; Kossuth, 38; Morning Sun, 26 85; West Point, 22 21. *Iowa City*—Columbus Junct. (sab-sch, 2 83), 9 11; Crawfordsville, 6; Davenport 1st, in part, 100; Iowa City, 5. *Waterloo*—Ackley (sab-sch, 3 60), 103 60; Cedar Falls, 13 67. 959 22

KANSAS.—*Emporia* — Conway Springs (sab-sch. 1), 6; Florence, 5; New Salem, 2 85; Star Valley, 1 37; Walnut Valley, 5 05; Walton, 1; Waverly, 12 33; Wichita Wright Mission, 2. *Highland*—Clifton, 19; Parallel, 1. *Larned*—Edwin, 3 25; Great Bend, 10 85. *Neosho*—Carlyle, 2 30; Central City, 2; Lake Creek, 6 50; Lone Elm, 6 42; McCune, 13; Mineral Point, 2 25; Osage 1st, 31; "Tithe," 5. *Osborne*—Colby, 5 09; Downs, 1; Hoxie, 5; Logan, 1 98; Rose Valley, 2 30; Wakeeny, 5; Rev. Theo. Bracken, 5. *Solomon*—Clyde, 4; Ellsworth, 7; Salina 1st, 67. *Topeka*—Baldwin, 1 50; Black Jack sab-sch, 7 50; Kansas City Western Highlands, Y. P. S. C. E., 80 cts; Rossville, 2 05; Sharon, 9; Topeka 3d Y. P. S. C. E., 3. 265 38

MICHIGAN.—*Detroit* — Detroit Jefferson Avenue, 552. *Flint*—Akron, 7; Caro 1st and sab-sch, 50; Fort Gratiot Westminster, 16; *Grand Rapids*—Grand Haven, 37 34. *Kalamazoo*—Martin, 6. *Lansing*—Concord, 8 10; Tekonsha, 10. *Monroe*—Adrian 1st, 7; Blissfield, 5; Monroe, Y. P. S. C. E., 8. *Petoskey*—East Jordan, 5; Petoskey 1st, 43 32. *Saginaw*—Ithaca 1st, 4 45; St. Louis, 16. 775 21

MINNESOTA.—*Duluth*—Duluth 1st, 34 76; Lakeside, 20. *Mankato*—Mankato 1st, 61 83; Winnebago City sab-sch Xmas off'g, 6 50. *Red River*—Red Lake Falls, 2 52. *St. Paul*—Minneapolis 1st, 109 98; — Shiloh (sab-sch, 9 56), 56 27; Red Wing, 40 20; St. Paul House of Hope sab-sch, 25 76; White Bear Lake (sab-sch, 1 51), 16 72; Willmar 1st, 8; Rev. Wm. Campbell, 2 50. *Winona*—Chester, 12. 397 03

MISSOURI.—*Kansas City*—Kansas City Linwood (Ladies' Aid and Miss. Soc'y, 5, sab-sch, 2 74), 16 26; Sharon, 12. *Ozark*—Greenfield Ebenezer, 10 50; Springfield Calvary, 123 71. *Palmyra*—Edina (Y. P. S. C. E., 1). 3 35; Hannibal, 58; New Providence, 3; Salisbury, 10; Unionville sab-sch, 5. *Platte*—Carrollton, 12 15; Gallatin, 1; Hopkins, 15; Jameson, 3; Mound City, 11 36; Tarkio, 30. *St. Louis*—Bethel German, 7; Cuba, J. L. Denton, 15; Kirkwood sab-sch, 24 39; Rolla, 35; St. Louis Glasgow Avenue, 44 34; Rev. M. B. W. Granger, 16 66. 456 72

NEBRASKA.—*Hastings*—Orleans, 2; Stamford, 2. *Kearney*—Clontibret, 5; Shelton, 2. *Nebraska City*—Fairmont (sab-sch birthday off'g, 4), 8; Palmyra, 12; Sawyer sab-sch birthday off'g, 6; Tecumseh, 50. *Niobrara*—Elgin, 1 75. 88 75

NEW JERSEY.—*Corisco*—Benita, 4. *Elizabeth*—Bethlehem, 9; Elizabeth 2d, 259; Plainfield 1st, Y. P. S. C. E., 10; Rahway 2d, 100; Westfield sab-sch, 25. *Jersey City*—Garfield, Y. P. S. C. E., 3; Jersey City 1st, 228 02; — Claremont sab-sch, "willing workers," 1 16; Paterson Broadway German sab-sch, 2. *Monmouth*—Barnegat, 3; Farmingdale, 30; Forked River, 2; Freehold, 35 64. *Morris and Orange*—East Orange 1st, M. C., 5 84; — Brick, 800; Hanover, 40; Orange Central, 500; South Orange 1st, 135 22. *Newark*—Newark 1st, 400; — 5th Avenue sab-sch, 15. *New Brunswick*—Amwell 2d, 4 75; Bound Brook, interest on Steele legacy, 12 44; Dayton, 10 81; New Brunswick 1st, 208 56; Princeton 2d, in part, 20; Trenton Prospect Street, 291 68. *Newton*—Andover (sab-sch, 1 55), 2 66; Stewartsville, 104; Wantage 1st, 5. *West Jersey*—Hammonton sab-sch, 30; Janvier, 4 95; Merchantville (Y. P. S. C. E., 10), 30; Williamstown (sab-sch, 17 70), 42 70; "H. L. J.," 100. 3,475 43

NEW MEXICO.—*Arizona*—Sacaton 1st, 25. *Rio Grande*—Albuquerque 2d, Spanish, 10. *Santa Fe*—El Rito, 10 75. 45 75

NEW YORK.—*Albany*—Amsterdam 2d, 58; Corinth, 3; Galway, 10; Gloversville 1st, 200; Mayfield, 1; Northampton Y. P. S. C. E. Thank off'g, 2; Rockwell Falls, 9 10; Tribe's Hill, 10; Ladies' Presbyterial Soc'y, 10. *Binghamton*—Conklin Y. P. S. C. E., 8; Coventry 2d, 17; Masonville, 6; Nineveh, 52. *Boston*—Boston 1st, 113; Roxbury, 20 30; Woonsocket Y. P. S. C. E., 3. *Brooklyn*—Brooklyn Classon Avenue Y. P. S. C. E., 10; — Greenpoint, 25 88; — Lafayette Avenue, 376 22; — South 3d Street sab-sch. Xmas off'g, 63 07; — Throop Avenue, 72. *Buffalo*—Buffalo Central, 63 85; Dunkirk (Y. P. S. C. E., 17 50), 32 12. *Champlain* — Plattsburgh Y. P. S. C. E., 10. *Chemung* — Spencer, 1 25. *Columbia* — Hudson 1st sab-sch, 50. *Genesee* — Bergen Y. P. S. C. E., 4 44; Leroy sab-sch, 15 22; Leroy and Bergen Y. P. S. C. E., 3 50; North Bergen sab-sch, 4 30; Wyoming, 9 54. *Geneva*—Canandaigua, 31 80; Romulus, 32 23. *Hudson*—Amity Y. P. S. C. E., 7 72; Good Will, 9 60; Goshen, 40; Hopewell (Y. P. S. C. E., 14), 38; Monroe 1st, 50; Palisades 1st sab-sch, 62 28; Ramapo, 50; Ridgebury, 1 50. *Long Island*—Amagansett, 7; Bridgehampton, 21 06; Greenport sab-sch, 11 50; Y.P.S.C. E., 5; 16 50; Mattituck, 5 25; Moriches, 15 60; Setauket Y. P. S. C. E., 2; Yaphank, 14 48. *Lyons*—Lyons Y. P. S. C. E., 7; Newark, 57 91; Palmyra, 4; Victory, 3 21; Williamson, 6 51; Wolcott 1st, 6 97. *Nassau*—Smithtown Y. P. S. C. E., 6 50. *New York*—New York 5th Avenue Anna E. Gillies, 100; — 13th Street, 200; — 14th Street, 21 45; — Alexander Chapel, Y. P. S. C. E., 3; — Christ's, 24 35; — Harlem 189 52; — West, 1061 33; — Westminster West 93d Street,

86 16. *Niagara*—Lockport 2d Ward, 30; Wilson (Y. P. S. C. E., 2;) (sab-sch, 6 50,) 14 50. *North River*—Amenia South, 37 34; Cold Spring, 25; Cornwall, 5 19; Highland Falls, 18; Newburgh Union (Mrs. H. Rose, 100; Y. P. S. C. E., 2 47;) 122 47; Pleasant Plains Y. P. S. C. E., 4 37; Pleasant Valley Y. P. S. C. E., 4 37; Poughkeepsie, 20 42; Rondout, 82 51; Salt Point Westminster, 4 37. *Otsego*—Unadilla Y. P. S. C. E., 3. *Rochester*—Rochester 1st, 500; — St. Peter's, 100; Union Corners, 3. *St. Lawrence*—Heuvelton Y. P. S. C. E., 2 20; Ox Bow Y. L. M. S., 18 73; L. M. S., 5, 18 73. *Steuben*—Corning, 34 80. *Syracuse*—Amboy, 15; Chittenango Y. P. S. C. E., 11; Mexico, 100; *Troy*—Brunswick Y. P S. C. E , 2 50; Green Island, 17 53; North Granville J. A. Willett, 10; Troy Memorial, 30 75. *Utica*—Utica 1st,75; Mt. Vernon, 15; Whitesboro, 10. *Westchester*—Hartford, 15; Mt. Vernon 1st Y. P. S. C. E., 10 25; New Haven, 5; Yonkers Westminster, 90. 4,879 72

North Dakota.—*Fargo*—Edgeley, 5. *Pembina*—Bottineau, 5; Devil's Lake Westminster, 5; Drayton, 25; Hyde Park Y. P. S. C. E., 5. 45 00

Ohio.—*Athens*—Warren Y. P. S. C. E., 2 75. *Bellefontaine*—Galion, 22; Upper Sandusky (Y. P. S. C. E., 1 25), 5 25. *Chillicothe*—Chillicothe 1st sab-sch, 25; Mount Pleasant, 10 50. *Cincinnati*—Cincinnati Walnut Hills 1st, 41 18; Monterey, 4; Morrow sab-sch, 6 18. *Cleveland*—Cleveland 1st, 1000; — Case Avenue, 70 50; — Woodland Avenue, 200. *Columbus*—Bethel, 2; Bremen, 2; Rush Creek, 8. *Dayton*—New Carlisle, 15; Oxford, 40 45; Yellow Springs, Mr. Geo. L. and Miss I. Kedzie, 150, 169 68. *Huron*—Bloomville, 7 66. *Lima*—Blanchard, 20; Columbus Grove (sab-sch, 5 25), 24; McComb, 20. *Mahoning*—Massillon 2d, a member, 17 50; New Lisbon, 19; Poland, S.S. 25. *Portsmouth*—Manchester (sab-sch, 9), 32; Portsmouth 1st, 118 70. *St. Clairsville*—Cambridge (Max Milligan, 50), 58; Rock Hill Y. P. S. C. E., 6 30. *Steubenville*—Bloomfield, 5; Brilliant, 15; Corinth sab-sch, 50; Madison, 4 40; New Cumberland, 6; Potter Chapel, 20. *Wooster*—Berlin, 1; Chester, 4 72; Congress (sab-sch, 4 16, 14 22; Creston, 10 94; Dalton, 1 40; Jackson, 12; Wayne (sab-sch, 15), 27 10; Wooster 1st (sab-sch, 10 44), 114 78. *Zanesville*—Mt. Vernon, 140; Mt. Zion, 15. 2,414 21

Pacific.—*Benicia*—Little River, 12 25. *Los Angeles*—Arlington sab-sch, 75; Azusa, 2; El Cajon, 7 75; Los Angeles Spanish, 10; Los Nietos Spanish, 2; San Gabriel Spanish, 2; Santa Monica, 10. *Sacramento*—Elk Grove Sheldon sab-sch, 7. *San Francisco*—Oakland 1st, Y. P. S. C. E., 10; San Francisco Westminster sab-sch, 17 90; — Woodbridge, 7. 162 90

Pennsylvania.—*Allegheny*—Allegheny North, 540 25; Cross Roads, 5; Hoboken sab-sch, 10. *Clairsville*—Kerr, 6 84. *Butler*—North Butler, 8. *Carlisle*—Carlisle 1st, Y. P. S. C. E., 3 81; —2d, 157 54; Dauphin, Y. P. S. C. E., 5; Harrisburgh Market Square, Miss Julia W. DeWitt, 50; Lebanon 4th Street, Y. P. S. C. E, 4 47; Shippensburgh, Alex. Duncan, 106 55. *Chester*—Chester 1st; 15.—3d, 250 *Clarion*—Cool Spring, 4; Perry, 6. *Erie*—Belle Valley, 4; Cochrantown, 10; Jamestown, 25; Salem, 4; Sunville, 6. *Huntingdon*—Altoona 3d. 10 63; Mount Union, 22; Orbisonia, Y. P. S. C. E., 1; Philipsburgh sab-sch, 23 90. *Kittanning*—Clinton, 3; Kittanning 1st, friend, 200; Leechburgh, 28; Saltsburgh, 57 51; West Lebanon (sab-sch, 31 90), 44 40. *Lackawanna*—Hawley, 11; Kingston sab-sch, 20; Little Meadows, 5; Orwell, 2 50; Plains sab-sch, 3; Wilkes Barre 1st, 344 32. *Lehigh*—Catasauqua 1st, Y. P. S. C. E., 4 38. *Northumberland*—Elysburgh, 2; Holland Run, 1; Lycoming, 50; — Centre sab-sch, 5 73; New Berlin, 10 62; Shamokin, Rush Township, 2; Williamsport 2d, 194 70. *Philadelphia*—Philadelphia 3d, 50; — Holland Memorial, 70; — West Spruce Street, 816 52. *Philadelphia Central*—Philadelphia Bethesda, 75 50; — Cohocksink (sab-sch (2d Street Mission, 2 10), 18 60), 35 49; — Gaston sab-sch, 38 08; — Northern Liberties (sab-sch junior miss. soc'y, 24 10), 67 10; Northminster, 5; — Tioga, 20 35. *Philadelphia North*—Chestnut Hill Trinity, 76 33; Disston Memorial, 15; Germantown 2d, 20; — Market Square sab-sch, 37 05; Norriton and Providence, Miss A. J. Stinson, 40. *Pittsburgh*—Amily, Rev. S. Risher, 10; Hebron, 35 80; McKee's Rocks sab-sch, 23; Oakdale sab-sch, 16; Pittsburgh East Liberty, 69; — Shady Side, 85 50; Point Breeze, 500; Verona, 15. *Redstone*—Dunbar (sab-sch, 5), 42; Little Redstone sab-sch, 9; New Providence, 6; Scottdale (sab-sch, 3 01), 15 12; "Friends," 25. *Shenango*—Mahoning, 14; North Sewickly, 2. *Washington*—Burgettstown (sab-sch, 13 96), 52 89; Cove sab-sch, 15 38; Washington 1st, 74 92. *Wellsboro*—Farmington, 4; Tioga, 7; Wellsboro, a member, 10. *Westminster*—Chestnut Level, 37 54 Lancaster 1st sab-sch, 28 85; Little Britain, 15; Mount Joy (sab-sch, 1 12), 18 87; Slateville, 7 93. *West Virginia*—Terra Alta, 30. 4,804 35

South Dakota.—*Black Hills*—Dudley, 2 05. *Central Dakota*—White, 5. *Southern Dakota*—Bridgewater, Y. P. S. C. E., 5. 12 05

Tennessee.—*Kingston*—Pleasant Union, 1. *Union*—Erin, 3 25. 4 25

Texas.—*Trinity*—Dallas 2d (Y. P. S. C. E., 18 55). 32 45

Utah.—*Montana*—Helena 1st sab-sch, 35 10. *Utah*—Salt Lake City 1st, 127. 162 10

Washington.—*Olympia*—La Camas St. Johns, Y. P. S. C. E., 6; Olympia, 9 50; Vancouver (sab-sch, 10 50), 11; Wilkeson, 4. *Spokane*—Egypt, 2; Spokane Falls Centenary, 20. *Walla Walla*—Waltsburg, 20. 72 50

Wisconsin.—*Chippewa*—Chippewa Falls, Y. P. S. C. E., 4 20. *Lake Superior*—Ishpeming, 20; Menominee, 28 01; Sault Ste. Marie, Y. P. S. C. E., 5. *Madison*—Lodi, 15. *Milwaukee*—Waukesha sab-sch, 15 94. 88 15

Woman's Executive Committee of Home Missions	$10,650 00
Less amount transferred to New York Synodical Aid Fund	33,954 92
New York Presbytery, Fifth Avenue Church	250 00
Total received from churches February, 1891	$33,704 92

LEGACIES.

Legacy of Alexander Folsom, dec'd, late of Bay City, Mich., 4,500; Wm. E. Dodge, dec'd, late of New York City, (8th installment) 5,000; Miss Charlotte M. Morton, dec'd, late of Schenectady, New York, 250; Belinda C. Sperry, dec'd, 100	9,850 00

MISCELLANEOUS.

Alexander Milne, New York City, 100; Miss Caroline Willard, Auburn, New York, 2500; Miss Georgiana Willard, Auburn, New York, 2500; E. K. Bailey, M. D., Shenandoah, 5; "Friend," Baltimore, 5; "In memory of a Christian Mother," 25; Miss'y Soc'y of Auburn Theol. Seminary, New York, 40 59; "O. P. J." Fund, 5: a friend, 10; Indian Training School, Albuquerque, N. M., 5; Mrs. Sarah E. Calhoun, Connellsville, Pa., 25; Rev. Wendall Prime, D. D. New York, 100; "S. S. S.," Philadelphia, 5; H. V. D. Reed, Amenia Union, New York, 5; Rev. and Mrs. J. B. Smith, Crockett, Texas, 15; "C. A. S. H.," 50; M. M. Rogers, Ayr, Neb., 5; "Friend," Laporte, Ind., 15; Rev. W. W. Atterbury, D. D., New York, 50; Mrs. Cyrus Dickson, 200, "From a Widow," 5; "G. F. A.," 17 08; "From Home Friends" 50; Mrs. T. M. Sinclair, Philadelphia, Pa., 500; Rev. R. Arthur, White City, Kan., "Tithe," 6 25; Mrs. E. C. Hoardley, Englewood, N. J., 100; Walter McQueen, Schnectady, New York, 100; "C," N. Y., 14; V. M. Olyphant, New York City, 25; J. I. Roe, Wilkesbarre, Pa., 3; "L. P. S.," 300; Wm. M. Findley, M. D., Altoona, Pa., 10; Dr. J. B. Williams, Wilkinsburg, Pa., 1; S. Newton Smith, New York, 25; Students Miss'y Assoc'n of McCormick Theo. Sem'y, Chicago, Ills., 14; Mrs. C. Kirkpatrick, Keota, Ia., 50 cts., "A Friend," 50; B. F. Felt, Galena, Ills., 100; Mary Vance, Rome, Ga., 10; Mrs. Isabelle Pomeroy, Fairview, W. Va., 1; Rev. J. S. Pomeroy, Fairview, W. Va, 1; "Allentown, Pa.," 7; Mrs. Jane M. Anderson, Bellaire, O., 10; Miss Lizzie E. Woodbridge, Bellaire, O., 10; Box 120, Chester, Ills., 10; "A friend," 500; Miss Rosa Stannus, Tacoma, Washington, 5; "X," 10; J. Holland, Bonner's Ferry, Idaho, 5; Capt. A. B. McGowan, 12th U. S. Infantry, Fort Sully, S. D., 10; Miss F. T. Gee, Nephi, Utah, 5; "L," Montrose, Pa., 2 50; Thomas Nesbit, Utica, Pa., 20; James Thompson, Ogle, Pa., 12; Miss M. Hamilton, Philadelphia, Pa., 10; E. DeWitt, Elyria, O. 20; Thomas Templeton, Chicago, Ills, 2 50; Interest on John G Green Fund, 760. Intereresst on Permanent Fund, 240; Interest on Bowes' Legacy, 50	$ 8,934 92
Total received for Home Missions February, 1891	52 489 84
Total received for Home Missions from April 1, 1890	518,043 53
Amount received during the same period last year	609,003 77

Note.—In March number Church at Home and Abroad, December receipts. *Schuyler Presbytery*—Carthage sab-sch, should read Carthage and sab-sch.

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, DEBT ACCOUNT, FEBRUARY, 1891.

COLUMBIA.—*Willamette*—Brownville, 3 50; Crawfordsville, 3 50; Marion, 3; Octorara, 2; Pleasant Grove, 6. 18 00

ILLINOIS.—*Rock River*—Millersburgh, 3 14; Peniel (sab-sch, 5), 8 40. *Springfield*—Petersburgh, Y. P. S. C. E., 1 78. 13 32

IOWA.—*Cedar Rapids*—Blairstown, Y. P. S. C. E., 2. *Des Moines*—Russell, 5 28. 7 28

MICHIGAN.—*Detroit*—Detroit Memorial sab-sch, 75 00

MINNESOTA.—*Mankato*—St. James, 8 60. *St. Paul*—Red Wing, 10 45. 19 05

NEBRASKA.—*Niobrara*—Rev. J. Martin, 25. *Omaha*—Fremont sab-sch, 10; Blackbird Hills, 10. 45 00

NEW JERSEY—*Elizabeth*—Elizabeth 2d, 50. *Jersey City*—Paterson Redeemer bible school, 26 96. *New Brunswick*—Trenton 1st, 73 70. *Newton*—Blairstown, 5. *West Jersey*—Williamstown, Y. P. S. C. E., 7. 162 66

NEW YORK.—*Albany*—Rockwell Falls, Y. P. S. C. E., 5 70. *Buffalo*—Panama, 7 50. *Champlain*—Champlain, 5 45. *Troy*—Troy 2d Street, 200. *Utica*—Boonville, 7; Saquoit, 3 83; Utica Memorial, 20. *Westchester*—Thompsonville 1st, 35. 284 48

OHIO.—*Bellefontaine*—Upper Sandusky, 2 75. *Cincinnati*—Cincinnati Central sab-sch Xmas off'g, 4 76. *Columbus*—"An aged couple," 1. 8 51

PENNSYLVANIA.—*Kittanning*—West Lebanon, 18 67. *Pittsburgh*—Pittsburgh 1st sab-sch, ladies bible class "A," 20; Pittsburgh 7th sab-sch, 15. 53 67

WASHINGTON.—*Puget Sound*—Seattle 1st, 38 50

Woman's Executive of Home Missions.... .... 65 53

Total received from churches .....$ 791 00

MISCELLANEOUS.

Miss Lida A. Robe, Wheelock, Ind. Ter., 10; "Cash," 25; E. M. Boughton, Troy, N. Y., tithe, 3; Wm. M. Findley, M. D., Altoona, Pa., 10; Misses J and T. Swezey Panama, N.Y., 1; Henry W. Avery, Belvidere, Ill., 10; "C.," 50; Mrs. Mary Marshall, Lima, N. Y., 72 cts; Mrs. Fannie C. Noyes, Danville, N. Y., 5; James Waters, Oswego, N. Y., 25; "X," 10..... 149 72

Total received for the home mission debt, February, 1891.....$ 940 72

Total received from June 1, 1890.. ..... 60,115 64

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1891.

Albany—Amsterdam 2d, 59; Broadalbin, 3; Mayfield, 1; Tribes Hill, 3. *Binghamton*—Baibridge, 15. *Brooklyn*—Edgewater 1st, 20; — Mt. Olivet, 2. *Champlain*—Champlain, 12 60; Malone 1st, 50 10. *Chemung*—Horseheads, 20. *Columbia*—Hudson sab-sch, 50. *Genesee*—East Pembroke, 7 65. *Geneva*—Canandaigua, 4 79; Romulus Y. P. S. C. E., 2 87. *Hudson*—Good Will, 32 cts; Goshen, 36; Ramapo, 8. *Long Island*—Southampton, 31. *Nassau*—Islip (Y. P. S. C. E., 5), 25; Far Rockaway, 11. *New York*—Fifth Avenue, 250; — Fourth Avenue, 25. *Niagara*—Lockport 2d ward, 20. *North River*—Poughkeepsie, 68 cts. *Otsego*—Gilbertsville, 10; Hobart. 12 85. *Rochester*—Parma Centre Y. P. S. C. E., 3. *St. Lawrence*—Ox Bow Y. P. S. C. E., 2 60. *Steuben*—Corning, 1 16. *Syracuse*—Mexico, 18 15. *Utica*—Oneida, 100; Utica Memorial, 25; Vernon, 5; Whitesboro, 10. *Westchester*—Mahopac Falls sab-sch, 20.

Total received for New York Synodical Aid Fund February, 1891..... $ 865 77

Total received from April 1, 1890..... 8,485 16

Amount received during same period last year.. 7,799 82

O. D. EATON, *Treasurer,*
Box L. Station D. 53 Fifth Avenue, N. Y.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1891.

ATLANTIC.—*South Florida*—Eustis. 2 00

BALTIMORE.—*Washington City*—Washington City 1st, 3 66; — Covenant, 8 cts. 3 74

COLORADO.—*Pueblo*—Alamosa, 1 00

COLUMBIA.—*Willamette*—Marion, 1; Octorara, 1: Pleasant Grove, 1. 3 00

ILLINOIS.—*Alton*—Upper Alton, 2. *Rock River*—Aledo, 45 cts. *Springfield*—Pisgah, 59 cts; Unity, 26 cts; Rev. W L. Tarbet and wife, 60 cts. 3 90

IOWA.—*Cedar Rapids*—Wyoming 1st, 55 cts. *Dubuque*—Independence, 22 77. *Iowa City*—Crawfordsville, 20 cts. 23 52

KANSAS.—*Emporia*—Wichita 1st, 4 92

MICHIGAN.—*Lansing*—Concord, 27 cts. *Saginaw*—West Bay City 1st, 5. 5 27

MISSOURI.—*Platte*—Gallatin, 1 00

NEW JERSEY.—*Corisco*—Benita, 1 00

PACIFIC.—*Los Angeles*—Los Angeles Spanish, 2 00

Total received for sustentation, February, 1891.$ 51 35

Total received from April 1, 1890 ..... 1,705 34

Amount received during same period last year. 4,251 08

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1891.

ATLANTIC.—*East Florida*—Green Cove Springs, 15. *Fairfield*—Ebenezer, 1; — Y. P. S. C. E. for support of E. A. Ford, Africa, 1 65; 17 65

BALTIMORE.—*Baltimore*—Baltimore Broadway sab-sch, 15; Deer Creek, Harmony, 14 72; — sab-sch, 7 86; Emmittsburg, 50 82; Taneytown, 46; Waverly, 10; — sab-sch, 10; — P. S. C. E. support of W. J. Drummond, 20. *New Castle*—Drawyers, 5; Manokin, 15; Pitt's Creek, 36 64; Port Deposit, 19; Wilmington. Central, 250 37; — sab-sch, 7 75. *Washington City*—Clifton, Va., 8 50; Hermon, Md., 8 50; Washington City 1st, 32 01; — 4th, 19 00; — Covenant, 581 42; — Metropolitan, for F. J. Newton's work, India, 10 43; — North, 6 90. 1,174 92

CATAWBA.—*Catawba*—Emanuel, 1. *South Virginia*—Albright, 1. 2 00

COLORADO.—*Boulder*—Cheyenne, 7 65; Rawlins, France Mem'l, 13 65. *Denver*—Denver 23d Avenue, 91 56; — Capital Avenue, 30 59; — North, 5 50; Littleton Y. P. S. C. E., support of W. A. Carrington, 6. *Pueblo*—Colorado Springs, 101 20; — Y. P. S. C. E., support of W. A. Carrington, 15; Monte Vista, 44; Rocky Ford, 7 35. 322 50

COLUMBIA.—*East Oregon*—La Grande, 10. *Oregon*—East Portland, 1st, 19 21; — sab-sch. Xmas, 18 88; Eugene, 10; Lafayette, 7; Sellwood, 3. 68 09

ILLINOIS.—*Alton*—Carlinville, 5 50; Collinsville, 52; East St. Louis, 13 50; Elm Point, 2 15; Hillsboro, 12; Jerseyville, 51; — Y. P. S. C. E., support of W. A. Carrington, 7; Litchfield, 16; Plainview, 12 65; — sab-sch, 1 35; Shipman, 4 75; Upper Alton, 13 37; Virden, 15; — Y. P. S. C. E., support of W. J. Drummond, 4. *Bloomington*—Bement, 52 10; Champaign, 20; Clinton, 22; Danville, 102 95; Gibson City, 25 53; Philo Y. P. S. C. E., support of W. A. Carrington, 10; Waynesville, 3. *Cairo*—Anna, 12; Ava, 1; Carmi, 20; Flora, 4; Nashville, 10; — Y. P. S. C. E., 4 80; Tamaroa, 8. *Chicago*—Austin, 30; Chicago, 1st, 350 94; — 1st German, 5; — 4th, 2,160 01; Evanston, 412 82; Hinsdale, 8 14; — sab-sch, 8 15; Pullman sab-sch, 25 25; River Forrest, 44 85. *Freeport*—Freeport 1st, 255 39; — 2d 11; Linn and Hebron, 10; Palo Independent Y. P. S. C. E., support of W. J. Drummond, 2 75; Rockford Y. P. S. C. E., support of W. J. Drummond, 7 14; — Westminster, 61 50; — — sab-sch, 2 17; Winnebago, 40. *Mattoon*—Charleston, 34 60; Prairie Bird, 10; Tower Hill, 9. *Ottawa*—Aurora, 18 55. *Peoria*—Canton, Y. P. S. C. E., support of W. A. Carrington, 6 80; Crow Meadow, 5 65; Peoria, 2d, 155 60. *Rock River*—Aledo, 14 85; Centre, 28 11; Coal Valley, 3 51; Franklin Grove Y. P. S. C. E., support of W. J. Drummond, 3; Garden Plain, 4 90; Millersburgh debt, 3 13; Peniel, debt, 3 41; — sab-sch, 5; Pleasant Ridge,

1 28; Rock Island, Broadway, 125. *Schuyler*—Augusta. 7 45; Carthage, 50; — sab-sch, 4 25; Elvaston, 11 17; — sab-sch, 6 60; — Y. P. S. C. E., support of Carrington. 2 25; Fountain Green, 5; — Y. P. S. C. E., salary Robt. Irwin, 2; Macomb, 133; Mount Sterling, 78 72; Quincy, 1st, Y. P. S. C. E., support of W. A. Carrington, 10 25. *Springfield*—Bates, 10; Irish Grove, debt, 8; Jacksonville, State Street, 180; — Westminster, 186; Maroa Y. P. S. C. E., support of W. A. Carrington, 5; Petersburgh Y. P. S. C. E., debt, 1 78; Pisgah, 4 06; Sweet Water, debt, 2; Unity, 1 75. 5,082 43

INDIANA.—*Crawfordsville*—Beulah, 6; — sab-sch, 5; Covington, 1st, 2 70; Crawfordville, Centre, J. F. T., 25; Lexington Y. P. S. C. E., support of W. A. Carrington, 5; Newtown, 11; — sab-sch, 5; Rockville, 6; Thorntown, 41 20; Waveland, 6 50; — sab-sch, 10. *Fort Wayne*—Columbia City, 8 66; Elkhart, 118 50; Fort Wayne, 1st, 181 35. *Indianapolis*—Bethany, 26 50; Indianapolis, 1st Y. P. S. C. E., support of a native preacher, care of A. A. Fulton, China, 50; Southport, 5 65. *Logansport*—Centre, 1; La Porte, 147 78; Logansport, Broadway, 15 50. *Muncie*—Hartford City Y. P. S. C. E., support of W. A. Carrington, 4. *New Albany*—Brownstown, 3 50; Charlestown, 3 30; Hanover, 34 90; Madison, 1st, 90 74; — sab-sch, 48 56; New Albany, 3d, 44 75; Sharon Hill, 6. *Vincennes*—Evansville, 1st Ave., 15; Vincennes Y. P. S. C. E., 7. *White Water*—Cambridge City, 55 cents; — sab.sch, 1 83; College Corner, 7 20; Connersville, German, 6 23; Greensburgh, 91; Richmond Y. P. S. C. E., support of W. J. Drummond, 6; Rising Sun, 10; Rushville, 17. 1,025 90

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson, 22 50. *Choctaw*—Bethel Mission, 2. *Muscogee*—Nuyaka, 13 70. 38 20

IOWA.—*Cedar Rapids*—Blairstown Y. P. S. C. E., 2; Cedar Rapids 3d, 10 75; — Y. P. S. C. E. sup., W. A. Carrington, 5; Center Jct., 5; Wyoming 1st, 18 15. *Council Bluffs*—Corning sab-sch., 25. *Des Moines*—Albia Y. P. S. C. E. support of W. A. Carrington, 2 45; Chariton, 68 70; Colfax, 15; Earlham, 10 15; English 1st, 24 15; Garden Grove Y. P. S. C. E., 1 03; Leon, 8; Newton, 32 01. *Dubuque*—Dubuque 1st for J. C. Melrose, 18 75, — 3d, for J. C. Melrose, 20; Jesup, 15; — for J. C. Melrose, 30; Mount Hope for J. C. Melrose, 12; Rowley, for J. C. Melrose, 10; Sherrill's Mound for J. C. Melrose, 5. *Fort Dodge*—Bethel, 5; Burt, 5 50; Churdan, 5; Dana, 7; Le Mars, 25; Sac City, 23; — sab-sch., Xmas., 10; Schaller, 24 46; Vail, 9 05. *Iowa*—Birmingham, 4; Fairfield, 46 58; sab-sch. Xmas., 36; — Y. P. S. C. E. sal'y W. J. Drummond, 7 57; Montrose, 5; Mount Pleasant German, 25; Mount Zion, 4; Ottumwa 1st, 22 40; Shunam, 6. *Iowa City*—Crawfordsville, 6 60; Malcom Y. P. S. C. E. for W. A. Carrington, 10; Marengo, 6 75. *Waterloo*—Waterloo, 25. 683 07

KANSAS.—*Emporia*—Argonia, 2 50; Belle Plain, 5; — sab-sch, 2; Conway Springs sab-sch, 2 75; Dexter, 2 12; Emporia 1st, 50; Marion, 20 42; — Y. P. S. C. E. 5 for W. J. Drummond; Mayfield, 4 75; Mount Vernon, 8; Peabody, 14 81; Silver Creek, 1 40; Wichita Wright Mission, 2; Winfield, 22. *Highland*—Atchison, 26; Clifton, 6 30; Marysville, 4 30; — Y. P. S. C. E. for W. A. Carrington, 1 20; Washington, 15 80; Parallel, 3 50. *Larned*—Burrton, 5 19; Hutchinson, 32 01; — sab-sch., 8 96; McPherson, 23 92; Sterling, 21. *Neosho*—Carlyle, 2 45; Central City, 1 65; Colony, 8 41; Fairview, 1 10; Lake Creek, 4; Mineral Point, 2 90; Moran, 6 60; Ottawa, 41 55; "Tithes," 5. *Solomon*—Minneapolis, 45 84; Salina, 24. *Topeka*—Bethel, 5, Baldwin, 4 50; Black Jack, 9; Clinton, 3; Mission Centre, 6; Mulberry Creek Lady's Soc'y., 10; Olathe Y. P S. C. E. sal'y W. J. Drummond, 5 03; Perry, 12 51; Topeka Westminster, 6 53; K. C. Western Highlands, 7 64; — Y. P. S. C. E. 80 cts.; — 1st, 126 17. 631 27

KENTUCKY.—*Ebenezer*—Ebenezer, 6; Flemingsburgh, 31 75; Greenup, 10; Ludlow, 13 70; Mount Sterling 1st, 15; Y. P. S. C. E., 1 50. *Louisville*—Hopkinsville 1st, 12 67; Louisville 4th, 8; Y. P. S. C. E., 6 50. *Transylvania*—Lebanon 1st, 13. 118 12

MICHIGAN.—*Detroit*—Detroit 1st, 146 07; — Memorial sab-sch., debt, 75; — Xmas dimes, 50; — Trumbull Avenue, 133 39; Erin, 12; Milford sab-sch, 15; Pontiac Y. P. S. C. E., 10; Stony Creek sab-sch, debt, 7 80; Ypsilanti, 21 50; Rev. Louis R. Fox, 500. *Flint*—Flushing, 6 44; — sab-sch., 8 56; Marlette, 11; Flushing Y. P. S. C. E. for W. J. Drummond, 2; Flynn 3 20; Vassar, 4; Columbia, 4; Akron, 5. *Kalamazoo*—Edwardsburgh, 15 62; Martin, 6; Richland, 28. *Lansing*—Concord, 8 91. *Monroe*—Adrian, 12. *Saginaw*—Maple Ridge, 3 50. 1088 99

MINNESOTA.—*Duluth*—Duluth 1st, 63 49. *Mankato*—Mankato, 51 76; Redwood Falls, 2; Winnebago sab-sch, 6 50; Westminster, 28 50. *Red River*—Red Lake Falls for India, 3 35. *St. Paul*—Dundas, 1 85; Forest, 1 85; Maple Plain Y. P. S. C. E. for W. A. Carrington, 5; Minneapolis 1st, 151 70;—Andrew, 41 45;—Franklin Avenue, 4 85;—sab-sch. 3 35; — Highland Park, 15 37; — Shiloh, 45; — debt, 10 22; — Westminster, 500; Red Wing, 65 68; — debt. 10 44; St. Paul House of Hope sab-sch., 26 64; White Bear, 13 30; — sab-sch., 10; Willmar, 7. 1069 30

MISSOURI.—*Kansas City*—Greenwood, 7 90; Kansas City 2d, 660 27; — 4th, 10 18; Salem, 8 10; Sedalia Broadway, 75; — Westfield, 7. *Ozark* — Carthage sab-sch, 11 45; Ebenezer, 11; Grand Prairie, 4; Springfield 2d, Y. P. S. C. E. for W. P. Chalfant, 18. *Palmyra* — Edina Y. P. S. C. E, 1; Hannibal, 60; Unionville, 22. *Platte*—Albany, 9 58; Breckenridge, 5; Cameron sab-sch, 4; Hopkins, 7; Mound City, 8 40; Mt Zion, 2; New York Settlement, 3; Oregon, 37 68; Parkville, 52 53; St. Joseph Westminster, 64; Tarkio, 58 50; Weston, 3 50. *St. Louis*—Cuba J. L. Denton, 10; Rolla, 10; St. Louis 1st German sab-sch, 5, — Westminster, 17; Y. P. S. C. E. for W. A. Carrington, 11 10. 1253 19

NEBRASKA.—*Hastings*—Edgar, 16; Minden Y. P. S. C. E. for W. J. Drummond, 1. *Kearney*—Grand Island, 40; Kearney, 20 37. *Nebraska City*—Adams, 4; Beatrice, 45 10; Diller, 5 50; Rev. J. W. Hill and wife, 7 50; Humboldt, 7 76; Lincoln 1st, 74 03; Nebraska City, 10 50; Pawnee, 29; Seward, 10; Sterling, 9. *Niobrara*—Elgin, 1; Oakdale, 3 75. *Omaha*—Blair Y. P. S. C. E. for Robert Irwin, 7 80; Fremont sab-sch, 10; Omaha 1st, 136 75; —2d, 36 84; — sab-sch., 4 96; — Y. P. S. C. E. for W. A. Carrington, 10. 490 86

NEW JERSEY.—*Corisco*—Benita, 6. *Elizabeth*—Cranford sab-sch, 40; Elizabeth 1st, Murray Miss. Soc. sab-sch, 71 44; — Madison Avenue, 17; — Westminster, 1,001 26; — — Hope Mission, 9 28; Springfield, 21; — sab-sch Xmas, 25 22; *Jersey City*—Englewood, 249 50; Jersey City 2d, 62; — Claremont sab-sch, "Willing Workers," 1 14; Paterson Broadway German sab-sch, 1; — Redeemer sab-sch, 26 96; Rutherford, 39 90; Garfield, 8 23. *Monmouth*—Burlington, 23 93; — sab-sch, 31 25; Cream Ridge, 5; — debt, 5; Farmingdale, 60; Forked River, 8; Freehold, 111 18; Jamesburg, Y. P. S. C. E., 25; Long Branch, Y. P. S. C. E., for Robt. Irwin, 11; Mount Holly, 26 50; Providence, 4. *Morris and Orange*—Chatham sab-sch, 15; Dover, Y. P. S. C. E., for Robt. Irwin, 17 18; East Orange 1st, 5 85; Hanover, 50; Madison, 455 30; Mendham 1st, Y. P. S. C. E., 2 80; — 2d, Y. P. S. C. E., 2 80; Morristown South Street, 200; New Providence, 15; — Y. P. S. C. E., 6; New Vernon, willing workers, sab-sch, 47; Orange Central, 500; — — India, 12; Schooley's Mountain, 51 09; South Orange sab-sch, India and China, 50; Stirling, 30; Summit Central, for G. W. Knox, 100; Vailsburgh chpl, 8. *Newark*—Bloomfield Westminster, 533 01; Newark 3d, 41; — High Street sab-sch, 29 44; — Memorial, 67 50; — Woodside, 24 25; — Fewsmith Mem'l, for Mexico, 25; — 5th Avenue sab-sch, 15; — — — Xmas, 7. *New Brunswick*—Amwell 1st, Y. P. S. C. E., for R. Irwin, 9; — 2d, 6 25; — United 1st, 6 65, Dayton, 11 50; — debt, 12 55; Flemington, 249 58; Frenchtown, 35; Kirkpatrick Memorial, 15; New Brunswick 2d, 50; Princeton 2d, 30; Trenton 1st, 73 21; — 2d, 49 61; — — sab-sch, 20 76; — —young people, 10 02; — 3d, 128 53; — — sab-sch, 9 58; — 4th, 185; — Prospect Street, 53 40; Cedar Grove, 9 50. *Newton*—Andover, 1 11; — sab-sch, 1 54; Blairstown, 5; Branchville, 26; — Y. P. S. C. E., debt, 13; Deckertown, Y. P. S. C. E., for R. Irwin, 5; Oxford 1st, 23 68; — 2d, 1 67; Phillipsburgh Westminster, Y. P. S. C. E., 4 60; Stanhope, Y. P. S. C. E., 4 25; Stewartsville, 64; Wantage 1st, 5. *West Jersey*—Hammonton sab-sch, 30; Janvier, 4 95; Salem, 77; Williamstown, 38; — sab-sch, 13 50. 5,483 45

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish 2d, 3; Socorro, 7. 10 00

NEW YORK.—*Albany*—Amsterdam 2d, 65; Chariton, 50; Galway, 10; Gloversville, 200; Johnstown, Y. P. S. C. E., for R. Irwin, 10; Kingsboro, 30; Mariaville, 6; Princetown, 27 80; Rockwell, Y. P. S. C. E., debt, 5 70; Tribe's Hill, 10; West Milton, 2. *Binghamton*—Coventry 2d, 18 36; Smithville Flats, 5. *Boston*—Bedford, 9 60; Newburyport 2d, 100; Providence, Y. P. S. C. E., for R. Irwin, 5; — — 6; South Framingham, 2 75; Woonsocket, Y. P. S. C. E., for W. A. Carrington, 3. *Brooklyn*—Brooklyn 1st, 65; — Classon Avenue, Y. P. S. C. E., for W. J. Drummond, 10; — Duryea, 115; — Green Point, 33 03; — Lafayette Avenue, 2,847 05; — Mount Olivet, 3; — Arlington Avenue, Y. P. S. C. E., for W. A. Carrington, 4 05; — South 3d Street, 48 75; — Trinity sab-sch, 13 81; — Throop Avenue Mission sab-sch miss'y soc'y, debt, 25; — — 100; West New Brighton Calvary, 32. *Buffalo*—Buffalo North, 63 40; Conewango, 5; Dunkirk, Y. P. S. C. E., 17 50; Olean, Y. P. S. C. E., for W. A. Carrington, 6 55; Silver Creek, 17; South Wales, 10; Tonawanda sab-sch, 52 38; — Y. P. S. C. E., for W. A. Carrington, 5 87; Oldtown, 2 15. *Cayuga*—Auburn Calvary, 30; Ithaca, 136 75; Port Byron, 13; Sennett, 14. *Champlain*—Champlain, debt, 5 45; Port Henry, Y. P. S. C. E., for W. J. Drummond, 10. *Chemung*—Watkins, 49 50. *Columbia*—Greenville, 12; Hudson sab-sch, bible reader in Shanghai, 60. *Genesee*—Castile, 50; East Pembroke, 10 42; North Bergen sab-sch, 4 80. *Geneva*—Bellona, 10; Canandaigua, 27 56; Geneva 1st, 14 74; Gorham, 26; Phelps, 62 48; West Fayette, 3. *Hudson*—Florida, 38 56; Good Will, 10 56; Hamptonburg, Y. P. S. C. E., for W. A. Carrington, 5; Livingston Manor, 2; Palisades sab-

sch, 62 28; Ramapo, support of Geo. A. Ford, 531 15; Ridgebury, 1 50; Stony Point, 16 56. *Long Island*—Bellport, 16; Bridgehampton, 20; Greenport sab-sch, 11 50; — Y. P. S. C. E., for W. A. Carrington, 5; Mattituck, 4 63; Moriches, 16 61; Port Jefferson, 12 17; Sag Harbor, Y. P. S. C. E., for W. A. Carrington, 18 15; Setauket, Y. P. S. C. E. 2; Southampton, 80;—Y. P. S. C. E., for W. J. Drummond, 17 10; South Haven, 9; Speonk sab-sch, 5 25; Yaphank, 14. *Lyons*—Wolcott 1st, 6 77. *Nassau*—Christian Hook, 5; Christ, 51 42; —, for Mr. Atterbury's hospital, Peking, 6; Huntington 1st, 862 47; — — Y. P. S. C. E., for W. A. Carrington, 12 05; Smithtown, Y. P. S. C. E., 6 50; "A Pastor," 6. *New York*—New York 1st sab-sch, for boys' school, Shanghai, 58; — — 12th Street sab-sch, for Lowry high school, China, 28 60; — 1st Union, Y. P. S. C. E., for Mr. Snyder, Siam, 16; — 4th Avenue, 247 80; — 5th Avenue, Mrs. A. E. Gillus, 100; — 13th Street, 200; — 14th Street, 66 61; — — Chinese sab-sch, 51 54; — Bethany, 50; — Covenant, 250; — —, Thos. Greenleaf, 500; — Knox, 17 84; — Madison Avenue Good Will chapel sab-sch, for boys' school, Tabriz, 25; — — Y. P. S. C. E., for Mr. Snyder, Siam, 5 20; — Morrisania 1st, Y. P. S. C. E., for Mr. Snyder, Siam, 5; — Mount Washington sab-sch, 8; — Park, 73 23; — University Place, 9,395 32; — West 23d Street, 86 16. *Niagara*—Holley, 21 32; Lockport 1st sab-sch miss. soc'y, for Miss Murray, Tokyo, 150; Tuscarora Mission, 3; Wilson, 4; —sab-sch, 6 50; — Y. P. S. C. E., 2. *North River*—Highland Falls, sab-sch, 5; Milton, 18 23; Newburgh Calvary 13 22; Poughkeepsie, 22 46; — sab-sch, 73 28; Wappinger's Creek, 19; — Falls, Y. P. S. C. E., for W. J. Drummond, 8. *Otsego*—New Berlin, 9. *Rochester*—Brighton, Y. P. S. C. E., for W. J. Drummond, 1 25; Geneseo Village, 350; Lima, 17 76; Nunda, 3; Pittsford, 32 20; Rochester 3d, 514 73; — Y. P. S. C. E., for W. J. Drummond, 10; — St. Peter's, 118; Victor, 30. *St. Lawrence*—Adams, 13; Ox Bow, 16 85; Potsdam, 67. *Steuben*—Corning, 38 28; Howard, Y. P. S. C. E., 1 01. *Syracuse*—Baldwinsville, Y. P. S. C. E., 5 09; Onondaga Valley, 12 50; Skaneateles, 12 75. *Troy*—Glens Falls, 207 74; Hoosick Falls, 171 97; — sab-sch, 7 77; — Y. P. S. C. E., for W. J. Drummond, 10; Troy 2d, 175; — Oakwood Avenue, 14 15; — Park, 42 80; — Second Street, debt, 200; Waterford, 692 27. *Utica*—Boonville, 20; — debt, 7; — Y. P. S. C. E., 17; Clayville, 2 65; Holland Patent, 40; Knoxboro, 27; Mt. Vernon, 15; Sanquoit, debt, 7 74; — 15; — Y. P. S. C. E., 1 15; Turin sab-sch, 93 cts; Utica 1st, for Dr. Van Schaick, 187 50; Westernville, 50. *Westchester*—Bridgeport 1st, 129; Gilead, 17; Hartford, 44; Hugenot Memorial, 186; Mahopac Falls sab-sch, 30; Mt. Kisco, debt, 4 50; South East Centre, 26; South Salem, 65; Stamford 1st, Y. P. S. C. E., for R. Irwin, 10 75; Thompsonville, 35; White Plains, 61 42. 21,329 25

North Dakota.—*Fargo*—Jamestown, 10 84; Monango, 8 50. 19 34

Ohio.—*Athens*—Decatur, 3 04. *Bellefontaine*—Bucyrus, 2 83; Crestline, 2 27; Upper Sandusky, 6 50; — debt, 2 50; — sab-sch., 1. *Chillicothe*—Chillicothe 1st sab-sch., 25; Hillsboro, 73 15; — sab-sch, Xmas., 10; Mount Pleasant Y. P. S. C. E., 2 60; Salem, 118; — sab-sch, 35 11; White Oak Y. P. S. C. E., 5 61. *Cincinnati*—Bond Hill, 7; Cincinnati Central sab-sch, Xmas., 4 75; — Walnut Hills 1st, 794 98; Clifton Immanuel, 27 83; Lebanon, 32; Montgomery, 21; Morrow sab-sch., 6 18; Pleasant Ridge, 22 50; Springdale, 12 23; Westwood, 11 50. *Cleveland*—Cleveland 1st, 1000; — Stone Church sab-sch, 100; — Calvary Chapel sab-sch, 65 85; — Case Avenue, 82 50; — Wilson Avenue, 40; Kingsville, 6 20. *Columbus*—Central College, 30; Circleville, 50; Mifflin, 8. *Dayton*—Dayton 1st, 243 84; — Memorial, 11 69; New Carlisle, 17; New Jersey, 11 03; New Paris, 4 30; Oxford, 5; Somerville, 10 30; South Charleston, 43 95; Troy, 51 88; Xenia, 38 50; Yellow Springs Y. P. S. C. E. for R. Irwin, 5 30. *Huron*—Huron, 5; — sab-sch, 5. *Lima*—Columbus Grove Y. P. S. C. E., 6 50. *Mahoning*—Ellsworth, 67 75; — sab-sch, 10; Massilon Y. P. S. C. E. for W. A. Carrington, 3 45; Poland sab-sch, 25; Warren Y. P. S. C. E., 2 75. *Marion*—Jerome, 3 20; Liberty, 3; Mount Gilead, 10 57; Ostrander 25; Providence, 2 20; York, 1 40. *Maumee*—Lost Creek' 4 15; Maumee, 32 35; Toledo 1st 143 81; — sab-sch, 20 87; — 1st German, 5. *Portsmouth*—Hanging Rock, 10 84; Manchester, 23; — sab-sch, 9; Portsmouth 1st, 279 70. *St. Clairsville*—Cambridge, 12; Martin's Ferry, 48 14; Mount Pleasant, 18 68. *Steubenville*—Bethel, 26; Carrollton, 25; Corinth sab-sch, 42 73; Deersville, 7; East Liverpool 2d sab-sch, 4 40; — 1st, 98 73; — sab-sch, 50; Linton, 6 50; Long's Run, 11 19; Monroeville, 8; Toronto Y. P. Assoc'n., 2 40. *Wooster*—Apple Creek sab-sch, 16 60; Belleville, 1 62; Doylestown, 16; Fredericksburgh, 60; — sab-sch, 40; Holmesville, 5 45; Marshallville, 1; Perrysville, 3 25; Savannah, 36 80; Shreve sab-sch, 4. *Zanesville*—Granville sab-sch, 4 34; High Hill, 19 28; Mt. Vernon, 150; Mt. Zion, 10; Newark 1st, 8 02; — 2d, 21 05; Zanesville 1st, 74 67. 4585 33

Pacific.—*Benicia*—Big Valley, 3; Healdsburgh, 18; Napa, 299 60; Port Kenyon, H. Blair, Esq., 15; Shiloh "Bodiga," 5; Two Rocks, 38. *Los Angeles*—Arlington sab-sch, 75; Azusa Span. 2; Burbank, 4 25; El Cajon, 7 75; Glendale, 7 70; Los Angeles Spanish, 10; Los Nietos, Spanish, 2; San Buenaventura, 131; Santa Ana, 46 60; Tustin, 2 75; — Y. P. S. C. E., 1 50; San Gabriel Span. 2. *Sacramento*—Carson City sab-sch, 6; Elk Grove Sheldon sab-sch, 2 10; Placerville, 10. *San Francisco*—Oakland 1st, Y. P. S. C. E. for W. J. Drummond, 10; San Francisco Woodbridge, 7. *San Jose*—San Leandro, 4. 710 25

Pennsylvania.—*Allegheny*—Allegheny, 1st, 414 13; — sab-sch, 56 86; — Providence, 250 17; Bakerstown, 17; Cross Roads, 10; Hilands, 35 50; Hoboken sab-sch, 10; Plains, 3; Sewickly sab-sch, 623 25; Sharpsburgh, 91 72; Springdale, 8; Tarentum, 28; Vanport, 5 25. *Blairsville*—Blairsville Y. P. S. C. E., for W. J. Drummond, 6; Braddock, 80; Irwin, 50 58; Latrobe, 34; — sab-sch, 46; Parnassus, 156 66; Pleasant Grove, 21; Plum Creek, 18. *Butler*—Buffalo, 12; Butler, 256 11; Harrisville, 6; New Hope, 8; North Washington, 18 72; Plain Grove, 25; — sab-sch, 68 11; Summit, 10 75. *Carlisle*—Bloomfield, 41 09; — Y. P. S. C. E., 1 87, Carlisle, 1st Y. P. S. C. E., 8 80; — 2d, 157 01; Harrisburgh: Market Square, Julia De Witt, 50; — "Macedonian Band," 35; Monaghan, 33 50; Newport, 16; Petersburg, 5; Shippensburg, 70 50; — Alex. Duncan, 106 50; Silver Spring, 16 50. *Chester*—Chester, 1st, 25; Forks of Branywine, 60; Kennett Square, 13; — Y. P. S. C. E., for W. J. Drummond, 5; Marple, 16. *Clarion*—Cool Spring, 3; Maysville, 2 11; New Rehoboth, 10. *Erie*—Belle Valley, 4; Bradford, 80; — sab-sch, 20; East Green, 3; Franklin, 115 71; Greenville, 42; Meadville, 2d, 27; Milledgeville, 4; Oil City, 1st, 45 88; Pleasantville, 58; Sandy Lake, 3; Sunville, 7; Tideoute, 37; Utica, 8 31; Wattsburgh, 3 10. *Huntingdon*—Bellefonte, 200; Birmingham, 148 69; Logan's Valley, 19; Lost Creek, 31 55; Lower Spruce Creek, 10; Milesburgh, 4 54; Snow Shoe, 1; Orbisonia Y. P. S. C. E., for W. A. Carrington, 1; Petersburg, Jane Steele, 1 50; Philipsburgh, 60; — sab-sch, 26 31; Pine Grove, 21 32; Spring Mills, 2; Tyrone sab-sch, for support of "Vitto," 50; Williamsburgh, 66. *Kittanning*—Apollo, 52; Freeport, 55 30; Rural Valley, 9 45; Tunnelton, 3; West Lebanon, 12 50; — debt, 18 68; — sab-sch, 35 88; Worthington, 16. *Lackawanna*—Ashly sab-sch, birthday box, 5 42; Carbondale, for J. A. Fitch, 50 50; Harmony, 11 60; Hawley Y. P. S. C. E., for W. J. Drummond, 5 50; Orwell, 1 50; Plains sab-sch, 8; Scranton, 1st, 404; — — Y. P. S. C. E., debt, 47 50; — — — for W. A. Carrington, 47 50; — Green Ridge Avenue, for Dr. Johnson, 388 35; Towanda, 221 08; — sab-sch, 100; Troy, 57 57; Tunkhannock, 5; — Y. P. S. C. E., for W. J. Drummond, 5; Ulster, 3; Wilkesbarre, 1st, 332 41; — — debt, 50; — Grant Street, 12 86; — — sab-sch, 88 15. *Lehigh*—Catasauqua, 1st Y. P. S. C. E., 4 37; Easton, 2nd, 23 47; —Brainerd, 705 02; Portland, 3; South Easton Y. P. S. C. E., for W. J. Drummond, 10; Upper Mount Bethel, 3 50; White Haven Y. P. S. C. E., 8 93. *Northumberland*—Beech Creek, 5; Berwick Y. P. S. C. E., support of W. J. Drummond, 18; — Girls' Miss. Band, 10; Derry, 5 08; Elysburgh, 2; Great Island, 76; Holland Run, 1; Mifflinburg, 10 34; — sab-sch, 2 66; Muncy, 25; New Columbia, 7 82; Shamokin, Rush Tw'p., 2; Sunbury, 54; — sab-sch, 12; Warrior Run, 6 08; Washingtonville, 7 50; Watsontown, 23; Williamsport, 2d, 15 85. *Philadelphia*—Philadelphia, 1st, Oroomiah, 500; — 3d, 90 57;—Clinton St., Immanuel, 12; — Holland Memorial, 70; — Scots, 80 91; — South, 20; — Woodland, 1,132 45. *Philadelphia Central*—Philadelphia Cohocksink, 21 89; — — sab-sch, 15; — — 2d Street Mission, 2 07; — Gaston, 21; sab-sch, 38 07; — — Memorial, 111 80; — Northern Liberties 1st, 30 08; — — — Juvenile, Miss. Soc., 24 11; — Olivet sab-sch, 21 27; Oxford, 352 07; — Princeton, 1,288 05; — Tioga, 28 10; — Trinity, 14. *Philadelphia North*—Bristol, 26 69; Disston Memorial, 15; Germantown Market Square sab-sch, 25; — Redeemer, 63; Manayunk, "a few members," 79 35; Newtown, 5; Springfield, 11 96; — Ambler Mission, 9 79; Thompson Memorial, New Hope Chapel sab-sch, 20 80; Trinity, 96 34. *Pittsburgh*—Crafton, 20; DuQuesne, 15; Homestead, 40; Lebanon, 50; McDonald 1st, 57 25; McKee's Rocks sab-sch, 24; Mansfield, 41 83; Montours, 8; Oakdale 12 75; — sab-sch, 16; Pittsburgh 1st, 1,869 16; — 3d, 1,675 38; — 6th sab-sch, student Tung Chow College, 35; — 7th sab-sch, 15; — Covenant, 22 50; — East Liberty, 216; — — Capt. S. L. Fulwood, support of native, China, 13 50; Point Breeze, 500; Raccoon, 70 62; — sab-sch, dimes, 9 55; Sharon, 90 05; Swissvale, 80 56; E. Liberty sab-sch class, 20; support native in India, 12 50; Shady Side, 85 50; Verona sab-sch, 8 40; Unity, Rev. L. Risher, for Che Foo, China, 40. *Redstone*—Dunbar, 31; — sab-sch dime coll., 13; Little Redstone Y. P. S. C. E., for R. Irwin, 4 02; — sab-sch, 9 11; McKeesport, 290; Mount Pleasant Reunion, 23 09; New Providence sab-sch Xmas, 3 25; Sewickley, 7; Uniontown, 119 50; West New

ton, 127 05. *Shenango*—Moravia, 18 20; Mahoningtown sab-sch, 14: Mount Pleasant, 31 75; — sab-sch Xmas, 21 64; New Castle 1st, 52 93; North Sewickly, 2; Wampum, 20 26. *Washington*—Burgettstown, 37 42; Cove, 16: East Buffalo, 180: Forks of Wheeling, 117; Upper Ten Mile, 25; Washington 1st, 91 57; — 2d, 300; Wheeling 1st, 150; 2d, 22 61. *Wellsboro* — Farmington. 5; Tioga, 7; Wellsboro, "A member," 10. *Westminster*—Lancaster 1st sab-sch, 28 84; Little Britain, 15; Middle Octorara, 13 11; Mount Joy, 21 63; — sab-sch, 2 37; Slateville, 19. *West Virginia*—Terra Alta, 30. 18,187 14

South Dakota. — *Aberdeen* — Castlewood, 5. *Central Dakota*—Howell, Y. P. Miss. Band, 4; Huron, 19 48; Volga, 10. *Southern Dakota*—Canton, 3 50; — sab-sch, 1 50. 43 48

Tennessee.—*Holston*—Jonesville, 11. *Kingston*—Pleasant Union, 1. *Union*—Hopewell, 8; Westminster, 21. 36 00

Utah.—*Montana*—Helena 1st. 86 15; — sab-sch, 35 10. *Utah*—Corrine, 5; Evanston, Y. P. S. C. E., for W. J. Drummond, 10. *Wood River*—Boise City 1st, 30. 166 25

Wisconsin.—*Chippewa*—Big River, 4; Chippewa Falls, Y. P. S. C. E., 4 20; Hudson. 22 80;—Mrs J. A. Hamen, 1; — Y. P. S. C. E., for W. J. Drummond, 5. *La Crosse*—North Bend, 6. *Lake Superior*—Menominee, 14 35; — Y. P. S. C. E., 9 35. *Madison*—Janesville 1st, Y. P. S. C. E., for W. A. Carrington, 3 44; Madison, 49 25. *Milwaukee*—Milwaukee Immanuel, debt, 100. *Winnebago*—Appleton Memorial, 21; Omro, a friend, 2; Oshkosh, 53 25; — sab-sch, 35 56; Rural, Y. P. S. C. E., 5; Shawano, 10; — Y. P. S. C. E., 8. 349 20

Washington.—*Olympia*—Cowlitz Co. 1st, 4 50; St. Johns, Y. P. S. C. E., support of W. A. Carrington. 4; Vancouver, 6 25; — sab-sch, 7 75. *Puget Sound*—Seattle 1st, 61 25. 83 75

China.—*Shanghai*—Shanghai 2d, 30 cts.

WOMAN'S BOARDS.

Woman's Board of New York, 4,574 69; Woman's Board of Philadelphia. 12,540 16; for debt, 172 25; Woman's Board of the North West, 5,883; Occidental Board, 674 36..... $23,844 46

LEGACIES

Bequest of Belinda C. Sperry, dec'd, 100; Legacy of F. M. Roots, dec'd, 500; Legacy of C. W. McGonegal. dec'd, 1000; Estate of Alex. Folsom, dec'd, 4,500; Garland estate, 97 75; Estate of Wm. E. Dodge, dec'd, 5,000; Legacy of Miss Charlotte M. Morton, 250; Interest on Steele Legacy, 12 44; two years interest on the Graham Legacy, 24; Estate of David Brown, dec'd, 239 08; Lapsley Estate, 2,228 97..... 13,952 24

MISCELLANEOUS DONATIONS.

Rev. John W. Ray and wife, Lake City, Minn., 10; Donald Ross, Esq.. Spokane Falls, support of U. Sic Kan, China, 35; St. Andrew's Y. P. S. C. E., Sarnia, Ontario, 7 40; "Mite for debt," Lancaster, New York, 5; Miss Caroline Willard, Auburn, New York. 500; Miss Georgiana Willard, Auburn, New York. 500; "L. B." 20; "Diamond" Cash, Louisville, 25: Sale of ring and eye glass, 3 50; Sarah M. Dickson, Philadelphia, Pa., support of Mr. Eakin's work, Siam, 25; Cash, 10; "For the debt," 5; E. DeWitt, Elyria, Ohio, 20; "C. C." Tidioute, Pa., 20; Auburn Theo. Seminary, 17; James A. Coe, Newark, N. J., 5; Mrs. Sarah E. Calhoun, Connellsville, Pa., 25; "J. J. R.," 25; Rev. J. B. and Mrs. Smith, Crockett, Texas, 15; "W. H.," 15; Rev. Wendel Prime. D. D., 100; "For Korea," 2,321 45; T. L. Milligan, Manayunk, Pa., for H. Corbett's work, Chefoo, 3; "Lecture," 4: Rev. S. F. Howe, Burdett. N. Y., 5; "Box 386," Titusville, Pa., 775; Rev. W. W. Atterbury, D. D., 50; "A Thank offering from A. L.," Albia, Ia, 5; "From Home Friends," 100; Upper Cattaraugus Indian Mission. 22; Mrs. E. T. Halstead, Batavia, New York, 50; "Friends," Redstone Presb'y, 25; From a Christian Chinese Woman, Shanghai, 20 cts.; Walter McQueen, Schenectady, New York, 100; Henry Nairne, St. Louis, Mo., 5; F. Soutter, Philadelphia, Pa., 5; McCormick Theo. Sem., support of T. G. Brashear, 200; Mrs. T. C. Noyes, Dansville, New York, debt, 3; "Lecture," 1; Miss C. G. Williamson, Woodstock. India, Thank offering. 5; Lora M. Gere, Halsted, Pa., 1; "Rev. W. S." Md., debt, 25; Covington Ky., Aux. Soc. for Gaboon and Corisco Mission, Africa, for dispensary expenses, 82 40; Rev. Arthur T. Pierson, D. D., sal'y of T. S. Curtis, in Japan, 100; Mrs. Jane Green, Newville, Pa., 21; "W," Iowa, 50; "A Friend," 100; Rev. Joseph Stevens "Penny-a-day savings of a family of four," 5; G. J. Norcross, Monmouth, Ill., 6; Mary Vance, Rome, Ga., 10; Mrs. R. Daniel, Summerfield, O., 10; James Waters, Oswego, New York, debt, 25; "C." New York. 22; "Box 120," Chester, Ill., 10; Miss Rosa Stannus. Tacoma, Wash., 5; "X" debt, 10; J. Holland, Bonner's Ferry, Idaho. 5; Rev. W. L. Tarbet and wife, 4 20; Capt. A. B. McGowan, U. S Infantry, Fort Sully, S. D., 10; "A Friend," 500; Thos. Nesbett, Utica, Pa., 15; James Thompson. Ogle, Pa., 12; Miss M. Hamilton, Philadelphia, Pa., 10; "From a Missionary Family," 25; Dr. W. M. Jones, Allegheny, Pa., 3; "a friend of Missions," for Tabriz Mem'l Training School, 5000..... $11.134 15

Total Receipts for February, 1891..... 112,972 01

Total Receipts from May 1st, 1890, to Feb. 28, 1891..... 598,358 46

Total Receipts from May 1st, 1889, to Feb. 28, 1890..... 423,298 36

William Dulles, Jr., *Treasurer*,

RECEIPTS FOR FREEDMEN, FEBRUARY, 1891.

Atlantic.—*Fairfield*—Bethlehem 1st (sab-sch, 1), 2; Dutchman's Creek, 1; Ebenezer, 2; Good Will, 5; Hermon, 1. 11 00

Baltimore.—*Baltimore*—Emmittsburg, 1; Zion, 6. *New Castle*—New Castle, 3 lady friends, 25. *Washington City*—Georgetown West Street, 1; Washington City Covenant, 5. 38 00

Catawba.—*South Virginia*—Big Oak, 1. *Yadkin*—Logan, 8; Germantown Lad. Soc., 1. 10 00

Colorado.—*Pueblo*—Del Norte, 12 84

Columbia.—*Idaho*—Lapwai, 1; Spokane Falls 1st, 25. *Oregon*—East Portland Mizpah, 3; Lafayette, 4; Sinslaw, 3. *Puget Sound*—Port Townsend, 4. 40 00

Illinois.—*Alton*—Carlinville, 1; Upper Alton, 2; Virden, 4. *Bloomington*—Danville, 24 18; Normal, Y. P. S. C. E., 6 50; Tolono, 6. *Cairo*—Anna, 10. *Chicago*—Chicago 1st German, 3; — 4th, 135; — 6th, 1; — Covenant, 92 59; — Railroad Chapel sab-sch, 25; Evanston, 64 50; Hyde Park, 15; Joliet 1st. Charis E. Woodruff, 45; — Central (Mrs. J. A. Henry, 45. Mrs. W. J. Adams, 25), 160. *Mattoon*—Charleston, Y. P. S. C. E., 14 65; Paris, 11; Taylorville, 4. *Ottawa*—Aurora, 3 25. *Peoria*—Peoria 2d, 74 58. *Rock River*—Aledo. 3 25. *Schuyler*—Kirkwood, 10; Plymouth, 3. *Springfield*—Chatham. 1; Irish Grove, 7; Pleasant Plains, 4 74; Sweet Water. 1: Unity, 75 cts. 733 54

Indiana.—*Crawfordsville*—Thorntown, 5 87. *Fort Wayne*—Fort Wayne 3d, 10; La Grange, 40: Lima, 12 35. *Logansport*—La Porte, 8; Michigan City, 19 20; Union, 2. *Muncie*—Marion, 5. *New Albany*—Bedford, 7 20; Hanover, 5. *White Water*—Aurora, 5; College Corner. 3 16; Greensburgh, 7 50; Richmond, 19: Shelbyville, 29 50. 178 78

Iowa.—*Cedar Rapids*—Centre Junction, 2: Mechanicsville, 6; Wyoming, 2 75. *Council Bluffs*—Essex, 2 40; Shenandoah, 3 70; Sidney, 20. *Des Moines*—Des Moines Central (sab-sch, 5), 49 94; Newton, Y. P. S. C. E., 3 60; Plymouth, 5. *Fort Dodge*—Dana, 6; Sac City, 2 50; Storm Lake, 1. *Iowa*—Burlington 1st, 10; Libertyville, 1 50; Montrose, 3. *Iowa City*—Crawfordsville, 1; Tipton. 14. *Waterloo*—Ackley, 31; East Friesland German. 15. 180 39

Kansas.—*Emporia*—Belle Plaine, 2; Peabody, 17; Peotone, 2. *Highland*—Axtel, 11 39; Baileyville. 3 22; Hiawatha, 11; Highland, 5 50. *Larned*—Hutchinson, 16 72; McPherson, 10 57; Sterling, 5. *Neosho*—Carlyle, 37 cts: Chetopa. 1. *Solomon*—Cawker City, 1. *Topeka*—Leavenworth, Y. P. S. C. E., 10; Sharon, 2: Topeka 1st, 85 17; Wamego, Y. P. S. C. E., 4; Western Hilands, 3 50; Urbana, 2 50. 193 91

Kentucky.—*Ebenezer*—Covington 1st, 25: Sharpsburg. 4. *Louisville*—Louisville College Street, 1; Owensboro 1st, 5. *Transylvania*—Burkesville, 6. 41 00

Michigan.—*Detroit*—Detroit Central sab-sch miss. soc., 5; Milford, U. P. and Cong. sab-sch. 5; Rev. Lewis R. Fox, 25. *Lansing*—Concord, 1 35; Lansing 1st, 1. *Monroe*—Adrian, 35; Monroe, 12. *Saginaw*—Bay City Westminster, 34 74; Lapeer, 17 02. 126 11

Minnesota.—*St. Paul*—Buffalo, 15; Litchfield, 16; Min-

neapolis Westminster, 207; St. Paul House of Hope sab-sch, 13 76; White Bear (sab-sch, 1 68), 6 43. *Winona*—Preston, 9 32. 267 51

Missouri.—*Kansas City*—Appleton City, 7; Sharon, 4 40. *Palmyra*—Kirksville sab-sch, 2 43. *Platte*—Gallatin, 1; Hopkins, 4; Oregon, 11 13; Tarkio, 7. 86 96

Nebraska.—*Nebraska City*—Adams, 2; Sterling, 3. 5 00

New Jersey.—*Corisco*—Benita, 2. *Elizabeth*—Basking Ridge, 18; Elizabeth 1st sab-sch, 25; Perth Amboy sab-sch, 94 30; Rahway 2d, 20; Roselle, 5. *Monmouth*—Barnegat, 2; Farmingdale, 10; Matawan, 25 41. *Morris and Orange*—Orange Bethel, 13 04; — Brick sab-sch, 33 26. *New Brunswick*—Dayton, 1 74; Flemington, 41 35; Milford Y. P. S. C. E., 5; Pennington, 12 77; Trenton 4th, 55. *Newton*—Newton, 50; Stewartsville, 8. *West Jersey*—Atlantic City, 38 70; Blackwoodtown, 10; Millville, 10; Pittsgrove, 16; Williamstown (sab-sch, 7 40), 15 34. 511 93

New Mexico.—*Arizona*—Florence, 3. *Rio Grande*—Albuquerque 1st (sab-sch, 3), 12 55; — Spanish 2d, 2, 16 55

New York.—*Albany*—Charlton, 1; Galway, two sisters, 10; Kingsboro, 2; Schenectady 1st, 4; Tribe's Hill, 2. *Boston*—Boston 2d, Lad. Miss. Soc., 16; Newburyport 2d, 110. *Brooklyn*—Brooklyn Duryea, 2; — Throop Avenue sab-sch Miss. Soc., 50. *Buffalo*—Silver Creek, 8. *Champlain*—Fort Covington, 5 10; Malone 1st Cong. Ch., 16 11. *Columbia*—Windham, 1. *Geneva*—Canandaigua, 10 94; Seneca Falls, 82 14. *Hudson*—Good Will, 1 60; Haverstraw Central, 10; Middletown 1st, 50; Montgomery, 16 55; Otisville, 3; Ramapo, 8. *Long Island*—Bridgehampton, 1; Moriches—2 51; Yaphank, 2. *Lyons*—Junius, 1; Marion, 5. *Nassau*—Far Rockaway, 8; Huntington 1st, 25. *New York*—New York 5th Avenue, 57; — Scotch, 121 01; — Washington Heights, 5 60; — Westminster, Y. L. Miss. Soc., 45; — West 23d Street, 28 72. *North River*—Newburgh Calvary, Y. P. S. C. E., 10; Poughkeepsie, 4 40. *Rochester*—Caledonia, 9 61; Dansville, 1; Geneseo 1st, 6; Lima, Abbie Miner, 1; — Rochester St. Peter's, 33. *St. Lawrence*—Brasher Falls, 6 30; Hammond, 5; Morristown, 4 61; Watertown 1st, 1. *Steuben*—Canisteo, 14; Corning, 5 80. *Syracuse*—Amboy, 3; Skaneateles, 9; Syracuse Westminster, 5. *Troy*—Cohoes, 1; Troy Woodside, 23 42; Warrensburg, 5; Mt. Ida, 13 70. *Utica*—Sauquoit, 13; Turin sab-sch, 1 68; Utica Westminster (Mrs. J. W. Maynard, 45), 114 60; Verona, 5. *Westchester*—Bridgeport, 5; Hartford, 5; Irvington, Y. P. S. C. E., 7 26; Katonah, 12; Mahopac, 4 22; Sing Sing, 10. 1,050 88

North Dakota.—*Fargo*—Fullerton, 5. *Pembina*—Pembina, 5; Riverside, 1 55. 11 55

Ohio.—*Athens*—Middleport, 5. *Chillicothe*—Chillicothe 1st, 1; Greenfield, 1. *Cincinnati*—Bond Hill, 6; Delhi, 10; Loveland, 13 51. *Cleveland*—Cleveland 2d, 10; — Case Avenue, 20; East Cleveland, 22 73; Willoughby, 20. *Dayton*—Dayton 1st, 2; — 3d Street, 350; Greenville, 3; Oxford, 5. *Mahoning*—Vienna, 5. *Marion*—Iberia, 3. *Maumee*—Toledo Westminster, 100; Weston, 10. *Portsmouth*—Manchester (sab-sch, 2), 20; Portsmouth 2d 22 94; Ripley, 4. *St. Clairsville*—Barnesville, 5; Cambridge, 6; Farmington, 6 16; Martin's Ferry, 20; Mount Pleasant, 10 68; Wheeling Valley, 5. *Steubenville*—Irondale, 2 50; Potter Chapel, 8; Steubenville 1st, 8; Urichsville, 5 50; Yellow Creek, 44 20. *Wooster*—Mansfield 1st, Chil. Miss. Bd., 45; Nashville, 10; Hopkins, 1 25. *Zanesville*—Brownsville, 7; Coshocton, 26 80; Madison, 12; Zanesville Putnam, 5. 896 02

Pacific.—*Los Angeles*—Los Angeles Spanish, 2; Ventura, 20. *San Francisco*—San Francisco Westminster, 32 45. *San Jose*—San Leandro, 4. *Stockton*—Fowler, 4. 71 45

Pennsylvania.—*Allegheny*—Allegheny 1st, 5; Bridgewater, 10; Emsworth, 10; Glenfield, 10; Plains, 4; Sewickly, 10; Sharpsburgh, 1; Springdale, 5. *Blairsville*—Blairsville, 25; Greensburgh, 2; Plum Creek, 8; Jeannette, 4 75. *Butler*—Butler, 5; Mount Nebo, 5; New Hope, 3; North Liberty, 4 60; Prospect, 3 20. *Carlisle*—Harrisburgh Market Square, 3; — Pine Street, 172 55; — Olivet, 2. *Chester*—Chester 1st, 12; Downingtown Central, 17; Honeybrook, 21 53; Marple, 13 85; Penningtonville, 5 14; Upper Octorara, 23 11; Berwyn, 10. *Clarion*—Bethesdr, 3; Callensburg, 4; Concord, 3; Cool Spring, 2; East Brady, 10; Oil City 23, 7 75. *Erie*—Greenville, 10; Mercer 1st, 1; North East, 48; Salem, 2; Sunville, 3; Clarendon, 2. *Huntingdon*—Altoona 2d, 10; Bellefonte, 3; Birmingham, 7; Hollidaysburgh, 2; Osceola, 1; Sinking Valley, 5. *Kittanning*—Indiana, 1; Leechburgh, 28; Midway, 2; West Lebanon, 5. *Lackawanna*—Athens, 7; Canton, 12; Carbondale, 2; Great Bend, 5; Orwell, 2; Snowden Memorial, 2; Wilkes Barre 1st, 2. *Lehigh*—Allen Township, 5; Catasauqua 1st, 1; Mauch Chunk, 5; Reading 1st, 1; Shenandoah, 5. *Northumberland*—Bloomsburgh, 26 11; Elysburgh, 1; Milton, 47 74; New Berlin, 8; Shamokin Rush Tp, 1; Sunbury (sab-sch, 28), 80; Williamsport 1st sab-sch, 25; — 2d, 3 05. *Philadelphia*—Philadelphia 3d, 1; — Tabor, 100 52; — Walnut Street, 1. *Philadelphia Central*—Philadelphia Bethesda, 14 90; — Columbia Avenue, 12 20; — Hebron Memorial, Y. P. S. C. E., 7 78; — North Broad Street, 136 32; — Olivet ch and sab-sch, 95 39; — Tioga, 3 15; — Trinity, 3. *Philadelphia North*—Doylestown, 1; Hermon, 40; Mount Airy, 10; Neshaminy Warwick, 10; McAllister Memorial, 3 50. *Pittsburgh*—Crafton, 10; Hebron, 24; Monongahela City, 2; Oakdale, 15; Pittsburgh 1st, 4; — 3d, H. and H. Soc., 40; — 6th, 77 46; — East Liberty, 51; — Shady Side, 42 75; Point Breeze, Charles Arbuthnot, 300; Pisgah, 10. *Redstone*—Connellsville, 68 50; Dunbar, 5; Dunlap's Creek, 13 38; New Providence, 8; Round Hill, 7. *Shenango*—New Brighton, 1; New Castle 1st, 2; North Sewickly, 2; Sharpsville, 5 90; Westfield, 2; Wampaum, 8. *Washington*—Burgettstown (sab-sch, 17 33), 109 94; Washington 1st, 41 62; Wellsburgh, 10 38. *Wellsboro*—Tioga, 2; Port Allegany 1st, 10. *Westminster*—Centre (sab-sch, 3), 15; Little Britain, 10; Mount Joy (sab-sch, 1), 10; New Harmony, 2 16. *West Virginia*—Terra Alta, 22. 2,118 23

South Dakota.—*Southern Dakota*—Harmony, 1; Montrose Miss. Band, 5. 6 00

Tennessee.—*Holston*—Elizabethton, 1. *Kingston*—Pleasant Union, 2. *Union*—Knoxville 2d, 24 60. 27 60

Texas.—*Austin*—Austin 1st, 26 00

Wisconsin.—*Chippewa*—Eau Claire, 10. *Lake Superior*—Sault Ste. Marie, 5. *Winnebago*—Marshfield sab-sch, 5 01; Oconto 1st, 29; Stevens Point, 20. 69 01

Total receipts from churches.....$ 6,675 69

MISCELLANEOUS.

Woman's Executive Committee for February, 5,097 61; Rev. R. Traun, Chicago, Ill., 5; "S. A. C.," Buffalo, Pa., 10; Mary Smith Fox, Philad'a, Pa., 25; Alexander Folsom estate, Bay City, Mich., 15 per cent. of legacy, 3,000; Thomas Nesbit, Utica, N. Y., 10; Mrs. J. S. Bean, Ogdensburgh, N. Y., 80; Mrs. Wm. Thaw, Pittsburgh, Pa., 50; "Friend," Pa., 5; B. T. Felt, Galena, Ill., 100; Dr. W. V. Riddle, 20; Bequest of Miss Fidelia Felicia Hurlburt, Avalon, Mo., 100; "J. W. M.," Pittsburgh, Pa., 100; Harry Hutchinson, Falls Creek, Pa., 5; "C.," New York, 8; Mrs. T. M. Sinclair, Phila., Pa., 500; Box 120, Chester, Ills., 10; J. Holland, Bonner's Ferry, Idaho, 1 50; Capt. A. B. MacGowan, U. S. Infantry, Ft. Sully, S. D., 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 80; E. De Witt, Elyria, Ohio, 10; Rev. W. M. Boley, Mayesville, S. C., 50 cts; Mrs. J. H. Potter, Eustis, Fla., 1; Rev. A. Nehemiah Cobb, Washington, D. C., 2; Mrs. J. L. Howell, Georgetown, D. C., 1; Rev. D. F. Cannon, Concord, N. C., 1; Mrs. Rebecca M. Smith, Williamsburgh, Va., 10; Mrs. Jennie R. Piper, Denver, Col., 1; Miss Hattie McMeans, Chicago, Ill., 1; "Aunt Becky," ex-slave, Chicago, Ill., 1; Miss Calista Hart, Chicago, Ill., 10; Mrs. Wm. S. Curtis, Rockford, Ill., 5; "Two friends of Scotia," Galena, Ill., 2; James Snyder, Morrison, Ill., 100; Rev. S. H. Stevenson, McLean, Ill., 5; Robert Wightman, East Wheatland, Ill., 15; Ada M. Lewis, Freedom, Ill., 1; Alice C. Blatchley, Rockville, Ind., 2 50; Mr. and Mrs. G. K. Hubbard, Ft. Wayne, Ind., 25; Lottie McCoy, Dubuque, Iowa, 1; The Misses Foster, Burlington, Iowa, 2; James H. Beck, Troy, Iowa, 5; M. H. Cooley, Farmington, Iowa, 5; Mrs. Anne K. Zug, Detroit, Mich., 50; Mrs. W. W. Potter, Monterey, Mich., 3; Mrs. Emily Oliver, Fairbault, Minn., 1, Mrs. Jane Harris, 1, — 2; "A birthday offering," St. Louis, Mo., 5; Mrs. E. M. Shotwell, Plainfield, N. J., 1; "A friend," East Orange, N. J., 1; Mrs. S. B. Tooker, East Orange, N. J., 1; Mrs. J. P. Floyd, East Orange, N. J., 1; Mrs. Charles Strong, South Orange, N. J., 10; Miss Helen W. Strong, South Orange, N. J., 1; Charles F. Kilbourne, South Orange, N. J., 15; Miss Mary H. Cross, New Vernon, N. J., 1; Mr. and Mrs. Daniel Runkle, Asbury Park, N. J., 100; "A Presbyterian," Ocean Grove, N. J., 1; Mrs. A. L. Loder, Norwood, Mass., 25; "A friend," Norwood, Mass., 1; Mrs. J. F. Griggs, Chautauqua, N. Y., 2; Mrs. T. M. Pomeroy, Auburn, N. Y., 10; Mrs. G. W. P., Geneva, N. Y., 1; Mrs. C. E. L., Geneva, N. Y., 1; Miss Flora L. Northrup, New York, 1; Thomas Angus, New York, 5; Three N. Y. friends, New York, 5; Mrs. S. Jennie Kingsley, New York, 5; Mrs. Martha P. Foster, Norwich, Conn., 100; Miss Emily S. Gilman, Norwich, Conn., 15; Mrs. Sarah Welling an l sister, Warwick, N. Y., 10;

S. H. Kimbalt, Old Forge, N. Y., 5; C. Van Voorhis, Castleton, N. Y., 1; John B. Seymour, Kenton, Ohio, 5; Mrs. Pauline H. Seymour, Kenton, Ohio, 5; Mrs. James L. Moore, Kenton, Ohio, 5; Mrs. J. J. Ferson, Columbus, Ohio, 1; Mrs. John G. Lowe, Dayton, Ohio, 5; Mrs. Geo. W. Houk, Dayton, Ohio, 1; Mrs. Ella Lapsley, Springfield, Ohio, 5; Miss C. Terrill, Wooster, Ohio, 10; Rev. T. K. Davis, D. D., Wooster, Ohio, 1; Mrs. E. B. Greene, Zanesville, Ohio, 5; Mrs. W. H. Jeffers, Sewickley, Pa., 100; Mrs. C. M. Robinson, Sewickley, Pa., 1; Mr. and Mrs. S. P. Harbison, Allegheny, Pa., 200; Mrs. S. A. Espey, Allegheny, Pa., 4; Hon. Daniel Agnew, Beaver, Pa., 10; Mrs. Thos. B. Kennedy, Chambersburg, Pa., 5; E. H. Levering, Pleasant Hill, Pa., 1; "From a widow," Scranton, Pa., 6; Jas. W. Long, Easton, Pa., 10; Mauch Chunk, Pa., 1; Mrs. F. Maybin, Philad'a, Pa., 5; Wm. S. Magee, Philad'a, Pa., 5; Mrs. S. B. Rowley, Philad'a, Pa., 100; Mrs. H. H. Kennedy, Philad'a, Pa., 5; Mrs. E. F. Halloway, Philad'a, Pa., 2; H. M. Lewis, Philad'a, Pa., 2; Mrs. Margaret C. Master, Philad'a, Pa., 1; Mrs. J. C. Hunter, Philad'a, Pa., 1; Cash, Pittsburgh, Pa., 1; Box 227, Pittsburgh, Pa., 10; Mrs. M. W. Acheson, Pittsburgh, Pa., 20; Mrs. C. H. Spencer, Pittsburgh, Pa., 4; Miss Ethel Acheson, Pittsburgh, Pa., 1; Mrs. Ellen M. Watson, Pittsburgh, Pa., 5; Mrs. Wm. E. Halloch, Pittsburgh, Pa., 20; Mrs. James H. Reed, Pittsburgh, Pa., 5; Mrs. H. L. Dunlap, Pittsburgh, Pa., 25; Mrs. Mary E. Poppino, New Wilmington, Pa., 5; Miss Sadie L. Poppino, New Wilmington, Pa., 1; Cash, New Castle, Pa., 1; "A friend," Wisconsin, 1; Frank A. Upham, Marshfield, Wisconsin, 1.....$ 10,326 91

DIRECTS.

Sent to Biddle University by T. T. Roberts, Decatur, Ills., 10; Rev. F. Williston, Ashland, N. Y., 2; Y. P. S., Mason City, Ill., 5; Dr. Butler, 5; Mr. Witte, 3; Pres. Ch., Jamestown, N. Y., 30; James Prall, 3; J. C. Prall, 2; Dr. Johnson, 5; Dr. W. H. Vail, 5; Geo. Prall, 1; Dr. F. D. Kerr, Hookstown, Pa., 20; Geo. S. Harris & Sons, 500; Smithfield Pres. Ch., N. Y., 12 35; Mrs. Noah Gridley, 20; Mrs. A. C. Brown, 100; Rev. F. E. Armstrong, 10; Pres. Ch., Summit, N. J., 30; P. W. Forbes, 50; S. Amenia Ch., N. Y., 5 28; R. S. Nicholls, 25; Miss A. Walwarth, 150 6th, Chicago, Ill., 100; Independence Pres. Ch., Iowa, 50; Mrs. Daniel Runkle, 100; D. Stuart Dodge, 150; Mrs. Henry L. Biddle, 150; T. L. Turner, 25; James Snyder, 50; Samuel T. Carter, 50; Dr. A. S. Freeman, 10; Emanuel and Chapel churches, 2; 1st church sab-sch, Waterford, N. Y., 25; M. D Schoonmaker, 50. 1,755 63

Sent to Brainerd Institute, Chester, S. C., by Miss Martha Greens, Newbergh, N. Y., 10; Springfield, O., 15; Miss Carrie Hersel, Negaunee, Mich., 20; Aid Society, Beechfield, Ohio, 15; Y. P. S. C. E., 1st Duluth, Minn., 20. 80 00

Total directs.....$	1,835 63
Total receipts for February, 1891.....	18,838 23
Total receipts for February, 1890.....	17,006 14
Increase.....$	1,832 09
Total receipts from April 1, 1890.....	100,045 84
Total receipts during corresponding months last year.....	97,505 70
Increase.....$	2,540 14

Ten dollars credited to Beulah sab-sch, St. Clairsville Pres., Ohio, in January report, should have been credited to Beulah sab-sch, Blairsville Pres., Penna.

J. T. GIBSON, *Treasurer.*

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1891.

BALTIMORE.—*Baltimore*—Frederick City, 4. *Washington City*—Washington City 1st, 8 90; — Unity, 3 86, 16 76

CATAWBA.—*Catawba*—Emanuel, 1 00

COLUMBIA.—*Portland*—East Portland, Mizpah, 3. *Willamette*—Sinslow 1st, 2; Lafayette, 4. 9 00

ILLINOIS.—*Alton*—Upper Alton, 2; Virden, 4. *Bloomington*—Danville, 17 16. *Cairo*—Anna, 15; Ava, 1 50; Tamaroa, 10. *Chicago*—Chicago 1st German, 3; — 2d (A. K.), 50; — 4th, 165; — Covenant, 21; Evanston 1st, 62 25; Oak Park 1st, 48 50. *Freeport*—Linn and Hebron, 5. *Mattoon*—Paris, 17; Taylorville, 9 30. *Peoria*—Peoria 2d, 152 50. *Rock River*—Aledo, 5 05; Sterling 1st, 83 01. *Schuyler*—Doddsville ("H. G."), 5; Oquawka, 12 25. *Springfield*—Pisgah, 59 cts; Unity, 26 cts. 689 37

INDIANA.—*Fort Wayne*—Bluffton, 11. *Logansport*—Bethlehem, 2 65; Pisgah, 1 50. *New Albany*—Madison 1st, 7 89. *Vincennes*—Evansville Walnut Street, 33; Vincennes, 13 62. *White Water*—Shelbyville 1st, 54 35. 124 01

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring, 5 40; Park Hill, 5 60. *Choctaw*—Bethel Mission, 1 50. *Muscogee*—Nuyaka, 4; Wewoka, 5. 21 50

IOWA.—*Cedar Rapids*—Centre Junction, 2; Wyoming 1st, 4 95. *Council Bluffs*—Essex, 4 54; Shenandoah, 10; Sidney, 18; Walnut, 13. *Iowa*—Mount Zion, 3. *Iowa City*—Crawfordsville, 1 80. *Waterloo*—East Friesland German, 10; La Porte City, 11; Morrison, 10. 88 29

KANSAS.—*Emporia*—Brainerd, 1 50; Peotone, 2. *Highland*—Blue Rapids, 13; Highland, 5 50. *Neosho*—Carlyle, 67 cts; Lone Elm, 4 02. *Solomon*—Belleville, 4. *Topeka*—Olathe, 6; Sharon, 2 80; Western Highlands, 3 46. 41 95

KENTUCKY.—*Louisville*—Louisville Olivet, 3 05; Owensboro 1st, 5. 8 05

MICHIGAN.—*Detroit*—Milford, United Pres. and Cong'l sab-sch, 5. *Kalamazoo*—Kendall, 5. *Lansing*—Concord, 2 43. *Saginaw*—Midland City, 12 21; West Bay City Westminster, 30 86. 55 50

MINNESOTA.—*Mankato*—Mankato 1st, 32 59. *St. Paul*—Macalester, 4 50; Minneapolis 1st, 19 47; St. Paul Dayton Avenue, 5; — House of Hope sab-sch, 11 87. 72 43

MISSOURI.—*Kansas City*—Kansas City 1st, 27 51. *Ozark*—Ebenezer, 4; Joplin 1st, 16 18. *Palmyra*—Hannibal 1st, 40; New Providence, 4. *St. Louis*—Cuba, 2; Kirkwood sab-sch, 50 55; Rolla, 2; St. Louis Carondelet, 8 88. 155 12

NEBRASKA.—*Nebraska City*—Humboldt, 3 50; Plattsmouth German and sab-sch, 2 50. *Niobrara*—Oakdale, 3. *Omaha*—Black Bird Hills, 7. 16 00

NEW JERSEY.—*Corisco*—Benita, 2. *Elizabeth*—Clinton, 27 28; Plainfield 1st, 25 28; — Crescent Avenue, 650; Rahway 2d, 50. *Jersey City*—Jersey City Westminster, 26 79; Paterson Broadway German sab-sch, 2. *Monmouth*—Cranbury 1st, 80; Matawan, 45 43. *Morris and Orange*—Morristown South Street, 162 09; Orange Bethel, 13 08; — Central (member), 5; — 1st German, 10. *Newark*—Bloomfield 1st, 152 14. *New Brunswick*—Dayton, 3 14; Pennington 1st, 17 83. *Newton*—Stewartsville, 15. *West Jersey*—Blackwoodtown, 20; Hammonton, 21; Millville, 10; Pittsgrove, 20; Williamstown, 5. 1,313 01

NEW MEXICO.—*Arizona*—Florence 1st, 3. *Rio Grande*—Albuquerque 2d, 5. 8 00

NEW YORK.—*Albany*—Tribe's Hill, 3. *Binghamton*—Cannonsville, 5. *Brooklyn*—Brooklyn 1st sab-sch, 30; — Noble Street (Greenpoint), 20 28. *Buffalo*—Alleghany, 2 46. *Cayuga*—Auburn Central (4 13 sab-sch,) 23 74. *Champlain*—Chazy, 18 27; Fort Covington, 5 26. Malone, 10 74. *Geneva*—Canadaigua, 10 91. *Hudson*—Good Will, 2 88; Ramapo, 10. *Long Island*—Moriches, 4 53; Southhold, 12 50; Yaphank, 3. *Lyons*—Junius, 2. *New York*—New York 1st, ad'l., 50; — 13th Street, 48; — Central, 384 81; — West 23d Street Westminster, 28 72. *North River*—Amenia, 20; Matteawan, 12 87; Poughkeepsie, 6 13. *Otsego*—Cherry Valley, 44. *Rochester*—Rochester 3d, 77. *St. Lawrence*—Sackett's Harbor, 5; Theresa, 5 68. *Steuben*—Addison, 11 50; Almond, 4; Corning, 10 44. *Syracuse*—Marcellus—9 20. *Troy*—Cohoes, 15. *Utica*—Sauquoit, 7 59; Vernon, 5. *Westchester*—Greenburgh, 62 21. 970 72

NORTH DAKOTA.—*Fargo*—Monango, 5 00

OHIO.—*Bellefontaine*—Upper Sandusky, 6. *Cincinnati*—Mason and Pisgah, 1 50. *Cleveland*—Cleveland Case Avenue, 12. *Dayton*—Franklin, 5. *Lima*—Columbus Grove add'l., 1. *Portsmouth*—Portsmouth 2d, 32 31. *Wooster*—Mansfield, 42. *Zanesville*—Coshocton, 41; Homer, 2 50; Zanesville 2d, 38 69. 182 00

PACIFIC.—*Los Angeles*—Los Angeles Boyle Heights, 2 75; — Spanish, 2; Los Nietos, Spanish, 1; San Gorgonia, 2; Nentura, 30. *San Jose*—Santa Clara, 14 25. *Stockton*—Columbia, 1; Fowler 1st, 5; Sonora, 2. 60 01

PENNSYLVANIA.—*Allegheny*—Cross Roads, 5; Fairmount, 5. *Blairsville*—Ligonier, 4 52. *Butler*—Fairview, 1; Martinsburgh, 5; Petrolia, 2; Prospect, 2 75. *Carlisle*—Chambersburgh Central, 19 77; Lower Marsh Creek, 4. *Chester*—Chester 1st, 25; East Whiteland, 8 39; Fagg's Manor, 45; Upper Octorara add'l., 7 23. *Clarion*—Oil City 2d, 7 75. *Huntingdon*—Little Valley, 7. *Kittanning*—West Lebanon, 2. *Lackawanna*—Harmony, 30; Kingston, 36. *Lehigh*—Mountain, 10. *Northumberland*—Elysburgh, 1; Holland Run, 1; Shamokin Rush T'ship., 1; Williamsport 2d, 7 80; — Williamsport 3d, 22 91. *Philadelphia*—Philadelphia 1st add'l., 25; — 3d (G. W. F), 50; — 10th sab-sch, 18 60; — Clinton Street Immanuel, 13 40.

Philadelphia Central—Philadelphia Columbia Avenue Fairmount, 6 19; — Kensington, 66; — Northminster add'l., 15. *Philadelphia North*—Chestnut Hill 1st. Infant Class, 25; Doylestown, 48 70; Jenkintown Grace, 11; Providence, Miss Stinson, 50; Thompson Memorial, 12. *Pittsburgh*—Bethel. 28 84; Oakdale, 15; Pittsburgh East Liberty, 34; — Shady Side, 42 75. *Redstone*—Laurel Hill, 38 62; New Providence, 8; Round Hill, 7. *Shenango*—Enon, 7; North Sewickly, 1. *Washington*—Burgettstown, 11; Mount Olivet, 3; Washington 1st, 41 62; West Liberty, 4. *Wellsboro*—Elkland and Osceola, 15. *Westminster*—Mount Joy (1 from sab-sch,) 16; Slateville, 13 85. *West Virginia*—Terra Alta, 20. 898 69

TENNESSEE.—*Holston*—Elizabethton, 2. *Kingston*—Pleasant Union, 1. *Union*—Caledonia, 1 70; Spring Place, 2 25. 6 95

WISCONSIN.—*Chippewa*—Eau Claire 1st, 18. *Lake Superior*—Ishpeming, 12 15. *Milwaukee*—Cedar Grove, 9 70. 39 85

From the churches.....$ 4,788 21

INDIVIDUALS.

"L. R. F., Detroit," 75; Mrs. L. R. Fox, Pa., 75; Rev. W. L. Moore, N. Y., 50; C. Arbuthnot, Pa., 300; Mrs. Myron Phelps, Ill., 100; Rev. A. W. Loomis, Calif, 10; Fred. R. Rockwell, Tex., 150; "A friend, through Pres. Miss. Soc'y, Brooklyn, N. Y.," 1; "Thank off'g from O. H. H.," 2 50; Guest money, Pa., 4 50; Francis Whiting, Pa., 10; Mrs. Cyrus Dickson, N. J., 50; Appropriation returned, 100; Mrs. H. Bertha Keller, Ind., 25; J. M. Dewar, N. J., 3; "H. L. J.," N. J., 20; Miss M. Martin, Pa., 5; Ambrose L. Dalzell, W. Va., 10; "A lady in Zanesville, O.," 2; Thomas Nesbitt, Pa., 5; James Thompson, Pa., 12; Rev. H. H. Benson, Wis., 100; "C., Penna.," 6; Rev. W. L. Tarbet and wife, 60 cts; Capt. A. B. MacGowan, 12th U. S. Infantry, S. Dak., 10.....$ 1,126 60

Interest from permanent fund..... 437 50

For current fund .....$ 6,347 31

PERMANENT FUND.

(*Interest only used.*)

On account of legacy of Alex. Folsom, Bay City, Mich., 750. From Rev. R. G. Keyes, Watertown, N. Y., (on which an annuity is to be paid during life), $3,000 ..... 3,750 00

Total for February .....$ 10,097 31

Whole amount received for current fund since April 1, 1890 .....$125,681 66

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1891.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 23 50; Lonaconing, 15. *New Castle*—Dover, 12; Lower Brandywine, 6; New Castle sab-sch, 5 50;—New Castle, 50; Port Penn, 3 40. *Washington City*—Falls Church, 10 82; Washington City 1st, 4 81. 131 03

COLUMBIA.—*Idaho*—Spokane Falls 1st, 13 50. *Oregon*—Portland 1st, 62 55; Sinslaw, 2. *Puget Sound*—Port Townsend, 6 25; Anacostes, 2. 86 80

ILLINOIS.—*Alton*—Chester, 4; Greenville, 5; Hillsboro, 5; Upper Alton, 2. *Bloomington*—Chenoa, 11 20. *Cairo*—Golconda, 5. *Chicago*—Brookline, 3 65; Chicago 1st German, 3; — 2d, 520; — 4th. 616 42; — 41st Street, 61 28; — Belden Avenue, 6 50; — Covenant, 75; — Reunion, 3; Evanston, 62 95; River Forest, 8 75. *Freeport*—Linn and Hebron, 5; Rockford Westminster, 13 85; — — sab-sch, 2 25. *Mattoon*—Assumption, 7 92; Marshall, 1 70; Pana, 7 21; Vandalia, 5. *Peoria*—Elmira, 10 10; Eureka, 9 57; Farmington, 5 50; Peoria 2d, 63 44. *Rock River*—Aledo, 2 70; Dixon, 13 44; Centre, 9 19; Morrison, 65 09; Sterling, 76 32. *Schuyler*—Brooklyn, 5; Camp Creek, 6; Doddsville, 5; Kirkwood, 5; Prairie City, 6; Rushville, 8 59; *Springfield*—Mason City, 8 87; Pisgah, 1 16; Pleasant Plains, 2 86; Springfield 1st, 73 04; Unity, 50c. 1812 65

INDIANA.—*Crawfordsville*—Delphi, 7 90; Frankfort, 15 13; Lafayette 1st, 4 40. *Fort Wayne*—La Grange, 6; Warsaw, 5 25.—*Indianapolis*—Hopewell, 15 12; Indianapolis 12th, 4. *Logansport*—Crown Point, 5; Union, 2. *Muncie*—Hopewell, 2. 66 80

IOWA.—*Cedar Rapids*—Centre Junction, 1; Mechanicsville, 5; Wyoming, 3 30. *Council Bluffs*—Greenfield, 3 20. *Des Moines*—Dallas Centre, 4; Grimes, 8; Ridgedale, 10. *Dubuque*—Dubuque 2d, 15; Jesup, 6 40. *Fort Dodge*—Dana, 4; Glidden, 4; Grand Junction, 9 02. *Iowa City*—Crawfordsville, 1 20; Iowa City, 14 20; Tipton, 10. *Waterloo*—East Friesland German, 7; Janesville, 2; Marshalltown, 3; Tama City, 1 10; Toledo, 3 76. 115 18

KANSAS.—*Emporia*—Peotone, 2. *Highland*—Hiawatha, 8. *Neosho*—Carlyle, 45c. *Solomon*—Ellsworth, 3. *Topeka*—Western Highlands, 4 25; Grand View Park, 8 10. 25 80

KENTUCKY.—*Louisville*—Louisville Olivet Chapel, 4 69; Owensboro 1st, 5. 9 69

MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 13 42. *Lansing*—Concord, 1 62. 14 04

MINNESOTA.—*St. Paul*—Macalester, 3 05; Minneapolis Franklin Avenue sab-sch, 1 50; — — 3; — Stewart, 14 92. 22 47

MISSOURI.—*Kansas City*—Butler, 21; Kansas City 2d, 67 36, *Ozark*—Ebenezer, 10; Webb City, 11. *Platte*—Cameron, 3. *St. Louis*—Webster Grove, 15. 127 36

NEBRASKA.—*Kearney*—Broken Bow, 1 00

NEW JERSEY.—*Corisco*—Benita, 1. *Elizabeth*—Elizabeth Madison Avenue, 6; — Marshall Street, 11 24; Pluckamin sab-sch, 5 55. *Jersey City*—Englewood, 87 76; Passaic, 29 13; Paterson Broadway German sab-sch, 1; Rutherford, 33 38. *Monmouth*—Burlington, 31 77; Manasquan, 29 91. *Morris and Orange*—Chatham, 21 75; Hanover, 22 50. *Newark*—Caldwell, 43 75; Newark Memorial, 10 50. *New Brunswick*—Dayton, 2 09; Hamilton Square, 6; Holland, 8; New Brunswick 1st, 26 55; Milford, 21. *Newton*—Phillipsburgh 1st, 20; Stewartsville, 8. *West Jersey*—Williamston, 5. 424 88

NEW MEXICO—*Arizona*—Florence, 2. *Rio Grande*—Albuquerque 1st, 1. 3 00

NEW YORK.—*Albany*—Charleston, 15; Esperance, 2; Schenectady East Avenue, 8. *Boston*—Windham, 3. *Brooklyn*—Brooklyn 1st sab-sch, 30. *Buffalo*—Buffalo Central 45 93; North, 43 84. *Cayuga*—Genoa 2d, 1 30. *Champlain*—Fort Covington, 5 33; Malone, 10 74; *Chemung*—Watkins, 21 52. *Columbia*—Ancram Lead Mines, 1. *Genesee*—Warsaw, 20. *Hudson*—Florida, 16; Good Will, 1 92; Goshen, 27; Hamptonburgh, 13; Ramapo, 6; Washingtonville 1st, 12. *Long Island*—Cutchogue, 6 68; Moriches, 3 02; Yaphank, 2. *Nassau*—Roslyn, 8. *New York*—New York 5th Avenue, 1405 56; — Park, 63 75; — West 23d Street, 11 48. *Niagara*—Lockport 1st, 19 40. *North River*—Marlborough, 12 89; Newburgh Cavalry, 13 68; Poughkeepsie, 4 08; Wapping's Creek, 4. *Otsego*—Cooperstown, 10; Oneonta, 20 30. *Rochester*—Brockport, 11 21; Rochester North, 11 32; — St. Peter's 88; — Westminster, 6. *St. Lawrence*—Cape Vincent, 2; Gouverneur, 15 57. *Steuben*—Corning, 6 96; Howard, 6; Jasper, 2 43. *Syracuse*—Baldwinsville, 13 28; Fayetteville, 4 27; Marcellus, 6 35; Syracuse Memorial, 4 70. *Troy*—Troy Woodside, 40 65; Ida Hill, 5 94. *Utica*—Bethany, 7 10. *Westchester*—Hugenot Memorial, 22; South East Centre, 10; Yonkers Westminster, 46 67. *Rochester*—Victor 6. 2139 87

NORTH DAKOTA.—*Fargo*—Fullerton. 5 00

OHIO.—*Athens*—Middleport, 5. *Bellefontaine*—Bucyrus, 7 25. *Cincinnati*—Avondale, 60 08; Cincinnati 7th, 10; — Cumminsville, 10 28; Clifton, 12 17; Mason and Pisgah, 2 04; Williamsburgh, 1 58. *Cleveland*—Cleveland Case Avenue, 15; Guilford, 5; Willoughby, 7 08. *Dayton*—Blue Ball, 3; Dayton Memorial, 10; Xenia, 11 50. *Mahoning*—Massillon 2d, 14 87. *Marion*—Liberty, 2; Milford Centre, 4 10. *Maumee*—Tontogony, 10. *St. Clairsville*—Crab Apple, 5 78; Martin's Ferry, 16; New Athens, 2 60; Pleasant Valley, 1 60; Rock Hill, 2 35. *Steubenville*—Corinth, 6; East Liverpool 2d, 3 60; Potter Chapel, 7. *Wooster*—Ashland, 7 66. *Zanesville*—Brownsville, 5; Chandlersville, 3 10; Duncan's Falls, 3; Keene, 8; Jefferson, 2. 212 64

PACIFIC.—*Los Angeles*—Alhambra, 3; Los Angeles Spanish, 2; Ventura, 18. *San Francisco*—San Francisco Westminster sab-sch, 3. *Stockton*—Fowler, 4 30 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8 85; — Providence, 48 26; Bakerstown, 5; Bridgewater, 11 50; Freedom, 7; Glenfield, 3 33; Hilands, 10 50; Leetsdale, 47 89; Plains, 2. *Blairsville*—Black Lick, 3; Conemaugh, 3; Irwin, 9 02; Laird, 2; New Alexandria, 15 50; Plum Creek, 8; Unity, 13 50. *Butler*—Fairview, 1; New Hope, 3; Petrolia, 2; Sunbury, 9; Bruin, 6. *Carlisle*—Big Spring, 31 22; Mechanicsburgh, 5 08; Mercersburgh, 17 10; Lebanon 4th, 24 08. *Chester*—Avondale, 19 11; Great Valley, 8 75; Honeybrook, 14 15; Upper Octorara, 6 27; Wayne, 29; West Grove, 3 50. *Clarion*—Greenville, 4 50; Oil City 2d, 7 73. *Erie*—Bradford, 32 51; Cambridge, 6; Cochranton, 6; Corry, 8 50; Garland, 14 26; Harbor Creek, 5; Pittsfield, 8 89; Sandy Lake, 2; Springfield, 2 82; Westminster, 3 50. *Huntingdon*—Altoona 1st, 31; Holidaysburgh, 32 74; — sab-sch, 4 22; Mifflintown Westminster, 18 49; Sinkin Valley, 5; Upper Tuscarora, 88 77. *Kittanning*—Apollo, 13; Elders's Ridge, 11 60; Leechburgh, 14; Tunnelton, 5; *Lackawanna*—Orwell, 1; Rushville, 3; Stevensville, 4.

Northumberland—Chillisquaque, 4; Elysburgh, 1; Hartleton, 3; Mooresburgh, 1 75; Shiloh, 4; Washington, 18; Williamsport 2d, 2 50. *Philadelphia*—Philadelphia African 1st, 2 50; — Woodland, 135 28. *Philadelphia Central* Philadelphia Bethesda, 15 90; — Columbia Avenue, 4 74; — Patterson Memorial, 5; — Princeton, 174 83; — Tioga, 20 45; — West Arch Street, 66 58. *Philadelphia North*—Doylestown, 35 23; Hermon, 25; Leverington, 11; Newtown, 29 86; Norristown 1st, 17 02. *Pittsburgh*—Cannonsburgh, 8 50; — Central, 7 36; Middletown, 10; Montours, 5; Mount Olive, 5; Oakdale, 10; Pittsburgh 4th, 36 57; — Shady Side, 17 10; Swissvale, 43 19; Wilkinsburgh, 46 58. *Redstone*—Little Redstone, 7; Scottdale, 8 94; — sab-sch, 2 70; Tent, 6. *Shenango*—Clarksville, 7 43; New Castle 1st, 24 68. *Washington* — Burgettstown sab-sch, 6 56; Mount Olivet, 3; Washington 1st, 20 81; Waynesburgh, 5; Wheeling 3d, 10. *Wellsboro*—Allegany, 1; Coudersport, 4; Covington, 3 50. *Westminster*—Leacock, 10; Little Britain, 5; Mount Joy, 2; — sab-sch, 1; Pine Grove, 5; Slateville, 5. 1,559 60

TENNESSEE. — *Birmingham* — Anniston, 4. *Holston* — Elizabethton, 1. *Union*—New Providence, 6. 11 00

UTAH.—*Montana*—Deer Lodge, 9 00

WISCONSIN.—*Chippewa*—Ashland, 10. *Lake Superior*—St. Ignace, 2. *Winnebago*—Stevens Point, 17 05. 29 05

Total receipts from churches and sab-schools..$ 6,886 36

PERSONAL.

Rev. J. Edwards, Meadville, Pa., 2; Seeley Wood, Urbana, Ohio, 10; "A steward," 5; "H. L. J.," 20; Miss Mary Rae Little, 45 cts; "C.," New York, 3; Rev. W. L. Tarbet and wife, Springfield, Ills., 1 20..... ..... 41 65

Total amount received for February, 1891.....$ 6,928 01
Previously reported 69,785 26

Total received to date.....$ 76,713 27

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294. Chicago, Ills.

RECEIPTS FOR SABBATH SCHOOL WORK, FEBRUARY, 1891.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 4; — Brown Memorial, 123 71; Churchville, 4. *New Castle*—Wilmington 1st, 12 47. *Washington City*—Washington City 1st, 3 85; — 6th, 15. 163 03

CATAWBA.—*Catawba*—Lawrence Chapel, 1 00

COLORADO.—*Boulder*—Cheyenne, 14 80

COLUMBIA.—*Oregon*—Brownsville, 5; Crawfordsville, 2; Lafayette, 3; Sinslaw, 10. 20 00

ILLINOIS.—*Alton*—Upper Alton, 2. *Bloomington*—Danville, 12 84. *Cairo*—Anna, 11; Tamaroa, 5. *Chicago*—Chicago 1st German, 2; — 4th, 139 70; — Re-Union, 3; Evanston, 27 38. *Freeport*—Linn and Hebron, 5. *Mattoon*—Assumption, 4 08. *Rock River*—Aledo, 1 35; Sterling, 25. *Schuyler*—Kirkwood, 6. *Springfield*—Pisgah, 88 cts., Springfield 1st Portuguese (Y. P. S. C. E. Soc'y), 2 35; Unity, 33 cts. 247 96

INDIANA.—*Crawfordsville*—Kirklin sab-sch, 1 50. *New Albany*—Madison 1st, 5 35. *Vincennes*—Vincennes, 11 93; Washington, 5. 23 78

INDIAN TERRITORY.—*Choctaw*—Bethel, 1 50

IOWA.—*Cedar Rapids*—Centre Junction, 3; Wyoming, 1 65. *Council Bluffs*—Clarinda, 16 28; Sidney (sab-sch, 10), 23, *Des Moines*—Knoxville, 8. *Fort Dodge*—Battle Creek sab-sch, 3 20. *Iowa*—Birmingham, 2 25; Libertyville, 2 50. *Iowa City*—Crawfordsville, 60 cts. 60 48

KANSAS.—*Highland*—Parallel, 3 50. *Neosho*—Carlyle, 22 cts. 3 72

KENTUCKY.—*Louisville*—Owensboro 1st, 5 00

MICHIGAN.—*Detroit*—Brighton, 3; Detroit Central sab-sch, Miss. Soc'y, 5; Milford sab-sch, 10. Plymouth 2d, 10 56. *Kalamazoo*—Kendall, 5. *Lansing*—Concord, 81 cts. *Saginaw*—Westminster, 27 75. 62 12

MINNESOTA.—*Mankato*—Mankato, 11 66. *Winona*—Claremont, 4. 15 66

MISSOURI.—*Ozark*—Ebenezer, 6 00

NEBRASKA.—*Hastings*—Axtel sab-sch, 10 56

NEW JERSEY.—*Corisco*—Benita, 1. *Elizabeth*—Rahway 2d, 20. *Jersey City*—Jersey City 1st, 82; Paterson Broadway German sab-sch, 3. *Monmouth*—Freehold, 29 81; Matawan, 25 74. *Newark*—Newark 5th Avenue sab-sch, 15. *New Brunswick*—Dayton, 1 05. *Newton*—Stewartsville, 6; Wantage 1st, 6. *West Jersey*—Millville, 6. 195 60

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish 2d, 1 00

NEW YORK.—*Champlain* — Malone, 5 87. *Columbia*—Hudson sab-sch, 10. *Geneva*—Canandalgua, 5 05. *Hudson*—Good Will, 96 cts. *Long Island*—Moriches, 1 51; Yaphank, 2. *Lyons*—Junius, 1. *New York*—New York 13th Street, 30; — Adams Memorial sab-sch, 25; — Westminster, 8 62. *Niagara* — Wilson sab-sch, 1 75. *North River*—Poughkeepsie, 2 04. *Steuben* — Corning, 3 48. *Utica*—Sauquoit (sab-sch, 3), 10; Turin sab-sch, 11 87; Vernon Centre, 4. 122 05

NORTH DAKOTA.—*Fargo*—Edgeley, 5. *Pembina*—Park River (sab-sch, 7 68), 15. 20 00

OHIO.—*Cleveland*—Cleveland Case Avenue, 9. *Portsmouth*—Portsmouth 2d, 11 36. *St. Clairsville*—Washington sab-sch, 15 94. 36 30

PACIFIC.—*Los Angeles*—Los Angeles Spanish, 2; San Buenaventura, 17 40. *San Jose*—Los Gatos, Y. P. S. C. E., 5 75. 25 15

PENNSYLVANIA.—*Allegheny* — Allegheny School Street, 60. *Butler*—Amity, 3. *Carlisle*—Chambersburgh Central, 9 61; Great Conewago, 1. *Chester*—Chester 1st, 10; East Whiteland, 6 25. *Clarion*—Callensburg, 2; Concord, 3. *Kittanning*—Clinton, 2; Leechburgh, 8; West Lebanon, 2. *Lackawanna*—Scranton 2d sab-sch, 25; Ulster, 1 25. *Lehigh*—Allen Township, 5. *Northumberland*—Bloomsburgh sab-sch, 5 68; Elysburgh, 1; Shamokin, 1; Williamsport 2d, 70 cts; — 3d, 11 33. *Philadelphia*—Philadelphia 10th, 209 00; — Calvary, Otto miss. band, 15; — Woodland sab-sch, 32 60. *Philadelphia Central* — Philadelphia Tioga, 5 20. *Philadelphia North*—Ashbourne sab-sch, 15; Chestnut Hill (sab-sch, 25), 70; Germantown 2d (sab-sch, 30), 101 80; Norriton and Providence, 10. *Pittsburgh*—Pittsburgh East Liberty, 10; — Shady Side, 17 10. *Redstone*—Mount Pleasant, 61. *Shenango* — North Sewickly, 1. *Washington* — Limestone, 3 30; Washington 1st, 20 81; Waynesburgh, 6. *Westminster*—Mount Joy (sab-sch, 1), 6 07. *West Virginia*—Terra Alta, 20. 761 29

SOUTH DAKOTA.—*Central Dakota*—Volga sab-sch, 5 00

TENNESSEE.—*Union*—Westminster, 2 00

WISCONSIN.—*Madison*—Poynette, Y. P. S. C. E., 3 35. *Winnebago*—Stevens Point, 9. 12 35

Total from Churches February, 1891..... $1,544 17
Total from Sabbath Schools February, 1891..... 272 78

Total from Churches and Sabbath Schools February, 1891..... $1,816 95

MISCELLANEOUS.

Mrs. F. Cairns, Washington, D. C., 5; W. M. Findley, M. D., Altoona, Pa., 10; L. R. F., Pres. Detroit, 25; Mrs Louis R. Fox, Philadelphia, 25; Mrs. Persis Ells, Skaneateles, N. Y., 5; A friend in Bryn Mawr, Pa., 5; Margaret Nairn, Salix, Iowa, 5; Miss Anna Cousty, Philadelphia, 20; Miss Kate Wentz, Philadelphia, 20; G. T. Dillard, Columbia, S. C., 30 cts.; W. H. Long, Franklington, N. C., 93 cts.; Pine Castle sab-sch, 2 25; Chuluota sab-sch, 5; Fairview sab-sch, Nebraska, 70 cts., Hart sab-sch, Nebraska, 5 42; Valley sab-sch Jamestown, North Dakota, 1 94; Pinnebog sab-sch, Michigan, 8; Mrs. Wilson, Michigan, 50 cts.; Mt. Tabor sab-sch, N., C., 59 cts., Carbonate sab-sch, South Dakota, 3; C. W. Wheeler, Esq., Newark, N. J., 25 cts; Interest from trustees, 256 64; "C," New York, 1; Rev. W. L. Tarbet and wife, 90 cts; E. DeWitt, Elyria, Ohio, 5..... .... $ 437 17
Total Receipts February, 1891..... 2,254 12
Amount previously acknowledged..... 77,602 28

Total contributions since April 1st, 1890..... $79,856 40

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

DONATIONS OF CLOTHING RECEIVED FOR THE POOR COLORED CHILDREN OF THE SOUTH.

Gleaners' Mission Band and Verona Church sab-sch, 50: Dunbar Church 2 barrels, 80; Woman's Home Missionary Society of West Chester 1st Church, 80; Chicago 5th Church, 10; Athens 1st Church, sab-sch, 20; Mission Band Ithaca Church, 22; Princeton Church and sab-sch, 28 50; Woman's Missionary Society Germantown Wakefield Church, 20; Miss Ella M. Bancroft, Minneapolis, Minn., 35; Miss E. E. Jacobs, South Corydyn, Pa., one package; Miss. Com. of Y. P. S. C. E. of Bloomington 2d Church, 25; Missionary Society of Sioux City 2d Church, 27 50; White Plains Missionary Society, two boxes; Missionary Society of Seville Church, 22; Central Church, Orange, N.

J., 82: Mrs. Wm. McDermott, Conshohocken, Pa., 85: Boys' Missionary Brigade, 20; Martinsburgh sab-sch, 5 75; Earnest Workers of Point Breeze sab-sch, 30: Lansdowne Home Missionary Society, 50; sab-sch of Mifflinsburgh 1st Church, 25; Mrs. M. A. Weimer. Upper Sandusky, Ohio, 32; L. J. Work, Lancaster, Ohio, 35; Crawfordsville Centre Church, 37 50; Mattoon Church, 12; Marine City Church, 18; sab sch of Youngstown 1st Church, 64; Beverly Church sab-sch, 75; North Clarendon Church, 40; Ladies of Chatham Church, 65; Church Aid Society of Brooklyn Classon Avenue Church, 79 75; Mrs. Helen A. Jaeger, Elmore, Ohio, one-half barrel clothing; Mrs. R. E. McKeehan. New Paris, Indiana, 30; Mansfield 1st Church sab-sch, 45; Poynette Church, one box and 2 barrels, 60; Ladies of Wellsville Church, 8; Home and Foreign Missionary Society Blue Earth City 1st Church, 20; Minister's House, Perth Amboy, 28.

C. T. McMullin, *Treasurer.*

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1891.

Atlantic.—*Atlantic*—Berean, 4. *East Florida*—Green Cove Springs, 5. *Fairfield*—Good Will, 2. 11 00

Baltimore.—*New Castle*—Wilmington 1st, 15 62. *Washington City*—Washington City 1st, 6 10. 21 72

Catawba.—*Cape Fear*—Mt. Olive, 1. *Catawba*—Lawrence Chapel, 1. *Southern Virginia*—Albright, 1. 3 00

Colorado.—*Pueblo*—Canon City (incl. sab sch, 10), under minutes of Assembly, 1888, 90 00

Columbia.—*Willamette*—Lafayette, 7 00

Illinois.—*Alton*—Upper Alton, 2. *Bloomington*—Danville, 16 01; Heyworth, 10. *Cairo*—Anna, 10; Ava, 2 50; Tamaroa, 10. *Chicago*—Cabery, 6; Chicago 1st German, 3; — 4th, 95; — Reunion, 4; Evanston, 66 50. *Freeport*—Linn and Hebron, 5. *Mattoon*—Ashmore, 7; Paris, 10 50. *Ottawa*—Grand Ridge, 7 50. *Peoria*—Peoria 2d, 59 24. *Rock River*—Aledo, 3 60; Garden Plain, 3 10; Sterling sab-sch, 50. *Springfield*—Pisgah, 1 16; Unity, 50 cts. 372 61

Indiana.—*Crawfordsville*—Lafayette 2d, 21 35; Thorntown, 6. *Logansport*—Bethel, 8. *New Albany*—Madison 1st sab-sch, 7 50. *Vincennes*—Vincennes, 7 75. *White Water*—College Corner, 8 70. 59 30

Indian Territory.—*Cherokee Nation*—Muldrow, 1 55. *Choctaw*—Wheelock, 2. *Muscogee*—Nuyaka, 6 9 55

Iowa.—*Cedar Rapids*—Centre Junction, 3; Scotch Grove, 3; Wyoming, 4 40. *Council Bluffs*—Essex, 3 60; Shenandoah, 4 71; Sidney, 15. *Dubuque*—Sherrill's Mound German, 4. *Fort Dodge*—Spirit Lake, 2 50. *Iowa*—Montrose, 3. *Iowa City*—Crawfordsvil e, 1 60; Eldridge, 3 66; Summit, 4 25. *Waterloo*—East Friesland German, 16 82; Morrison, 10. 79 54

Kansas.—*Emporia*—Peotone, 2; Wichita Oak Street, 4; — Perkins, 5. *Highland*—Parallel, 5. *Neosho*—Carlyle, 59 cts; Lone Elm, 3; Pleasanton, 3. *Osborne*—Downs, 1; Rose Valley, 3. 26 59

Kentucky.—*Louisville*—Louisville Olivet Chapel, 1: Owensboro 1st, 5. 6 00

Michigan.—*Detroit*—Brighton, 5; Milford, united Presbyterian and Congregational sab-sch, 5. *Flint*—Mundy, 5 50. *Grand Rapids*—Grand Rapids 1st, 26 50. *Kalamazoo*—Richland, 7 75. *Lansing*—Concord, 2 16. *Petoskey*—Elmira, 1 15. *Saginaw*—West Bay City Westminster, 23 45. 76 51

Minnesota.—*Duluth*—Lakeside, 5 15; La Prairie, 5; Pine City, 2. *Mankato*—Mankato, 15 43. *St. Paul*—Macalester, 3 76; Minneapolis 1st, 19 23; Rush City, 2; St. Paul Dayton Avenue, 40. 92 57

Missouri.—*Kansas City*—Creighton, 1 50; Raymore, 7 56. *Ozark*—Ebenezer, 13. *Palmyra*—Brookfield, 10 45; Grantsville, 4; New Providence, 2. *Platte*—Gallatin, 1 50. *St. Louis*—Bethel German, 4; Rolla, 2; St. Louis Carondelet, 8 88. 54 89

Nebraska.—*Nebraska City*—Beatrice, 26 12; Humboldt, 3 50; Pawnee City 1st, 5; Plattsmouth German and sab-sch, 2 50; Table Rock, 10 12; Tamora, 4 25. *Niobrara*—Elgin, 2 25. *Omaha*—Black Bird Hills, 4; Omaha Lowe Avenue, 3 20. 60 94

New Jersey.—*Corisco*—Benita, 1. *Elizabeth*—Elizabeth 3d, 13; Rahway 2d, 30. *Jersey City*—Englewood, 87 77; Paterson Broadway German sab-sch, 1; Rutherford, 33 67. *Monmouth*—Cranbury 1st, 35; Freehold, 14 19; Hightstown, 31; Matawan, 23 13. *Morris and Orange*—Hanover, 20; Mendham 1st, 8 51; Orange 1st German, 12 *New Brunswick*—Dayton, 2 79; Trenton Prospect Street, 49 63. *Newton*—Stewartsville, 13; Wantage 1st, 6. *West Jersey*—Millville, 6. 387 69

New Mexico.—*Rio Grande*—Albuquerque 1st, (Incl.-sab-sch, 5), 28 22; — Spanish 2d, 1. 29 22

New York.—*Albany*—Schenectady East Avenue, 13 66. *Boston*—Antrim, 25 50; Lawrence German, 12. *Brooklyn*—Brooklyn Ross Street, 24 40; — South 3d Street, 54 52. *Buffalo*—Buffalo North, 43 86. *Cayuga*—Ludlowville, 5. *Champlain*—Malone, 10 74; Peru 1st Congregational, 1 91. *Columbia*—Hudson 1st sab-sch, 25. *Geneva*—Geneva North, 118 52. *Hudson*—Good Will, 2 56; Monroe 1st, 11; Ramapo, 10; Ridgebury, 25 cts. *Long Island*—Moriches, 4 03; Yaphank, 2. *Nassau*—Far Rockaway, 9. *New York*—New York 1st, 291 97; — Phillips, 194 64; — Westminster W. 23d Street, 14 36. *Niagara*—Niagara Falls, 21 32. *North River*—Newburgh 1st, 31; Poughkeepsie, 5 45. *Rochester*—Caledonia, 9 62; Rochester St. Peter's, 33. *Steuben*—Addison, 11 50; Campbell, 12; Corning, 9 28. *Syracuse*—Fayetteville, 3 80; Marcellus, 9 84. *Troy*—Melrose, 5; Warrensburg 5. *Westchester*—Mahopac Falls, 3 27: Yonkers 1st, 95 49. 1130 49

North Dakota.—*Fargo*—Monango, 5; Tower City, 3 17. 8 17

Ohio.—*Athens*—Middleport, 5. *Chillicothe*—Salem, 10. *Cleveland*—Cleveland Case Avenue, 15. *Dayton*—Springfield 1st, 85 42. *Maumee*—Bowling Green, 12 51. *St. Clairsville*.—Cambridge, 6 55; Farmington, 3 35. *Steubenville*—Bloomfield, 3. *Zanesville*—Brownsville, 7. 147 83

Pacific.—*Benicia*—Point Arena, 5. *Los Angeles*—Azusa, Spanish 2; Los Angeles Spanish, 2; San Buenaventura, 30; San Gabriel, Spanish, 1. *San Francisco*—Concord, 5. *San Jose*—Pleasant Valley, 3 50; San Leandro, 4; Templeton, 3 25. *Stockton*—Columbia, 2; Sonora, 9. 67 75

Pennsylvania.—*Allegheny*—Beaver, 30; Cross Roads, 5. *Butler*—Amity, 2. *Carlisle*—Chambersburgh Central, 9 70. *Chester*—Media, 42 36. *Clarion*—Oil City 2d, 7 75. *Erie*—Cochranton, 5; Jamestown, 4; Meadville 1st, 8; Milledgeville, 3; Sunville, 3; Westminster, 3 50. *Huntingdon*—Centre Hall (branch of Sinking Creek), 2; Clearfield (incl. sab-sch. 8 58), 27 82. *Kittanning*—Spring Church, 3; West Lebanon, 3. *Lackawanna*—Brooklyn, 5; Ulster Village, 3; Wyoming, 4 50. *Lehigh*—Mauch Chunk, 33 90. *Northumberland*—Elysburgh, 1; Shamokin, Rush Township, 1; Williamsport 2d, 5 75. *Philadelphia*—Philadelphia 9th, 53. *Philadelphia Central*—Philadelphia Columbia Avenue, 11 03; — Northminster (add'l), 3. *Pittsburgh*—Pittsburgh East Liberty, 21; — Shady Side, 17 10. *Washington*—Mount Olivet, 3; Washington 1st, 49 95; West Alexander, 45. *Westminster*—Mount Joy (incl. sab sch, 1), 10; Slateville, 4 55. *West Virginia*—Terra Alta, 10. 439 91

South Dakota.—*Central Dakota*—Manchester, 2 15

Tennessee.—*Kingston*—Pleasant Union, 1. *Union*—Knoxville 4th, 22 76. 23 76

Texas.—*Austin*—Lampasas, 10 00

Utah.—*Montana*—Missoula, 12 00

Washington.—*Walla Walla*—Moscow, 6 50

Wisconsin.—*Lake Superior*—Pickford, 2 08: St. Ignace, 5. *Madison*—Janesville, 9. *Winnebago*—Oxford, 10 34. 26 42

Total from churches and sab-schools..... $ 3,263 11

OTHER CONTRIBUTIONS.

"C.," New York, 4; Rev. W. L. Tarbet and wife, 1 20; Miss M. E. Brown New York, 20; Miss H. L. J., 20; Mary Smith Fox, 25; Rev. Louis R. Fox, Presb'y of Detroit, 25..... 95 20

$ 3,358 31

LEGACIES.

Estate of David Brown 478 20

MISCELLANEOUS.

Interest on investments	459 03	
Stuart fund interest	32 32	
Sale of church property	25 00	
Advertisements in book of designs No. 5	40 00	
Book of designs	3 25	
Partial loss recovered	7 49	
Premiums of insurance.....	373 42	940 51

SPECIAL DONATIONS.

New Jersey.—*West Jersey*—Bridgeton 1st, 25; Williamstown, 10.....	35 00	
New York.—*Utica*—Clinton.....	40 03	
Mrs. Wm. Thaw, Pittsburgh, Pa.....1000 00		
Mrs. K. W. Howell, Wilmington, Del...	10 00	
Mr. James M. Smith, Boston, Mass.....	100 00	
W. S. Ladd, Portland, Oregon.....	100 00	1,285 03

$ 6,062 05

Church collection and other contributions for 11 months, April, 1890, to February, 1891.... $ 42,314 45

Church collection and other contributions for 11 months, April, 1889, to February, 1890 .... 43,453 58

MANSE FUND.

NEW YORK.—*Geneva*—Phelps, Y. P. S. C. E., 8 39. *Niagara*—Barre Centre, Y. P. S. C. E., 2. *Westchester*—Katonah, Y. P. S. C. E., 6 25; Yonkers 1st, 28 87..... 40 51
PENNSYLVANIA.—*Lehigh*—Hokendauqua Y. P. S. C. E..... 2 54 43 05

MISCELLANEOUS.

Instalments on loans 727 12
Interest 105 67
Premiums of insurance..... 16 50 849 29

$ 892 34

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, FEBRUARY, 1891.

ATLANTIC.—*Atlantic*—Berean, 1. *South Virginia*—Albright, 1. 2 00

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 23 50; — Broadway, 12; Ellicott City, 3; Frederick, 5. *New Castle*—Drawyer's, 3; Head of Christiana, 5; Pencader, 2; Wilmington 1st, 10 50. *Washington City*—Washington City 1st, 5 77; — 4th, 72 26; — 6th, 15; — Western, 35 18. 192 21

CATAWBA.—*Cape Fear*—Raleigh Davy Street, 1. *Yadkin*—Freedom, 2; Logan, 1; New Centre, 1. 5 00

COLORADO.—*Denver*—Akron, 2. *Pueblo*—Meso, 134. 136 00

COLUMBIA.—*Portland*—Brownsville, 5; East Portland 1st, 5. *Willamette*—Sinslaw, 2. *Puget Sound*—Anacostes Westminster, 2. 14 00

ILLINOIS.—*Alton*—Lebanon, 4; Upper Alton, 2. *Bloomington*—Danville, 11 19; Heyworth, 15. *Cairo*—Anna, 15; Ava, 1 50. *Chicago*—Chicago 1st German, 3; — 4th, 95; — Reunion, 5; Evanston 1st, 53 94. *Mattoon*—Pana 1st, 7 21; Paris, 10 50. *Ottawa*—Au Sable Grove, 10 33; Aurora 1st, 2 30. *Peoria*—Peoria 2d, 69 96. *Rock River*—Aledo, 3 25. *Schuyler*—Kirkwood, 10; Oquawka, 3 25. *Springfield*—Pisgah, 87 cts; Unity, 37 cts. 324 27

INDIANA.—*Crawfordsville* — Crawfordsville Centre, 20; Kirklin, 1 79; Sugar Creek, 1 46. *New Albany*—Bedford, 7 25; Madison 1st, 9 70. *Vincennes*—Princeton, 12; Vincennes, 14 80. 67 00

INDIAN TERRITORY.—*Muscogee*—Nuyaka. 5 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 62 24; Centre Junction, 3; Wyoming, 2 75. *Council Bluffs*—Audubon, 11; Shenandoah, 6 46; Sidney, 14. *Des Moines*—Knoxville 1st, 11. *Iowa*—Martinsburg, 7 55; Montrose, 3. *Iowa City*—Crawfordsville, 1; Marengo, 3 73; Washington, 11 06. *Waterloo*—Albion, 3; East Friesland German, 35; Holland German, 23; Marshalltown, 5. 202 79

KANSAS.—*Emporia*—Brainerd, 2; Conway Springs, 2 50; Peotone, 2; Walnut Valley, 1 25. *Highland*—Parallel, 3. *Neosho*—Carlyle, 37 cts; Columbus, 10 07. *Topeka*—Leavanworth 1st, 60; Spring Hill, 3 38; Stanley, 3; Western Highlands, 3 44. 91 01

KENTUCKY.—*Ebenezer*—Flemingsburgh. 16 63

MICHIGAN.—*Detroit*—Springfield, 5 28; White Lake, 6 77; Ypsilanti, 18. *Grand Rapids*—Grand Rapids Westminster, 12 42. *Lansing*—Concord, 1 35; Lansing 1st, 7. *Saginaw*—Midland 1st, 4 50. 55 27

MINNESOTA.—*Mankato*—Mankato 1st, 16 41; Redwood Falls, 12; St. Peter's Union, 8; Worthington, 15 30. *St. Paul*—White Bear Lake, 2 40. 54 11

MISSOURI.—*Ozark*—Ebenezer, 11; Joplin, 17 17. *Palmyra*—Hannibal 1st, 20; Kirksville sab-sch, 2 54; New Providence, 2. *Platte*—Avalon, 3 40; Gallatin, 1; Hopkins, 2; St. Joseph Westminster, 50; Tarkio, 10. *St. Louis*—Cuba, 5; Rolla, 5; St. Charles 1st, 5; Webster Grove, 43 75. 177 86

NEBRASKA.—*Niobrara*—Wakefield, 5. *Omaha*—Black Bird Hills, 4. 9 00

NEW JERSEY.—*Corisco*—Benita, 1. *Elizabeth*—Elizabeth Madison Avenue, 10; — Marshall Street, 14 09; Rahway 2d, 45. *Jersey City*—Paterson Broadway German, 2. *Monmouth*—Burlington, 32 81; Matawan, 23 13. *Morris and Orange*—Hanover, 20; Myersville German, 5; Orange Central, 5. *New Brunswick*—Amwell 1st, 10; Dayton, 1 74; Trenton Prospect Street, 47 66. *Newton*—Andover, 2; Branchville, 16; Newton Westminster, 6; Stewartsville, 8; Wantage 1st, 6. *West Jersey*—Williamstown, 5. 260 43

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish 2d, 2 00

NEW YORK.—*Albany*—Esperance, 4. *Binghamton*—Cannonsville, 5. *Buffalo*—Allegany, 2 15. *Cayuga*—Ithaca, 176 63. *Champlain*—Malone, 5 37. *Columbia*—Hudson 1st, 15. *Geneva*—Canandaigua, 10 47; Geneva 1st, 20; West Fayette, 2. *Hudson*—Good Will, 1 60; Haverstraw Central, 50; Middletown 1st, 25; Ramapo, 8. *Long Island*—Moriches, 2 51; West Hampton, 15 35; Yaphank 3. *Lyons*—Junius, 1. *New York*—New York 5th Avenue, add'l, 6 50; — Christo, 10; — Westminster, 8 62. *North River*—Millerton, 4 25; Milton, 3 15; Newburgh Calvary, 12 78; Poughkeepsie, 3 40. *Rochester*—Pittsford, 17 50; Rochester North, 11 32; — Westminster, 14. *Steuben*—Corning, 5 80; Woodhull 1st, 2 25. *Syracuse*—Mexico 1st, 22 50; Syracuse Memorial, 9; — Park Central, 28 02. *Utica*—Sauquoit, 9 81; Turin, 3; Utica Memorial, 30. 1192 48

NORTH DAKOTA.—*Fargo*—Edgeley, 5 00

OHIO.—*Bellefontaine*—Upper Sandusky, 3. *Dayton*—Dayton 1st, 79 74; Franklin, 3. *Huron*—Bloomville, 5 50; Fremont, 19; Melmore, 1 57; Tiffin, 27 50. *Lima*—Columbus Grove, 14 50. *Portsmouth*—Portsmouth 2d, 16 12. *St. Clairsville*—Bannock, 3; Cambridge, 8; Martin's Ferry, 14 04. *Steubenville*—Bloomfield, 2; Brilliant, 5. *Wooster*—Plymouth, 2 25. *Zanesville*—Coshocton, 26 80; Oakfield, 1 75; Renville, 3 05. 235 82

PACIFIC.—*Los Angeles*—Alhambra, 3; Los Nietos Spanish, 2; Redlands, 9 70; Ventura, 16. *Sacramento*—Sacramento Westminster, 15. *San Francisco*—San Francisco Westminster Church, 26 30; — sab-sch, 7 90. 79 90

PENNSYLVANIA.—*Allegheny*—Allegheny Bethel, 33; Plains, 3. *Blairsville*—Jeannette, 7 70. *Butler*—Concord, 9; Fairview, 3; Martinsburgh, 25; Petrolia, 5. *Carlisle*—Chambersburg Central, 18 96; Dickinson, 2. *Chester*—Ashmun, 20; Chester 1st, 6; Frazer, 5 38; Honeybrook, 14 13; Marple, 8 42. *Clarion*—Beech Woods, 26 23; Callensburg, 3; Concord, 3. *Erie*—Erie Park, 40; Sandy Lake, 2. *Huntingdon*—Altoona 3d, 9 13; Lower Spruce Creek, 9; Milroy, 5. *Kittanning*—Clinton, 2; Leechburgh, 16. West Lebanon, 2. *Lackawanna*—Athens, 5 50; Harmony; 22 04; Kingston, 23; Ulster, 1 25. *Northumberland*—Elysburgh, 1; Holland Run, 1; Shamokin, 1; Williamsport 2d, 18 15. *Philadelphia*—Philadelphia 2d, 189 29; — 10th, 459; — Tabor, 118 11. *Philadelphia Central*—Philadelphia Columbia Avenue, 8 29. *Philadelphia North*—Conshohocken, 3 10; Germantown 1st, 367 09; Hermon, 30; Mount Airy, 16; Norristown 1st, 17 02; Providence Miss A. J. Stinson, 10. *Pittsburgh*—Pittsburgh East Liberty, 21; — Shady Side, 84 20. *Redstone*—New Providence, 5. *Shenango*—Enon, 5; North Sewickly, 2. *Washington*—Burgettstown, 7 34; Mount Olivet, 4; Washington 1st, 49 95; Wellsburgh, 8 38; Wheeling 1st (sab-sch, 10), 57 19. *Wellsboro*—Elkland and Osceola, 15. *Westminster*—Mount Joy, 15; New Harmony, 3 90; Slateville, 6 35. 1803 10

TENNESSEE. — *Holston* — Elizabethton, 1. *Kingston* — Pleasant Union, 1. *Union*—New Market Westminster, 2. 4 00

TEXAS.—*Trinity*—Dallas 2d, 5 00

WISCONSIN.—*Lake Superior*—Escanaba, 5 50; Ishpeming, 10 40; St. Ignace, 3. *Milwaukee*—Milwaukee Grace, 13 21; — Immanuel, 7 64. *Winnebago* — Oxford, 3 77; Stevens Point, 17 05. 60 57

Receipts from churches in February, 1891.....	$ 4,980 01
Receipts from sab-schools in February, 1891....	20 44
	$ 5,000 45

LEGACIES.

Estate of Alex. Folsom, in part, 3,000; estate of Elizabeth Bartlette, 2,788 20; estate of Rev. E. H. Reinhart, 400..... 6,188 20

INCOME FROM INVESTMENTS.

60; 62 50; 75..... 197 50

REFUNDED.

John Koons, 87; Rev. E. E. Dockstader, 420 ... 507 00

MISCELLANEOUS.

Rev. L. R. Fox, 25; Mrs. Mary Smith Fox, 25; income from Hatch legacy, 50; Mrs. Lucy Grimes, 42; Rev. E. De Witt, 5; C., New York, 2; Rev. W. L. Tarbet and wife, 90 cts 149 90

Total receipts in February, 1891.....	$ 12,038 05
Total receipts from April 16, 1890.....	71,304 86

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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5, 1871, by the Legislature of the State of New York."

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N. B.—Real Estate devised by will should be carefully described.

THE CHURCH
AT HOME AND ABROAD.

JUNE, 1891.

DR. VAN DYCK AND THE SYRIANS.

In our October number (1890), we gave a brief account of the celebration in Beirut of the completion of a half-century of missionary service by Rev. Dr. Van Dyck, together with the congratulatory address written by Dr. Eddy and signed by all the Syria Mission.

An intimate friend of the family has

thought it proper to allow our readers to share with her the pleasure of a somewhat more familiar account of what transpired in Dr. Van Dyck's home on that memorable occasion. We are permitted to make the following extracts, quite sure that our readers will thank us for thus setting ajar the door of that happy home, and trusting that the kind inmates will not feel that we have set it too wide open :

Before the family were out of their rooms on April 2, 1890, Sister Louise Breyner came bringing the congratulations of the hospital sisters. They had sent a large cake which was placed in the middle of a round tray about 27 or 29 inches in diameter, and then covered the cake and tray with exquisite roses—Marichal Niels, La Frances, Falcots, Duke of Edinburghs, and others of that description. Forming a border all around the edge of the tray were 50 white Arum lilies (or Callas) with their leaves. These large, round straw trays are much used here to carry the Arab bread to and from the ovens, and for various other purposes. The family had hardly risen from the breakfast table when sweet singing sounded from the passage leading to the front door. It was a deputation from the orphanage, consisting of the Lady Superior, several other sisters and a class of their girls. They sang several times, and presented a foot-mat worked by the orphans, also a laurel crown, and a poem in German, composed for the occasion, by one of the sisters.

The Superior of this boarding department of the Kaisersworth establishment had chosen some 10 or 12 representative children to bring with her to offer congratulations and present a large illuminated "Ebenezer" painted by children in the drawing class. Sister Louise Kayser, the principal, had picked out one or two of each of the nations, and tongues, and peoples to be found in the school. For instance, there were two English, several Greeks from different parts, two Moslems, a Druze, a Jewess, I think, etc.

As soon as these sisters and children were gone, a committee appointed by the native protestant church in Beirut, headed by the native pastor arrived. The pastor read an address in Arabic, and before he had quite finished, the American missionaries gathered round the door, and as soon as the pastor closed they entered. Dr. Eddy read an address from the whole Mission and presented from, the same body, a beautiful little book-case containing the works Dr. Van Dyck has translated into Arabic or written in that language.

The upper shelf contains eight little primers (bound in two volumes), on scientific subjects. They are parallel to Macmillan's "Science Primers," and are on various subjects, the last, or No. 8, being a small Arabic Logic; then follows Schonberg Cotta Family translated from Mrs. Charles' book; Dr. Van Dyck's larger work on Geography, his larger Chemistry, a work on Arabic Prosody, Notes of an old Arabic work on small-pox and measles, and a tract on image worship. This completes the upper and smaller shelf. On the lower one stand, first the Bible in three volumes, Pathology, a goodly sized, rather fat book; the large Astronomy, an Algebra, Book of Logarithms, Mensuration, etc., etc.; Physiology, Euclid, History of the Reformation, in two volumes, translated from D'Aubigne; sermon on "Little Foxes," sermon on "Glorying in the Cross."

On account of Dr. Van Dyck's tract on image worship, and more than all because of his constantly exerted influence against the Jesuits and the Papacy, there was large opposition made to the efforts of the "Children of Syria," as they style themselves, to combine and celebrate this jubilee. For this reason, several Maronites

who subscribed toward the projected gift, did so anonymously.

As soon as the American missionaries residing in Beirut had gone, the large committee came. This was *the* committee representing the "Sons of Syria and Egypt," to quote from the inscription on the silver case containing their address. They poured in till there was scarcely standing room left in the little "parlor," and the cry was, still they come! They had arrived before the missionaries left, but waited till the coast was clear before entering the house. One of the number read the address, which was very good, short and in good taste. Dr. Wortabet had taken care that it should contain none of the extravagant Eastern expressions which are so painful and often shocking to our severer, simpler tastes. It was beautifully written on parchment, and enclosed in the cylindrical silver case I referred to above, with, as near as I can translate it, this inscription on the outside of the case:

To the Lord, the benevolent, the Doctor Cornelius Van Dyck, from the Sons (or Children) of Syria and Egypt, 1890.

No sooner was this address over and replied to than one of the gentlemen of the committee *recited* a long poem which he had written and committed to memory for the occasion; as soon as he had finished another long poem was read; this had been written at the request of the committee, and served to give a vent to all the flowery expressions Dr. Wortabet had so remorselessly shorn from the address! Then a third poem was read by its young and aspiring author; then followed a few short speeches, one of those most to the point by a young man belonging to one of the first Moslem families of Beyrout. Then a letter from the Greek Patriarch of Damascus, (that is of Antioch, but residing at Damascus,) was presented by its bearer with appropriate remarks. The committee also bore a message from the Turkish Dali, or Governor of all this seaboard. They had waited on him several times, telling him what they were doing and asking for his permission and approval, which he unreservedly gave. He also told them to say that he very much regretted that a decoration which he expected for Dr. Van Dyck from the Sultan had not arrived in time; but he presented his congratulations and hoped soon to have the pleasure of sending the decoration.

From early morning to sunset there was an almost steady stream of visitors, and to all of them coffee, at least, had to be offered. The last caller was a native gentleman who belongs to the Society of Friends. He has a silk factory, or filature, on the mountains, and in the cocoon season he had himself picked out, one by one, cocoons enough of the best quality to make a dozen handkerchiefs; they were reeled in his filature, and then sent to be woven in a native loom, and these handkerchiefs he brought to Dr. Van Dyck, who was as much pleased with the thoughtfulness of this gift as with anything he received that day.

So ended one of those strange days that come but once in a lifetime; and when they do come they find the heart so full of pain, sorrow and regret that it is doubtful whether suffering or pleasure predominates. Such times are seasons of awful heart-searchings, and inexpressible longing after vanished faces, and yearning for the sound of voices long-since hushed.

"Speak *Thou*, availing Christ! and fill this pause." No other voice can comfort now; no other arm reach help and healing to the sorely wounded souls of men.

It was feared that the fatigue and strain would be too much for the aged couple, Dr. and Mrs. Van Dyck, but a year has passed and they are still with those who so love and honor them.

The righteous shall flourish like the palm tree,:
'He shall grow like a cedar in Lebanon,'
'They shall still bring forth fruit in old age.'

The honor shown to Dr. Van Dyck can hardly be more gratifying to those in his own home—his own flesh and blood—than to all his fellow-servants of Christ.

It is truly a marvelous thing in that land to see men of different religious sects uniting in anything. Even Moslems who used to despise *all* Christians, have learned from our missionaries that genuine Christianity does not mean the worship of a piece of bread nor of a woman. The more thoughtful and candid of them see that our missionaries' teaching, and the study of our Holy Book makes their people reverence the one invisible, spiritual Jehovah, whom they call Allah, more profoundly and obey him more carefully. They honor the man who has had so eminent a part in giving them this Holy Book in their own language, and whose pure and beneficient life has for fifty years been lucidly expounding it to them. One who resides in Syria has said:

"I have seen young Moslem gentlemen kiss Dr. Van Dyck's hand. You know these things are done so gracefully by Orientals, and without any servility. It is just their natural expression of the respect due to age, learning and piety."

ONE DEBT THAT CANNOT BE PAID OFF.

"*Owe no man anything except to love one another.*"

Is here one obligation which the apostle does not exhort us to fulfill—one debt which he excepts from the requirement to pay all debts? By no means. But it is clearly intimated that this obligation to love is one which never can be fully discharged. The very idea of full payment of the debt of love, of a full discharge and acquittal of the obligation to love, is absurd.

We can imagine a mother busy all day with maternal duties—hands and brain and heart constantly occupied with the variety and multiplicity of labors which the care of a family includes—we can imagine her going to bed at night very weary, but laying her head on her pillow with the restful feeling that she is quite at liberty to lay it there. Whatsoever her hands have found to do for her children she has diligently done. No task of love remains. Nothing whatever could be added to their present comfort and safety and welfare by her taking another step or another stitch. The day's work is completely done; the day's obligation to work is completely discharged.

But can you imagine her saying to herself, "My duty of loving my children is fulfilled. I need not love them any more?"

Can you any more imagine the duty of filial or conjugal or brotherly love ever to be fulfilled and finished? Love is a debt which can never be discharged. Our having loved to-day—all this year—all the years that we have belonged to each other—never so faithfully, never so fervently—does not make it right to cease loving, as we cease paying money, when we have counted out the last dollar that was due.

On the contrary, those upon whom we have poured out our love the most lavishly are the same to whom we still most gladly acknowledge that we owe continued love.

Nor is it any burden that this debt cannot be liquidated; for it is another marvel of our nature that the more love we have bestowed, the more we have still to bestow. If the debt of love can never be paid, the deposit of love on which we draw for payment can never be exhausted. This is a perpetual indebtedness with no danger of bankruptcy.

It would be so in the right state of our hearts. But is it so with us? This debt of love—of generous unselfish regard for others—which can never be discharged by payment, we should still be perpetually paying; and unless we are so doing, we are neither right nor happy. It is by not paying that we are impoverished. By not going forth from the heart love ceases to be in the heart and leaves it empty

What a boundless theme opens here. "Love is the fulfilling of the Law." All the holy commandments are briefly comprehended in this—"Thou shalt love." Paul teaches just as Christ taught: only two commandments—Love God with all the heart, Love your neighbor as yourself.

Do we know what this love is? It is not passion. It is not sentiment. It is something purer, something calmer, something grander than that. It is something into which all that is deepest and strongest and purest and noblest in our great nature enters. Nay, all that is deep and strong and pure and noble and holy in the divine nature—"GOD IS LOVE."

We shall never have that love which is the fulfilling of the law, except as "The love of God is shed abroad in our hearts by the Holy Ghost."

A minister in the West, to whom a lady in an Eastern city sends the CHURCH AT HOME AND ABROAD for 1891, writes that one of his theological teachers gave to him and his class this advice:

"*Never change your field on temporal considerations mainly.*" He says:

That, and similar directions, have made me say habitually, "I serve Christ; no man or church can hire me; but for Christ's sake I will be servant to any."

All the fifteen years of my ministry I have been serving feeble and discouraged churches and groups of churches. I have gone, by request of Presbytery, to such fields during the past twelve years.

At the beginning they sometimes do not pay as much as my car fare. I went seven weeks to one field of three churches, one in the town of —— and two in the country. I preached at each of the three churches every Sabbath. An old elder at —— would not allow collections. Another elder one day handed me $2, and that was all I received from that church for seven services. After Dr. —— and I organized the church at ——, I served them two years, while they built a house of worship. I went twice a month, besides holding protracted meetings. They faithfully fulfilled their pledge to me, which was $2.50 for each Sabbath's service. My expenses were always most of that. My teacher's encouragement to trust in the Lord and do good has been vindicated. The day before Thanksgiving we received a large box of most valuable supplies from —— church, and a kind letter from the ladies

to my wife enclosed $25. The contents of the box must have been worth at least $150. Service at R—— and all other places is thereby paid up.

We presume that this minister has some other means of support for his wife and six children than what he has received for his ministerial services.

Hath not the Lord ordained that they who preach the gospel should live of the gospel?

Yes, Paul said so. But Paul took to tent-making when he found it necessary, and continued to *preach the gospel* all the same.

This brother has found himself called to serve "*feeble and discouraged churches.*" We have testimony, not from himself, that he has served patiently and faithfully. His letter shows that he has served cheerfully, and finds happy fulfillment of the divine word: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily *thou shalt be fed.*"

THE IMPROVEMENT OF THE NEGROES.—We copy the following from "*The Home Missionary*" of the Presbyterian Church, U. S.:

There is much truth in the general statement that "the negroes of the South have improved since 1865; that two millions of them can read and write," etc. As a people they were greatly improved in 1865, over and above that which they (or their forefathers) were as they were brought from Africa during the two previous centuries. The good qualities, the good conduct and the "well to do" condition of many respectable negroes afford ground of rejoicing, and no people rejoice over these things as much as Southern white people. But there are some things also, only, sadly, too true. For example, prior to 1865, under domestic and plantation government, a Negro murderer, a black man, who had killed his fellow man, black or white, was rarely—very rarely—known. Many grown up people, then living in the South, had never known of even one such murder. Now, for years, almost every daily paper chronicles some case or cases of murder by a Negro. They occur by hundreds, scarcely too much to say by thousands, every year. By far the greater part of their killing is among themselves. A domestic quarrel, a quarrel at a dance, at church, or over a trivial matter, jealousy and envy lead constantly to the taking of life, and there are abroad in the land to-day, hundreds, if not a thousand Negroes who have *each* killed another Negro, for every *one* such to be found prior to 1865. And much of this is not among freedmen, but among those that have been born free. As the years go on we should aim at an improvement which will reach all of that people, and this can be secured only by the Gospel of Christ, which, "unto them that are called is the *power* of God and the wisdom of God," whether they be Jews or Gentiles, white or black. Our duty is to preach the Gospel among them, and God will bless his own word. Our Tuscaloosa Institute gives a good preparation for "the ministry of the word," to colored men—not a few of those who have been taught there are doing an excellent work preaching faithfully and enduring hardships—*real* hardships and poverty, that they may so preach. They deserve aid at the hands of the superior race.

With most of this we heartily agree. We share the gladness and the sadness of

our Southern brethren, and fully agree with the *Home Missionary* in its statement of our duty "to preach the Gospel" as the only assurance of continued improvement of the Negroes, and the only effectual remedy for the evils still prevalent among them. In these respects we hold that there is no difference between Negroes and Caucasians, and none between North and South.

We are not prepared, however, to give unqualified assent to the above representation as to the murderous spirit of Negro citizens in contrast with the amiableness of Negro slaves. The representation is made in general terms which do not sound like the result of actual count. "Almost every daily paper"—"They (murders) occur by hundreds, scarcely too much to say by thousands every year." These do not sound like the computations of exact science. The rhetoric of them is more obvious than the arithmetic.

If it is true that "there are abroad in the land to-day, hundreds, if not a thousand, Negroes who have *each* killed another Negro for every *one* such to be found prior to 1865," we cannot help asking, Where are the courts? Who administer the laws? Are these Negro murderers too influential to be convicted and punished? Are the courts controlled by Negroes?

When a Negro murders a white person is he afterward long "abroad in the land?" How does the number of such compare with the number of white men who have murdered black men without fear of punishment? We apprehend that an exact, true answer to these questions would sadden and humble all of us. We are not sure but it would lead us white men to cease from our insistence upon being called "the *superior race*," and make us more humbly sensible of the guilt and need of the one *human* race.

Mrs. W. C. Penick of Shreveport, La., in the Southern Baptist *Foreign Mission Journal*, writes of the colored people:

"At the time of their emancipation 250,000 were members of the Baptist churches alone. For several years after this, in consequence of their altered condition and prejudices engendered by the war, little was done. All our efforts to benefit them were misunderstood. After a few years the confidence in former friends, in a measure, was restored, and they readily accepted their assistance in organizing and building churches. Our Home Board evinces unabated interest, and now employs sixty white and five colored missionaries among them, and assists others. This, with some State Boards, has organized theological institutes for colored ministers and deacons, and hopes to prepare these leaders for better work among their people.

For various, but insufficient reasons, we have failed to do what possibly might have been done to purify and elevate their home-life. Their presence as servants in our homes has afforded exceptional advantages to Christian employers to impress them by precept and example with principles of integrity and piety; but these advantages have been sadly neglected. We have failed to prepare competent teachers from their race, who can, better than we, eradicate the false ideas of religion still lingering in the minds of many of them. In our attempts to elevate them many mistakes have been made, and there is a growing sentiment, the result of experience in the efforts made, that our methods have not been the wisest. But if we are faithful God will turn even our mistakes into a glorious success."

We quote this with sincere admiration for its candor, and in hearty sympathy with its purpose and spirit. We see much evidence

that all evangelical churches in that part of our country in which Negroes are most numerous, are increasingly solicitous to learn and to fulfill their whole duty to them. It is no sectional question. It is a national one. We, who have fewer colored neighbors have none the less colored fellow-citizens and fellow-men.

Is there one specification of confessed shortcoming, or one item of prompting to better, wiser, more generous endeavor in the foregoing extract, which we at the north may not as fitly and as humbly take to our hearts as our southern brethren?

In the same spirit, we commend to our readers the words of another southern lady, Mrs. John Stout, writing in the same magazine. She says:

These people are here to test us. Do we really care for the lost! Do we believe in our hearts that they can be saved? It is comparatively easy to feel pity for the lost condition of the far-away heathen. Distance hides the repulsiveness of sin. Here we look in its face. Will our faith bear the test?

The *Cumberland Presbyterian*, a paper which worthily represents the thoroughly evangelical and vigorously evangelistic church whose name it bears, generously says:

In THE CHURCH AT HOME AND ABROAD for April is a paper by Dr. Howard Crosby on "Higher Education in New York," one of the best things he ever wrote. It is an able plea for religious education. This magazine is specially valuable for the variety of missionary information which its monthly numbers contain.

THE SABBATH SCHOOL.—What is the Sabbath-school? Is it a dozen or a score, or a hundred of ragged children, unschooled during the week—children of parents whose ignorance, or vice, or poverty, with its hard necessity of slavish toil, prevents them from giving their children even elementary education—such children allured from the streets on their one day of leisure into some cheap room and patiently taught by benevolent men and women; taught the alphabet, taught cleanliness, taught decency, taught elementary lessons of virtue, taught Bible stories, Bible verses, Christian hymns, taught the Gospel of Christ?

Yes, the Sabbath-school has been all this from the beginning. It is all this now. God forbid that it should ever cease to be all this. But it has become much besides all this. The Sabbath-school to-day is the church's institute of biblical instruction. It is her provision for her catechumens. It is the system of agencies by which the church endeavors to make her children and youth acquainted with the written revelation of God, the Holy Scriptures. The scope of this institution has, in recent years, been much extended, its methods much improved, its efficiency greatly increased. It now enlists much of the best talent and education of the church, lay and clerical. It claims a large share of the best literature of the church. It brings into use the forces of association, of organization, of ecclesiastical supervision, of inter-denominational co-operation, of statistical investigation, of concerted prayer. It has shown itself capable of systematizing and organizing biblical study for all classes and ages and conditions of persons in all our congregations, without diminishing—nay, thereby greatly enhancing—its efficiency as a missionary agency.

ERRORS.—A serious typographical error occurred on page 392 (May No.) reversing the meaning of an important sentence. In the right hand column, fifth line from bottom *impossible* should be *possible*. On page 401, in the last sentence, the phrase "the whole land" should have been "*whole lands*." The earnest writer of that note was pleading that what *had been done* for other lands may be done for Siam *now*, in its time of superlative need and supreme opportunity. May we not hope that this occasion for confessing a typographical error which dulled the edge of that appeal may cause earnest readers to re-peruse that note, with this correction, and also the more extended appeal in which the fervor of that writer burns and glows along pages 414–416 of the May number?

Dr. Poor desires us to say, that, since the closing of the accounts of the Board of Education there has been sent in the sum of $7,300 which, had it been received a little earlier, would have left the debt just what it was last year, viz: $8,700. This would make income and expenditures for the year exactly balance, though the number of candidates received had increased by 30, making in all 869.

College Aid Work in 1890–91.—[The Secretary sends us, this month, the following brief notes, to which we gladly give room here. Ed.]

No former year of the Board's history has included so much interest and encouragement as that just closed. To the number of its institutions it has added hardly at all. Its means, however, are steadily increasing—only not half fast enough. Exact details cannot at this moment be given. The report to the General Assembly will show them. They will illustrate those words of Dr. Crosby in his article on "Higher Education in New York," which appeared in the April number of this magazine. Having spoken of the duty of Christians to maintain against the "broad but shallow tide of skepticism" institutions of higher education, "founded in prayer and manned by godly professors," he added: "It is this which makes our Board of Aid for Colleges so important an agent in our Church's work. It should receive tenfold its present support; for it represents the cry of the coming generations to save them from the blight of a sensuous and material philosophy unto God and His eternal truth."

In that latest of his printed utterances he did not speak extravagantly; that was not his usage. With the income which the Board has, God keeps its work from being contemptible. With a ten-fold increase, it would make such an impression on American things as no land and no coming century should fail to feel.

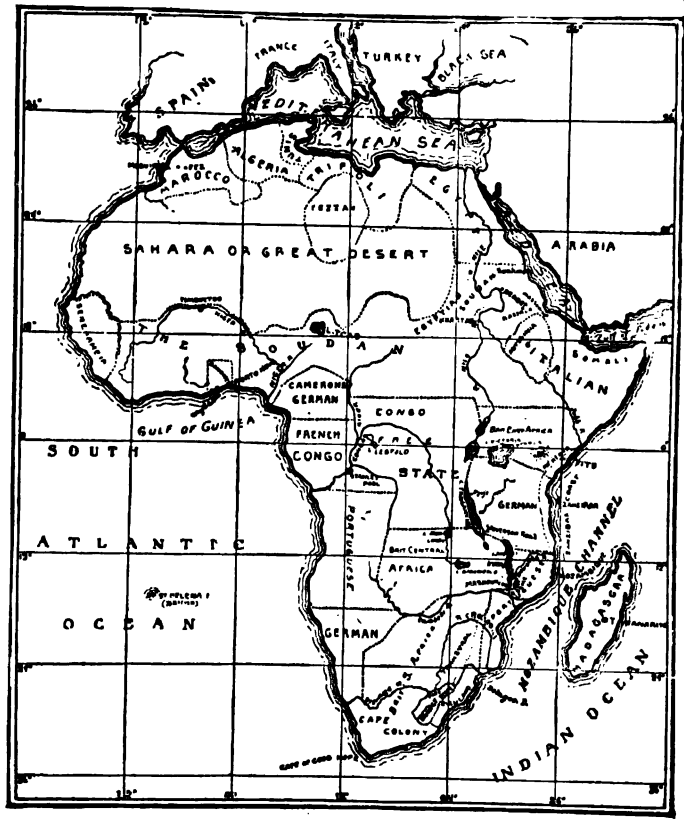
DIRECT DONATIONS.—Churches which have sent their "Board of Aid" collections to the institutions which the Board has authorized to receive them, are respectfully informed that the promised acknowledgment of all such gifts will appear in the Board's forthcoming report, and also in the next number of this magazine. It will prove a record highly gratifying to the givers, to the recipients and to the Church.

LEWIS ACADEMY, WICHITA, KANSAS.—Proof meets the Board's officers that the appeal which was made in the April number of THE CHURCH AT HOME AND ABROAD, for this most valuable and promising institution, has awakened deep interest. A substantial beginning is already made in the work of its relief. We beg any who are willing to take part in an undertaking that is sure to yield them lasting and growing satisfaction to confer at once with the Secretary of the Board—or, better, with its Treasurer. Any remittance will be handled according to the Board's declared principles of prudent outlay.

THE CONGO FREE STATE.

THE QUARTERLY REGISTER OF CURRENT HISTORY is a new magazine published by the *Evening News* Association of Detroit. Its first number bears date February, 1891. The first sentence in it is: "The purpose of the *Quarterly Register* is the bringing together at intervals of three months, of such matters appearing in the daily newspapers as may be valuable for permanent preservation."

It is handsomely printed and illustrated. The number contains 84 pages of about the same size as ours. The price is 25 cents per number or $1.00 per annum. The first number seems to us to give fair promise for the fulfillment of the purpose which it announces. We are glad to copy the following article with its accompanying map, as specially appropriate to our issue for this month.



The founding of the Congo Free State was the result of Stanley's greatest achievement, the exploration and descent of the Congo. Its conception is attributed to the King of the Belgians who was chosen as its first Sovereign by the International Conference, which assembled at Berlin, in November, 1884. Early in 1885 the great river was opened to the world. From that time the work of development has gone steadily on, being pushed with great vigor during the year just ended. The chain of stations, which long ago reached to the upper river, has been extended, and several important lines of operation opened up.

The Belgian Commercial Companies, which largely control trade there, have decided to employ in their offices, American citizens of African descent; and early in the year sent instructions to various industrial schools in the Southern United States, so that pupils might begin such courses of study as might fit them for duty in the special localities to which they might be assigned.

New vigor has been imparted to the work on the Congo railroad, by considerable accession of American capital. The road will extend from Vivi, whither deep sea vessels can be taken, up to Stanley Pool, 275 miles, and will be the outlet for the commerce of over 7,000 miles of river connection. A narrow gauge is sufficient for present purposes.

The Congo State has already become a basis for the spread of civilization. One of its employees, a resident of Leopoldville, Mr. Johann Lachrisen, has lately headed a Swedish exploration party, the object being to establish stations between Ujiji, on Lake Tanganyika,

and Victoria Nyanza, as a means of suppressing slave traffic. The stations are to be not only places of refuge, but centres of missionary work, eventually developing into trading centres, forming a protective route for coastward travel. A large part of the necessary capital has come from Sweden, Belgium, and the United States.

The financial condition shows need of speedy relief. Annual expenses are largely in excess of revenue, which has never been over 2,500,000 francs. The expenses imposed upon the State for the suppression of slavery, by the Brussels Act, passed by the Anti-Slavery Conference, which was in session from November 18, 1889, to July 2, 1890, alone come to 4,000,000 francs. The inability of the State to raise this amount, as well as the money necessary for internal development and assurance of safety to commercial enterprises, was the reason why the Conference decided that the suppression of slavery and the power of the Congo State to levy duties on imports were inseparable, and should be combined in a single act. To this act the Netherlands alone withheld assent; but a joint note from the Powers, sent in December, induced Holland to withdraw her opposition, and on the 11th of the month she signed the general act, authorizing the levy of a 10 per cent. duty on all articles imported into the Congo States, including not only the Free State, but French Congo, and the British and German Colonies on the east. This act is a modification of the Berlin Conference provisions, by which no import duties were to be levied for 20 years. It is worthy of note, that though the United States never ratified the Berlin Act, America is to have the same rights in the Congo States as other powers.

THE NURSERIES OF THE MINISTRY.—The following, from the *United Presbyterian Record*, is probably as true of our American Churches as of those in the mother country.

"Anniversary services were recently held in a small village church, the membership of which for many years has averaged about thirty. Three ministers occupied the pulpit that Sabbath, all of whom had been brought up in the congregation, and had gone forth from it to take honorable positions as ministers of the gospel. This striking incident may remind us somewhat impressively of a fact too little recognized, but of great significance in relation to the Church's highest welfare. Our smaller congregations are the chief nurseries of our ministry, and very especially of our foreign missionary staff. It may safely be affirmed that a large proportion of our ministers and missionaries received their early training and first spiritual impulse in connection with what are generally described as the smaller and weaker congregations in the various churches. John G. Paton and Alexander Mackay, David Livingstone and Robert Moffat, William Anderson and the brothers Martin, will at once occur to any well-informed reader as examples of men who have gone forth from villages, or comparatively small towns, to make a distinct mark upon the great mission-field of the Church. For devoutness of spirit, for readiness to sacrifice personal comforts in order to give for the extension of God's kingdom, for intensity of devotion to the cause represented by our Church, and prayerful sympathy with all its efforts, the men and women who constitute our small rural congregations compare favourably with the membership of our larger city and town churches."

"*The Presbyterian Branch of the Church of Christ*" is a phrase which we find in the *National Baptist*, and we like it. A living and growing tree or vine is apt to have many *branches*. The Church of Christ is a vine which the right hand of God has planted. "She sent out her boughs unto the sea, and her branches unto the river."

THE LORD WILL PROVIDE.—Rev. A. Russell Stevenson, of Easton, Pa., in a neat pamphlet, sets forth a comparison of the opportunities for missionary work in the first and nineteenth centuries. The parallel is certainly striking. In regard to this century of ours, after showing the divine preparation of *the field*, of the means of *inter-communication*, of the *machinery or tools*, of *the men*, he impressively asks whether God has "*forgotten to prepare the money*," and answers:

Impossible! It is not like Him. He must be providing the money somewhere and in some way. Does any one insist on asking Nicodemus' question, "*How?*" The reply is, God has unthought of ways of doing things.

While I do not care to know "how" He is going to provide the money, still I think I can see certain agencies, which He has already set in motion, and which in the near future will fill the mission treasury.

1. I see that God is preparing *the disposition to give.* The same forces which have led 2,000 young men to consecrate their lives to foreign work, I believe have led 2,000 more, who will stay at home, to consecrate their earnings to the same cause. The mother who has trained one boy to go as a missionary, has trained his brother for business to support him.

2. I see that God is bestowing on Protestants the ability to *give.* The wealth of the world is getting into the hands of Protestant nations. Archdeacon Farrar quotes Gladstone as saying that "more money has been made in England and Scotland in the last century alone than from the days of Julius Cæsar to the year 1800, and more money made from 1850–1870 than from 1800–1850." If this be true of Great Britain, it is infinitely more true of America.

Mr. Enos P. Baker, of Oregon, Illinois, writes:—In the April number of THE CHURCH AT HOME AND ABROAD I notice the editorial on "The Tithe," in which you say: "There are some thoughtful business men, who think that tithing, . . was not a mere Jewish regulation, but is of universal and permanent obligation." I suppose that it is not intended to mean that there are no clergymen or other professional men who think so. [Mr. Baker interprets us correctly.—ED.]

I was glad to see the editorial and the article by Rev. W. H. Babbitt. I think there is great need of fixing Christian giving on much more solid grounds and principles than responses to appeals for this and that special form of work. The lack of funds for the great missionary operations of the church has attracted a good deal of interest and attention from me, and I want to get what light I can and give what help I can, by both practice and preaching.

[For this excellent purpose Mr. Baker has sent out a circular, in which he asks replies to the following questions:—ED.]

1. Do you regard the law of the tithe as still binding?

2. If so, why?

3. How should it be practically observed?

4. If not, why not?

5. What rule, if any, takes its place?

6. Do you recommend to your people the practise of tithing? On what ground?

7. What method of presenting the duty of using property for the Lord have you found most successful?

8. What do you think of the Christian Stewards' League? Have you formed or do you think of forming one?

9. Anything you would state on the subject of tithing or on the general subject of the use of property would be welcomed thankfully. *See page* 518.

HOME MISSION NOTES.

$900,000.—The General Assembly of 1890 asked for this amount from the churches as an income for the Board of Home Missions for the year just closed. This was $25,000 more than had been asked for the year before, and some $69,000 more than the actual receipts for that year.

The large but not unreasonable demand thus made upon the church has not been fully met. The total receipts of the fiscal year just closed are somewhat less than $850,000, an advance of some $18,000 over the year before, yet $50,000 less than the Assembly asked for.

Of this income about $64,000 was given specially to meet the debt of $80,000 with which the previous year closed. Including this, the gifts of the year from churches, societies, Sabbath schools and individuals—from all sources except legacies—have exceeded those of the previous year by almost $99,000. On the other hand, in the single item of legacies the year's income has fallen behind that of the year before by about an equal sum. The legacies received in the year '89-'90 reached the maximum figure of $187,000. Last year legacies yielded only $88,000, or some $99,000 less. The Board, in spite of earnest retrenchment, has spent more money than the year before in consequence of previous appropriations; and thus the debt of $80,000 of twelve months since is now about $98,000.

Some inferences are obvious and useful. There seems, on this showing, to be no ground for finding fault with the church for this last year's shortcoming. On the contrary, our people have done nobly. They have given to Home Missions much more than ever before. They have shown by enlarged benefactions how high a place the great cause holds in their hearts. And this is further shown, while encouragement for the future is warranted, by the fact that the first month of this new year has brought in a larger income by many thousands of dollars than the April of a year ago.

On the other hand, the late shortcoming in legacies, while almost entirely responsible for the present debt, suggests this much ground for encouragement, that from this source the income of the Board can hardly fail to be larger—probably much larger—during the current year.

In a Home Mission note in our May number, page 397, a mistake occurred which was misleading. Near the middle of the left hand column the *Board* of *Foreign Missions* should have been printed the *Board* of *Home Missions*. The mistake was made by the editor in correcting the proof, and he desires to take all the blame of it.

HOME MISSIONS, as viewed by a *Foreign Missionary*.—Rev. W. N. Chambers, a Congregational missionary to Turkey, spending a recent Sabbath at Cape May, was invited by a Presbyterian pastor to occupy his pulpit. Learning that that Sabbath was Home Mission day for that congregation, Mr. Chambers adapted himself to the situation as readily and gracefully as if he had been a born and trained Presbyterian, or had been preaching in Boston on Foreign Mission day. We find his discourse in the *Cape May Wave*, and make the following extracts:

I consider it a very great privilege to have the opportunity, as a foreign missionary, of giving my testimony concerning the exceeding importance, and of urging the claims of the missionary work of the church at home. For I think that the Presbyterian Church has grasped the true principle and embodied it in the name given to the consolidated magazine, THE CHURCH AT HOME AND ABROAD. Though the home and foreign departments may and do differ in many of their details, yet the work is essentially one. It is church work.

So I gladly call your attention to-day to this department of the Gospel work, all the more gladly because I feel so strongly that the whole work is one and all the departments are interdependent. If any one department is progressive all will feel the pulse of enthusiasm. If one suffers all will suffer with it. What a grand impetus was imparted to the home church work by the inauguration of progressive foreign missionary work! But the foreign is much more dependent on the home work.

The home field is the base of operation, the source of supply for the foreign field. It is the strong steady backing afforded by the home churches that will make the foreign work tell on the stronghold of evil. The progress of the foreign work is much more in the hands of those occupying the pulpits and pews of the home churches than is ordinarily imagined. You, brethren, condition our work. So we of the foreign field are deeply anxious for the thorough prosecution of Home Missions, if for no other reason, at least for the reason that on its success is so largely dependent the work in all lands.

After these generous words, Mr. Chambers set forth most intelligently as well as earnestly the demands now providentially pressing upon the Church for *home mission* work: (1) City Evangelistic Work. (2) Rural Districts. (3) The Indian Field. (4) The Mormon Field. (5) Freedmen.

He set forth the Home Mission work of our Church in the last year, as shown by her statistical and other official reports, which he showed that he had thoroughly studied, and made these the ground of a most appropriate and forcible appeal, avowing his earnest longing to see the cause of Home Missions prosper. He said:

On one occasion a Turkish Pasha was calling on a couple of missionaries at Easter-tide, the conversation turned on religion and civilization. He expressed his admiration of much that was good and excellent in Christian civilization. "We look at Europe," he said, "and we see large and flourishing schools and colleges and universities throughout the nations; benevolent institutions, such as hospitals, poor houses and asylums; the people well advanced in culture; the laws fairly well administered; protection to life and property and much encouragement to progress. But side by side with all that, see those terrible armaments, those standing armies, a blight on prosperity in peace, and in time of war instruments to spill torrents of blood to carry forward the ambitious designs of the crowned potentates. Look at the work of the socialists, anarchists and nihilists. But we turn to America and find a higher type of civilization. No need of an army, greater material prosperity, greater contentment, a higher average intelligence. "But why is it," he asks, "that close beside that we find immoralities extending all the way from free love to Mormonism; such monstrous embezzlements, such infidelity in public trusts, such wholesale briberies, such riots, and in some parts of the country, mob law? There must be something essentially wrong in your boasted Christian civilization, something vital wanting. Why is it? What is wanting?"

While we gave what answer was necessary, yet in our heart of hearts the question re-echoed itself with persistent reiteration till it almost uttered itself in a cry of pain, "Why is it? What is wanting?" Offences must needs come, but is there no woe to those who have the influence and power, if not to entirely prevent, at least to greatly curtail and overcome them, and don't do it?

Brethren, are you, in this church, doing your duty?

FOREIGN MISSION NOTES.

Mr. C. C. Jerimiassen, who, ten years ago, began our mission in Hainan, has received from the Board a leave of absence, that he may visit this country and his native land. Before leaving his station, Nodoa, he had the satisfaction of completing, at moderate expense, a small but commodious house and school-room, for the benefit of the mission. These buildings are now supposed to be occupied by Rev. Frank B. Gilman and wife. Nodoa is ninety miles inland from the Northern coast, and is situated in a region where various languages are spoken; some of the people are Chinese, others are known as Hakkas. Hainanese and Hakka were variously in use by those employed in the erection of the buildings, and daily religious services were conducted in different languages for their benefit. About the time that the buildings were completed, an attempt was made by a clique of evil-minded disturbers to destroy the buildings. Mr. Jerimiassen, in a letter dated Jan. 3, 1891, describes the attempt in the following language:

"In June, some evil-minded men formed a clique to set fire to the building, and did their utmost to have all the villages round about unite with them; but the country people knew too much for them and were unwilling to come to their help. Many of the villages, simply to get rid of them, promised to help; but, when it came to the point, they very wisely said: "Why did you, in the first place, allow them to build? and now that the buildings are up you object and are going to tear them down. No; if you had called on us in the first place we might have come to your help, but now you have no legs to stand on, and if we go and help you tear down the house it means trouble and money, and we have no money to throw away on that kind of business. If you want to burn the place down, go and do it yourselves, but don't implicate us in your troubles." The 15th of July was the day appointed for the firing, and they were to inaugurate it with a feast two days before (July 13th). It being just harvest time, each farmer was to bring a load of straw; and several cases of kerosene oil had been prepared by the town people for the same purpose. The colonel in charge of the regiment in the town was always outwardly very friendly, but I know that he was the one who was most to blame, for he not only knew what was going on, but he was secretly blowing life into the fire, or otherwise the men would not have dared to go so far as they did, and that quite openly. I paid a visit to the colonel, asking him if he was aware how things stood, and warned him as a friend that he had better take steps to prevent it, as he would be sure to fall into disgrace if anything should happen. He said he had heard rumors, but did not think there was any truth in them. I however gave him the names of a couple of ring-leaders, and he promised to have a talk with them. I told him that for his own sake he ought to do so. Providentially the attempt was a failure."

The Chinese continue to be jealous of the foreigner, and are very cautious about selling land for missionary premises. There is less objection, however, to long leases. After some years of effort, the Canton Mission has been enabled to lease some property at Sam Kong, a suburb of Lien Chow. This is situated in a picturesque region diversified with mountains and

valleys, about 300 miles north of Canton. As a mission field, it is full of promise. Commodious accommodations with a sufficient extent of land, have been leased, the legal document setting forth that the property is leased to the Canton Mission "till the Judgment Day." Let us hope that by that time missionary labor will have ceased to be necessary; that the Canton province and the whole of China, with her millions, will have responded to the gospel, and that His dominion will indeed extend "from sea to sea, and from the river unto the end of the earth."

The Christian Treasury (Makhzan I. Masihi) of Allahabad, India, contains a narrative of a young man sixteen or seventeen years of age who came to Allahabad from Gwalior with the purpose of becoming a Christian.

He was received into the house of Mr. M. Das, a preacher of the A. P. Mission of Katra. His adopted mother followed him and by dint of force and persuasion took him back to Gwalior. In July he returned to Allahabad, more firmly resolved than ever to become a Christian. Again his mother followed him and this time with the aid of a party of Hindus carried him off by force to the city. He was beaten and every effort made to induce him to recant, but in vain. He seized his first chance to escape and returned to the house of Mr. M. Das.

The adopted mother carried the case before the court and the judge set the boy at liberty. The writer in the Christian treasury considers this decision as justifying the declaration that even a minor converted to Christianity acting freely and intelligently, and appearing to the court able to take care of himself and earn his living will not be forced to return to his legal guardian. In such a case the court will not interfere.

AT a recent meeting of the Lodiana Mission Rev. H. C. Velte read a paper on "Mission work among the low caste tribes of the Punjab." Mr. Velte urged the organization of a special Mission to reach the low castes living within the bounds of the Mission. (1) Because they are not reached "through our Schools and Colleges, nor through our books, for hardly any of them can read, nor even through our ordinary mode of preaching." (2) Because of their great number. Within the Lodiana Mission are 800,000 of this class. (3) Because they are the most benighted and ignorant of the Province. Hinduism, Mohammedanism and the Govt. can do nothing to enlighten and elevate them. It is the glory of Christ to save such. (4) Because of their greater readiness to receive the Gospel. (5) Because of the movement of one of these castes, Chuhra, or Sweeper, toward Christianity. Three Missions in the Punjab have baptised 12,000 of this caste within the past six years. Mr. Velte says "I believe this movement is from God and that Missionaries ought to follow it up." (6) Because "I know not one Missionary among all those engaged in the work among the low castes who has lost faith in the work or who does not regard it as hopeful and encouraging. (7) Because the Papists are already pushing in at this open door. They have already won over a large number. The Priests are diligently studying the language. They have come to stay. Those are in brief the facts which Mr. Velte brought to the attention of the Mission to enforce his plea for special and systematic work among this class.—*Christian Treasury.*

Two new leaflets have been laid upon our desk: *What is a Zenana?* and *A Band Leader's Suggestions.* Their titles are descriptive of their contents, and they will be found of practical value in missionary societies and bands. Their prices are one cent and two cents, respectively, and they may be ordered from the headquarters of the various Woman's Boards of Foreign Missions.

BABA PADMANJI.

[*Light for India* is "a quarterly record of the *Christian Vernacular Education Society*. It is published at No. 7 Adam street, Strand, London. In its January issue, we find a somewhat extended notice of a book entitled, *Once Hindu, now Christian*, an autobiography by Baba Padmanji." It is edited by Dr. Murray Mitchell, and published by Nisbet & Co. Price 2s.

From that notice we take some extracts, which illustrate the experience of a soul emerging from the darkness of Hinduism into the light of Christianity. ED.]

Baba Padmanji has long been known in Western India as one of the ablest writers in Marathi, which is his native language, and in English, which is almost as familiar to him as his mother tongue. Seventy-three works have come from his prolific pen, including treatises on a great variety of subjects and in all forms, from Christian tracts to Marathi dictionaries of 600 pages. Most of them are original works, but many of them translations from English into Marathi, and Marathi into English. He was born of a good family, and his father, who held a good situation under the English Government, gave him every advantage that the best education can confer.

From youth to manhood Padmanji was a devout and ardent idolator, but on reaching maturity, the truth slowly and gradually dawned on his well trained intellect. At first it came in the form of an intellectual conviction, but gradually it deepened into conviction of sin, and eventually into a living faith in the Divine Saviour and His finished salvation.

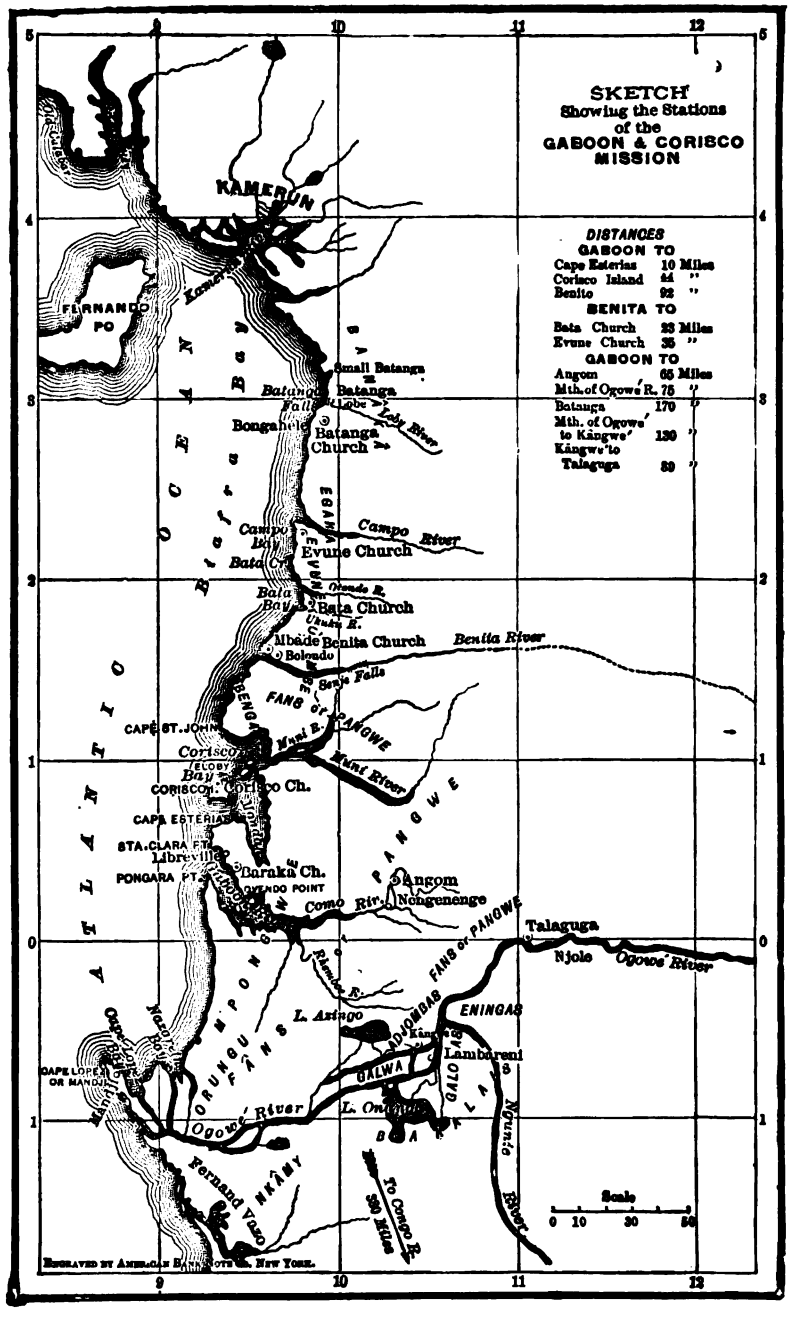
This change was followed up by an open confession, made at great sacrifice and mental suffering, on account of the opposition and distress of his parents, to whom he was devotedly attached; yet such was his exemplary character, and the respect commanded by his talents and scholarship, his family and friends were all reconciled to him, and it seems as if his father became a secret disciple of Christ, and to all appearance died in the faith.

Two or three passages [from his autobiography] give some idea of the steps by which he was led from darkness to light.

"Soon after I joined the Free Church Institution I became seriously impressed by the instruction I received. I find recorded among my papers a vow that I made, not to worship 'stocks and stones,' but the Supreme Creator of the Universe. I solemnly declared, in the name of the Supreme Spirit, Who is the great Creator of the world and its Enlightener, that I would never, even to save my life, commit certain sins. I wrote, 'May God help me to keep this vow! If I should do any of these things, I shall incur the guilt of the slaughter of a hundred cows, and shall deserve to be doomed to hell by its ruler, King Yama.' The evils abjured were the following: Lying, theft, uncleanness, *lâvanyâ*, *i.e.*, impure love-songs, dances, indecent theatricals, impure talk, etc. I added, 'If I ever commit any of these sins, I shall repent and ask Thee, O God, to pardon me, for man cannot succeed in his endeavors without Thy grace."

"I made this resolution after I joined the Institution. I found it necessary to make it when I began to understand the pure morality of the Christian Scriptures."

One of the most trying events in the conversion of Padmanji was the refusal of his wife to live with him, either as a Christian or heathen. Paul made short work with that difficulty in his letter to the Corinthians: "If the unbelieving depart, let him depart, a brother or sister is not under bondage in such matters." Padmanji bore his solitude, no ordinary trial to a Hindu, with as much patience as that exemplary lover Jacob served for a wife. Padmanji waited seven years before he married a Christian woman. For four years he used every means to induce his wife to come to him, before he took any legal steps to dissolve the marriage bond, and after having done so, he waited three years more before he made a return impossible.


SKETCH
Showing the Stations
of the
GABOON & CORISCO
MISSION
DISTANCES
GABOON TO
Cape Esterias 10 Miles
Corisco Island 44 "
Benito 92 "
BENITA TO
Bata Church 23 Miles
Evune Church 35 "
GABOON TO
Angom 65 Miles
Mth. of Ogowe R. 75 "
Batanga 170 "
Mth. of Ogowe to Kangwe 130 "
Kangwe to Talaguga 89 "
KAMERUN
FERNANDO PO
Small Batanga
Batanga
Batanga Falls
Lobe
Lobe River
Bongahele
Batanga Church
EGANA
Campo
Campo River
Evune Church
Bata Church
Benita Church
Benita River
Mbéde
Boloado
Sendje Falls
FANG or PANGWE
CAPE ST. JOHN
Corisco
Bay
CORISCO
Corisco Ch.
CAPE ESTERIAS
STA. CLARA PT.
Libreville
PONGARA PT.
Baraka Ch.
Como Riv.
Nongenenenge
Angom
Talaguga
Njole
Ogowe River
Fang or Pangwe
ENINGAS
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GALWA
GALOAS
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To Congo R. 300 Miles
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ATLANTIC OCEAN
Rio Benito
Muni R.
Muni River
Ogowe River
Nazareth Bay
Cape Lopez or Mandji
ORUNGU
AMPONGWE
FANS
NKOMI
ADJUMBAS
Njolo
Ogowe River

Concert of Prayer For Church Work Abroad.

JANUARY,	General summary—week of prayer.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Papal Europe.
SEPTEMBER,	Japan and Korea.
OCTOBER,	Missions in Persia.
NOVEMBER,	South America.
DECEMBER,	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon River, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; laborers—Rev. and Mrs. W. C. Gault; French teacher, M. E. Presset; Captain of "Nassau," Mr. and Mrs. Peter Menkel; *Rev. Ntaka Truman;* two licentiates and one Bible-woman.

ANGOM: above Nengenenge, on the Gaboon River; occupied as a station, 1881; laborers—Rev. and Mrs. Arthur W. Marling, and Mrs, T. Spencer Ogden.

In this Country: Mrs. A. W. Marling.

CORISCO: 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850; laborers—*Rev. Ibia F. Ikenge;* one native assistant and one Bible-woman. Outstation at Mbiko, on the mainland, opposite Corisco.

BENITA: 92 miles north of Gaboon; occupied as a station, 1864; laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, and *Rev. Frank Myongo;* 5 helpers, and 1 Bible-woman. Six out-stations.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; laborers—Rev. Messrs. F. A. Godduhn and John McMillan, M. D., and their wives, five male helpers, and one licentiate. Four outstations.

KANGWE: on the Ogowe River, 130 miles from the sea, or 90 miles direct; occupied as a station, 1876; laborers—Rev. Messrs. A. C. Good and Herman Jacot, and their wives; French assistants, M. Carmien and M. Gacon; one licentiate and five helpers. Four outstations.

TALAGUGA: on the Ogowe River, 80 miles above Kangwe; occupied as a station, 1882; laborers—Rev. Robert H. Nassau, M. D., Rev. and Mrs. W. A. Bannerman, Miss Isabella A. Nassau, and one native teacher.

In this country: Rev. R. H. Nassau, M. D., and Miss Isabella A. Nassau.

MISSION IN LIBERIA.

MONROVIA: Rev. Frank B. Perry.

BREWERVILLE: Mr. Joseph W. N. Hilton, licentiate preacher.

CLAY-ASHLAND: Rev. Phillip F. Flournoy, Prof. Albert B. King.

GLIMA, in the Vey country: —— ——, teacher.

SCHIEFFELIN: —— ——.

CAREYSBURGH: Rev. Robert A. M. Deputie.

MARSHALL: —— ——.

GRASSDALE: Mr. John H. Deputie, teacher. *Outstations,* Little Bassa: —— teacher. Mt. Tabor: Mrs. S. E. Nurse, teacher.

GREENVILLE, Sinoe: Rev. W. Frazier. *Outstations,* Warney. —— ——, teacher.

JOHNSONVILLE: —— ——.

QUSH, in Upper Virginia: Mr. Samuel J. Glassford, teacher.

OUR OWN MISSION.

The Gaboon and Corisco mission occupies a territory in West Equatorial Africa, with a coast-line 250 miles long, and extending, at its farthest point, 210 miles into the interior. Within this district we have seven main stations, with fifteen out-stations. The missionary force consists of eight ordained and four lay missionaries, with an equal number of ladies; seven native preachers, and seventeen male and female native teachers and helpers. They have under their charge nine churches, with a membership of 1,147, of whom 108 have been added during the past year. Connected with these are Sunday-schools numbering 1,158 children. Seven other schools are also in operation, including boarding schools for boys and girls, with a total of 116 pupils. Owing to the stringent regulation of the French government, permitting only the French language to be taught, several of these schools have been placed in the hands of teachers sent us by the *Société des Evangeliques.*

In the boys' school at Kangwe, the pupils, besides receiving instruction in the Bible and the ordinary branches of education, spend

two hours and a half every day in manual labor on the mission premises, for which they receive a sum sufficient to clothe themselves.

Mr. Good writes of the school for girls, reopened on his return from America: "We have all these years been doing almost nothing for the girls, and the result is that, while the men have in many instances advanced in the direction of civilization, the women are for the most part as ignorant and stupid as ever. . . . Our young men have been begging for a school where their betrothed might be trained to sew, wash, etc. We shall teach these girls to read the Mpongwe New Testament, and to do such housework as will fit them for their future sphere. The necessity for the school is increased just now by the fact that several Roman Catholic sisters have recently come and opened a school. The people would much prefer to place the girls under our care."

On May 14th, 1890, the mission suffered a sad loss in the death of a young missionary, the Rev. B. B. Brier, at Batanga. Mrs. Brier returned to her home in this country, and the station was thus left without a foreign missionary. Mr. and Mrs. Godduhn have recently gone to take up the work there. Mr. Godduhn writes: "The only unpleasant feature in the work at Batanga seems to be the rum traffic. The traders are opposed to our work, because we do not allow our church members to drink their poisonous stuff or to sell it to their brethren after the flesh." In spite of all difficulties, however, the church at Batanga has continued to grow, Mr. Gault having received into membership eleven persons at a communion service held there soon after the death of Mr. Brier.

From this point in the northern part of our present field the missionaries desire to extend their work to the interior plateau lying back of them. It is an undertaking of great difficulty. The country can only be reached by overland travel, through dense forest and over rough mountains, and a settlement in the new country would involve privation, great isolation and perhaps danger. But it is a field naturally falling to our church, which, if we do not enter, no one else will, and our missionaries, while fully realizing the difficulties in the way, are urging upon the Board a forward movement for its speedy occupation.

MISSION OF ENGLISH UNIVERSITIES.

The sphere of the Universities' Mission to Central Africa stretches across the country from Zanzibar to Lake Nyassa. Its leader Bishop Charles A. Smythies, is a stalwart, energetic man, of the strictest English churchmanship. At twelve stations he counts eight hundred communicants and a thousand scholars. The following extract from a letter written the first month of this year indicates thorough methods:—"I have had one very pleasant work to do. About eight people who had been publicly censured for gross sin, three having been excommunicated for several years, have given up their sin and have come to ask for restoration. Two of them received absolution publicly, the Sunday before last, and three more I hope will come soon. In some cases their return was made easier by natural causes, bnt their desire for restoration and willingness to take shame for their sin helps us to realize the advantage of obeying the commands of our Lord and his apostles in this matter of excommunication. I believe if, at the time, we had only remonstrated with them, they would have lapsed into utter indifference. As it was, their excommunication weighed upon them and prepared the way for their repentance and restoration."

Here is the collect to be said daily by all members of the Prayer Union, which offers intercession for this work: — "Bless, O Lord, we beseech Thee, the Universities'

Mission to Central Africa, and all, whether at home or abroad, who are laboring therein. Let Thy Holy Spirit teach, comfort, and strengthen us, so that we may glorify thee, and help forward the salvation of others, through Jesus Christ, our Lord. Amen."

STILL WITHOUT THE BIBLE.

Giving the Bible to Africa in her vernaculars is a work worthy of the best Christian scholarship. In his admirable work on Bible translations Dr. Robert N. Cust says: "In Africa we are thrown back to a primitive stage. We have to be informed by each enterprising traveler, each mighty hunter of wild beasts, each holy missionary who has gone forth to be a fisher of men, of the existence of vast tribes, speaking totally unknown languages, languages of marvellous beauty and power; and yet they are not savages. They are indeed capable of being turned into wild beasts by bad treatment at the hands of cruel white men; but they are amenable to reason, open to persuasion, and giving ample proof of gentle and loving natures, if one of a superior race, like Livingstone, comes unarmed among them and treats them with kindness and sympathy. The languages of Africa, which, though worthy of the honor, are still unrepresented on the battle roll of the Bible societies, are a number which no man knoweth."

BRITISH COLONIES.

There are four organized British Colonies on the west coast of Africa. Gambia has been organized lately. Sierra Leone has attained to courts, police, military establishment, a college affiliated with Durham University, England, and an independent church. Gold Coast, with a shore line of three hundred and fifty miles, affords protection to many active missions. Lagos is properly an island, but its government embraces Yoruba and affects three millions of people. For a hint of Christian life in these parts take the following from the pen of Dr. Edwin Small, a Baptist missionary calling there by the way on his return to the Congo:—"My arrival at Bonny occurred on Sunday, and I had the privilege of joining with Archdeacon Crowther of the Church Missionary Society in leading the worship of one of the largest and most orderly congregations of Africans I have ever seen. Over nine hundred natives were present, the majority of whom were members of the church. Such a congregation of natives —dressed neatly in Manchester checks, with handkerchiefs covering the heads of the women,—intelligently and fervently worshipping God, was a beautiful sight."

Cape Colony is brought clearly within the domain of civilization after a hundred years of British rule and missionary striving. The extent of the Colony is five times the area of New York state. The people number one and one-half million, of whom 350,000 are white. "The bulk of the population of the colony, white and colored, at the last census belonged to the Dutch Reformed church, the Wesleyans coming next in number, though most other bodies are represented. According to an incomplete return for 1889 the numbers belonging to the leading churches were:

Dutch Reformed, 203,776; Wesleyans, 110,250; Church of England, 79,126; Independents, 39,829; Presbyterians, 23,786; Moravians, 14,012; Rhenish Mission, 13,159; Roman Catholics, 14,012.

There were in all 621 main-stations, and 1,744 out-stations. The total number of persons attached to churches being 527,689. There is no State Church, but a certain sum is appropriated annually for "religious worship" (£8,418 in 1889–'90) to the Dutch Reformed,

Episcopalian, Presbyterian and Roman Catholic churches; in 1875 an Act was passed for the gradual withdrawal of this grant.

LIFE-LIKE PICTURES.—A bit of description written upon the field and in unconsciousness of effort, lets us into Africa like eye-witnesses, and where it is sprinkled with Bible names it tells a great deal if we read between the lines. Here is a sketch from the Rev. Charles Johnson, of Zululand: "Getting away from home is always a trying time, there is always so much to see about and arrange. About four o'clock this morning I woke them all up. Each native has his separate work to do: Jacob, the leader, to fetch the oxen; Jeremiah, the horse boy, to get the horses up and prepare them; Elijah, the driver, to roll up the sail, which, when fastened around the wagon, reaches to the ground, and forms our native boy's house; and Timothy to put pots away and roll up the bedding and put that all away ready for *trecking* It was beautifully moonlight, but moonlight is very deceptive, and this proved to be the case this morning, for Jacob failed to find the oxen, although they were close to the wagon. After we had been waiting about an hour, and no Jacob nor oxen appeared, I sent Elijah, the driver, who found them in some long grass about a couple of hundred yards from the camp, but Jacob was nowhere to be seen. We *spanned* in and Timothy had to lead. We went on till about 9 a. m. and, as we were outspanning, Jacob appeared, having been nearly home again looking for the oxen."

The ancient patriarch has a glorious memorial in this lad, like Israel himself, hunting cattle under the moonlight as many degrees south of the equator as Canaan lay to the north, and as many centuries after as he stood before Shiloh came unto whom "shall the obedience of the people be."

A GERMAN COLONY.—AN INTERESTING SIGHT.—We may follow Dr. Small to Cameroons. He is now in a German colony and gives the following description:

"Some missionaries were landing to commence their labors for the first time in the country. This is the place where the indefatigable missionary Saker labored for thirty years. As the boat drew near a large number of native Christians gathered on the beach, dressed in clean clothes and with palm branches in their hands to welcome the new arrivals. As the missionaries stepped on shore the natives sang a hymn with all the fervor with which they are accustomed to sing. That song touched our hearts. What a music offering to heaven! and how it recalled the glorious scene which John was permitted to see: "Behold a great multitude which no man could number, out of every nation, standing before the throne and the Lamb arrayed in white robes, with palms in their hands."

RELIABLE STATISTICS:—It is gratifying to see the effect of missions recognized by secular prints where a judicial temper guides the writer. There is no authority superior to the Statesman's Year Book for discretion and fairness in presenting the actual condition of the world. We open the edition for 1891 to the pages concerning Madagascar and observe its estimate of religion and education. It is in these words: "A large portion of the Hova and of the other tribes in the central districts have been Christianized, and Christianity is acknowledged and protected by the government. There is no state church, although the Queen and principal officers of government are connected with the churches formed by the London Missionary Society, which comprises the vast majority of professing Christians of the country. These are not

dependent on government except to a small extent. The system of church polity which has slowly developed itself is rather a combination of Independency, Presbyterianism and Episcopacy. No state aid is given to religion or to education except in freeing recognized parties and teachers from compulsory government service. An Anglican mission works chiefly on the east coast with a bishop and cathedral at Antananarivo. A Roman Catholic bishop is also stationed at the capital. There are about 28 missionaries of the London Missionary Society in Madagascar, 10 of the Friends' Mission, 10 of the Anglican Mission, 26 of the Norwegian Lutherans, and and about 40 priests and brothers of the Roman Catholic Mission, as well as several sisters of mercy. The London Missionary Society has about 950 native pastors and about 100 evangelists or native missionaries stationed in various parts of the country, many of them in quite heathen districts. There are about 350,000 Protestants and about 35,000 Roman Catholics. Five-sixths of the Malagasy are still pagans."

"Schools have been established and education is compulsory wherever the influence of the central government is effective. All the missionary societies at work in Madagascar have colleges and high schools, the latter both for boys and girls, in all of which education is given freely with but nominal charges for books, etc. Almost every congregation, except the smallest and the weakest has its school. The London Missionary Society has also an industrial school for teaching handicrafts. Hospitals and medical schools are also connected with this society, as well as with the Friends, Lutheran and Anglican Missions, and there are now a number of trained doctors and surgeons. It is estimated there are about 1800 schools and about 170,000 children under instruction, but it is difficult to get the statistics of the Roman Catholic mission."

"Excluding pamphlets and lesser publications, about 400 separate works have been issued from the various presses, with an aggregate number of 48,000 pages. Half of these are publications of the London Missionary Society and a fourth are Friends' publications."

THE FUTURE OF AFRICAN LANGUAGES.

Certain discriminations which Dr. Cust draws, help us to make an estimate of the task more just than if we judged too hastily. It is not to be presumed that the Bible is to go into all the forms of speech now heard on the African continent. "Many little languages of petty tribes will disappear before their turn comes, being swallowed up or trodden down by their stronger or more fortunate neighbors."

Africa has its "dead" languages. The Koptic and Ethiopic each have the New Testament and Psalms, and those versions are exceedingly valuable to scholars. It has "moribund" languages like the Bullom, spoken by a thousand people, into which, nevertheless, some one has translated a gospel. It has languages whose future is rendered uncertain, because civilization has so encroached upon their domain. The Nama, or Hottentot, contains the New Testament and Psalms, and yet the whole tongue seems likely to go the way of the Indian dialects of America. It is gratifying to know that those languages into which missionaries have hitherto translated the whole Bible give promise of being "permanent." Such are the *Akra* or *Ga*, the *Dualla*, the *Efik*, spoken by many thousands in West Africa ; and such also are the *Kaffir*, the *Sechuana*, and *Sesuto* in South Africa. The *Amhaic* employed by two missionaries in Abyssinia belongs to this class. There is a still higher rank, the "conquer-

ing" languages. Of these the *Yoruba* in the west, *Zulu* in the south and the *Swahili* in the east have complete translations of the Scriptures. Considerable advance has been made upon the *Hausa*, the ruling language of the upper Niger and independent Sudan. Add, also, that the Arabic and the English Bibles, if not also the Dutch, the French and the German, must have an influence ever increasing, and it will be seen that a broad foundation has been laid for presenting the Word to all Africa.

NEW STATIONS ON THE CONGO:—The latest issue of *L'Afrique* writes thus pleasantly in its "Monthly Bulletin":

"The Protestant missions, American and English, have founded two new establishments on the upper Congo; the first, on the right bank a little beyond Bangala and opposite Bolombo, founded by the American Baptist Missionary Union; the second, on the left bank at Irebow, at the confluence of the river and the outlet of Lake Mantumba, created by the English Baptists under the initiation of Mr. Grenfell. The station of Bolobo, founded by the same missionary, has taken a considerable development, at the same time rejoicing in an aspect of comfort and prosperity. Pretty *chalets*, well furnished, serve as lodgement to four missionaries of whom two are married. Extensive plantations surround the stations for the two steamers, the *Peace* and the *Henry Reed*, which the Protestant missions of the Congo own; a third has been added, the *Pioneer*, a pretty side wheel boat belonging to the station Bolobo."

AMONG THE HEATHEN.

REV. A. G. GOOD, KANGWE, WEST AFRICA.

I have just returned from one of my trips down the Ogove about eighty miles, visiting a large number of villages. An account of the whole trip it would be impossible now to give, but the work of one evening may be of interest to our American friends.

After having preached in five villages in the course of the day we came, about sundown, Nov. 20th, to a large town called Wengawoga, 60 miles perhaps from Kangwe, down the river. The people on this part of the river belong to the Orungu tribe who occupy the region about the mouth of the Ogove and to the north. When I stopped at this village in Feb., 1889, I was the first white man to come after the Spanish and Portuguese who had visited all this region in quest of slaves in the old days when human flesh and blood and souls were bought and sold. I preached here then, and Mbora has visited and preached at this village two or three times since. This is all they had heard of the gospel of Christ. We were at once recognized and all seemed glad to see us. The old chief, Mbiti, received me cordially, and at once installed me in his fine large house, which stood at the head of the main street of the village. I noticed that he was staying in a very much poorer house a little on one side, and I said: "Why do you give me the whole of your fine large house?" He replied: "I do not go into it any more." "Why not?" said I. "I dare not," he replied. "My doctor or medicine man has told me that I must not go into that house again or I will die; that a demon is lying in wait for me there with a club, and will kill me if I enter the door." A crowd was standing about, and I turned the laugh on him by exclaiming in much indignation: "So a demon with a club haunts that house to kill people and you are afraid, but you put your guest there to be killed." He hastened to exclaim that for me it was safe; that the spirit would only be dangerous to him. Then I said to him: "Do you really believe all that?" He replied: "It is so. If I even

come near to the door I begin to feel hot." "You begin to feel afraid," I said. And then I tried to explain to him how much fear had to do with sickness and health. I had to admit what I knew to be true, that under the influence of fear persons will sicken and die. For example, a Fang woman will see her dead husband in a dream, and he will say to her, "I want you, you must leave the world and come to join me in the spirit land." Next morning she will say to her friends: "I am going to die; my husband has called me." Her people will try to make her forget it and cheer up, but it is useless. She pines and droops, and in a few days dies. I cited this and similar examples of the power of superstitious fear, choosing as illustrations the superstitions of other tribes, in which of course he had no confidence. "Now," I said, "your case is similar. If you are afraid of what the medicine man told you, and believe it all, then I would not myself urge you to enter that house. You might be so worried by your fears afterward that you would lose your appetite and perhaps sicken and die. But if you had faith in God, and courage to walk into that house without fear, it would harm you no more than it does me." He admitted the force of all that I said, but still the old fear remained.

I tried another tack. "Did the medicine man who told you this live in your town or does he belong to another town and family?" I knew that these doctors always come from a distance and have usually no honor among their own people. "He came from down river" said the old chief. "Ah, I understand it now. You are one of the first chiefs in your tribe and the first in this part of the country. You have built for yourself here a house that is a credit to you and an honor to your town. This medicine man from a rival family is jealous of your greatness and so he takes this way of making your fine house useless to you."

This, which was, I have no doubt, the true explanation, at least in part, set the old chief and many others to thinking.

But when I called the people together for the evening service the old chief asked me to hold it not in the large front room as I at first thought of doing, but in the street where he could sit near by. He was still afraid to enter his house. He seemed convinced that there was nothing in the prohibition, but still he did not care to take any risk. I have repeatedly noticed this. A man may be so thoroughly convinced of the folly of his superstitions that he will neglect them, but he will never throw away his fetishes or violate a command of a medicine man until the converting power of the Spirit has set him free from his bondage of fear.

I wish you could have seen that meeting. A table was set in the middle of the street and on it was my lantern. At this I sat, and around me was my audience—50 or 60 people Many of those living in the place were away, indeed you almost never find more than a third of the people of a town at home. It was a brilliant moonlight night, about an hour after dark. The world seemed asleep and the time a fitting one for drawing near to God.

I spoke to them of their neglect of God, their maker. I reminded them of the fact that they knew God, and their fathers had known him and called him Amjawhie, even before they ever heard of white men. I said: "I come not to introduce a new religion, but to re-establish the religion of your fathers; for they must have once worshipped this one God, whose name has come down to you. This high and noble worship you have given up for foolish superstitions, which are an offence to God and a disgrace to yourselves."

I pointed them to the fact that they knew

clearly right and wrong; that they had a book which every one could read without going to school, written in their hearts by the finger of God; but that they had deliberately violated its precepts. All this time the most intense interest—not a dissenting murmur; only low exclamations of assent and approval. Tired as I was before I began, I talked for fully an hour, and no one seemed tired. And when that solemn meeting closed, and the last strains of "Delay not? delay not!" (in Mpongwe of course) had died away, every one drew a long breath, which was almost a sigh. For a moment no one spoke. Then the old chief spoke, saying that there could be no further doubt; it was all clear at every point, and whoever would not believe now had no head. To have seen that audience and that meeting, you would have thought that half that company at least would avow themselves on the Lord's side at once. To have heard the response of the old chief, you would have said, "He, at least, is certainly converted." But, if you could have seen that same company next day, your heart would have sunk. The old chief as worldly and apparently as superstitious as ever, and most of those who seemed so impressed as careless as before.

I have no doubt a profound impression was made, and that meeting will do much toward breaking down superstition and preparing hearts for the great change; but one does not work long in Africa till he realizes that convincing a man is not converting him, and that even a profound impression is not the new birth. Men are not converted from such darkness as that of Africa by a single sermon. But, on the other hand, when we remember how they have been born into and brought up on this superstition, and that to them it has seemed a very solemn and sacred thing, the wonder is not that they do not at once throw it aside, but that they sit by so tamely and allow us to demolish what has always seemed to them so sacred. Those who preach the gospel on any other mission field of the world of which I have any knowledge, if they could have been present at that meeting, would have been amazed at the ease with which the superstition of this people can be overthrown. They are ready for the gospel, and all we need in order to see a harvest here is men enough to visit these towns and fully preach to them the gospel, and then the converting power of the Spirit of God.

But, enough! At the close of our meeting I found that I had spoken, in all that day, at least four full hours. Tours involving successive days of similar labor—travelling and preaching—are somewhat harder in Africa than in America. I was well tired. Pray for us, that we may not labor in vain.

THE PARTITION OF AFRICA.

Unappropriated Africa includes Morocco (219,000 square miles, 6,000,000 inhabitants), Bornu with Kanem (80,000 square miles, 5,100,000 inhabitants), Wadai (172,000 square miles, 2,600,000 inhabitants), Bagirmi (71,000 square miles, 1,500,000 inhabitants), etc.

"The Partition of Africa" has come to be a current phrase in periodical literature. It is the business of the hour with European nations. Mr. E. G. Ravenstein of the Royal Geographical Society has compiled a table, showing the distribution as far as it had gone at the beginning of the present year. A careful examination of it, especially with the eye upon a recent map, will do much to put the reader into intelligent relation with African subjects. It is worthy of particular note that the total population is placed at an estimate much below the figures we have been accustomed to see—only about twice the actual enumeration of the United States of America.

THE PARTITION OF AFRICA, *January, 1891.*

	Area.	Population.	Inhabitants to Sq. Mile.
British Africa:—			
Gambia	2,700	50,000	19
Sierra Leone	15,000	180,000	12
Gold Coast	46,600	1,905,000	41
Lagos and Yoruba	21,070	3,000,000	142
Niger territories & Oil River	290,000	17,000,000	59
British Guinea	375,370	22,632,000	60
Cape Colony (with Pondo Land and Walvisch Bay)	233,430	1,700,000	7
Basutoland	9,720	180,000	19
Natal	21,150	540,000	25
Zulu and Tonga Lands	14,220	180,000	13
British Bechuana-land	43,000	44,000	1
Bechuanaland Protectorate	127,000	50,000	.4
Zambesia, Nyassaland, etc.	540,000	1,100,000	2
British South Africa	988,520	3,704,000	4
Zanzibar and Pemba	985	165,000	167
Ibea to 5° N. latitude	245,000	5,600,000	23
Rest to Egyptian frontier	820,000	7,000,000	8
Northern Somal Coast	30,000	240,000	8
Sokotra	1,382	10,000	8
British East Africa	1,097,367	13,015,000	12
Mauritius, etc	1,053	390,000	371
St Helena, Ascension, etc	126	5,000	4
Total British Africa	2,462,436	39,836,600	16
French Africa:—			
Tunis	44,800	1,500,000	33
Algeria	184,500	3,820,000	21
Sahara	1,568,000	1,120,000	.7
Senegambia (old possessions)	51,000	250,000	5
Gold and Benin Coasts	7,500	250,000	33
Soudan (remainder)	475,500	8,800,000	18
French Congo (and Gaboon)	220,000	2,500,000	11
Obok (Bay of Tajura)	2,320	23,000	10
Madagascar & dependencies	228,600	3,520,000	16
Comoros	760	64,000	84
Reunion	970	166,000	171
Total French Africa	2,783,950	22,013,000	8
Portuguese Africa:—			
Portuguese Guinea	11,600	150,000	13
Angola	603,000	3,600,000	6
Mozambique	293,000	1,500,000	5
Madeira	314	136,000	433
Cape Verde Islands	1,490	111,000	75
St. Thome and Principe	420	21,000	40
Total Portuguese Africa	909,824	5,518,000	6
Spanish Africa:—			
Tetuan, etc. (Morocco)	27	6,000	222
Sahara	243,000	100,000	.4
Canaries	2,800	288,000	103
Gulf of Guinea	930	50,000	54
Total Spanish Africa	246,757	444,000	2
German Africa:—			
Togoland (Slave Coast)	16,000	500,000	31
Cameroons	130,000	2,600,000	10
Southwest Africa	324,000	250,000	.8
East Africa (with Mafia)	361,000	1,760,000	5
Total German Africa	831,000	5,110,000	6
Italian Africa:—			
Eritrea	56,100	660,000	12
Abyssinia	189,000	4,500,000	24
Somal Coast	70,000	210,000	3
Total Italian Africa	315,100	5,370,000	17
Summary:—			
British Africa	2,462,436	39,836,600	16
French "	2,783,950	22,013,000	8
Portuguese "	909,824	5,518,000	6
Spanish "	246,757	444,000	2
German "	831,000	5,110,000	6
Italian "	315,100	5,370,000	17
Congo State (Belgian)	827,000	15,000,000	18
Boer Republics	163,400	810,000	5
Liberia	37,000	1,050,000	29
Turkish (Egypt and Tripoli)	836,000	7,980,000	10
Unappropriated	2,021,583	23,868,400	12
Great Lakes	80,350	.....	....
Total Africa	11,514,300	127,000,000	11

Annual Meetings of Woman's Boards.—The echoes that have reached us from these tell of enlarged offerings, of eager consultations upon methods of work, of earnest prayer, of solemn purpose to go forward to greater undertakings. But the chief interest has centered around the missionaries who have brought their messages to quicken sympathy and arouse the efforts of their hearers.

They told of the "bondage of fear" that characterizes the religions of Africa, making the natives cleave to charms and superstitions; of the blind singing girls of China, led through the streets of Canton, on their way to opium dens and other evil resorts; of the eager discussion of all the questions of the day among Japanese youth, which must be met in homes and Sabbath-schools by thoroughly instructed Bible women; of the need everywhere for more workers; of the constant need for more money.

One said, "You mothers whose little ones are 'safe in the arms of Jesus,' what would it be to sit in your sorrow and see a snake or a rat cross your path, with the thought that it might be the soul of your little one, come back to haunt you for your sin?"

Another, waiting for restored health, said, "It is not hard to wait in pleasant places, if we are sure it is where the Lord wants us, but sometimes we cannot help wishing that the waiting time was over." After telling of the Chinese girls, who are just like American girls, with hearts that can be reached, if you are not afraid of the dirt, she added: "Oh, if you knew it all, you could not stay in America, unless you were very sure it was where the Lord wanted you."

CONTRIBUTED ARTICLES.

THE OROOMIAH COLLEGE.

J. H. SHEDD, D. D.

The history of this institution goes back to the early days of the Mission to the Nestorians.* It was begun in a basement of the Mission house in Oroomiah City in 1836. There were then no printed books in the spoken language of the Nestorians. Cards were written by hand instead of books, or hollow boxes of sand were used for writing tablets. This was the beginning of the College and Theological School that has sent out to this date 238 graduates, of whom 145 have been or are directly engaged as pastors, preachers and teachers in Mission work.

Eminent names have been connected with the institution in superintendence and instruction—Perkins, Stoddard, Cochran and Rhea, who have left their indeliable impress on the Mission work and are gone to their reward.

The school was removed to Seir, six miles away on the mountain side in 1846. The results of the work at Seir show from 1846 to 1868, 127 graduates, of whom 91 became preachers and teachers. From 1868 to 1877 the classes were less. There were 20 graduates of whom 16 became preachers and teachers.

In 1878 the plan was changed, The present site was obtained in 1879, and the main college building erected. Since that time the number of graduates is 91, of whom 38 are engaged in ministerial and missionary work, and several others are still in preparation. Of the 176 graduates still living, just one half (88) are to-day

*This was the mission commenced, A. D. 1835, by missionaries of the American Board of Commissioners for Foreign Missions, and prosperously continued under the care of that board until the reunion of the Presbyterian Church, A. D., 1870, when it transferred to the care of the Presbyterian Board and became the West Persia Mission.

pastors, evangelists, translators or teachers in direct Christian work. Many others are valuable workers, especially so several earnest Christian physicians.

The missionary work of these graduates is represented westward over the Kurdish mountains and the plains of the Tigris, and eastward in Persia beyond the bounds of our station field. One is an apostolic man of great success in Evangelistic work in Russia, another is a missionary in Japan. The zeal of young men joined with the constraining love of Christ is leading a number to work for Jews and Moslems. The fact that such an institution is planted a thousand miles east of Constantinople —far within the domain of Islam, the fact that it is the only Christian College fully planted in Persia, that it has done so much already—all point to greater results in the future.

The past year shows a record as follows:

Graduates from Theology in July	7
" " Medicine	3
" " College course	10
ATTENDANCE AT TERM BEGINNING IN SEPTEMBER.	
Theology, a new class	9
Medicine, " "	6
College—four classes	59
Preparatory—upper and lower	65

Within the enclosure of five acres besides the college buildings there are the buildings of the Westminster Hospital and houses for three missionary families. Adjoining is another yard with several houses for native professors or medical assistants, and twelve acres more of garden, vineyards, walks and playgrounds. The whole property is very valuable, and is a centre of influence and place of beauty rare indeed in such a land as Persia. Besides the grounds and buildings there should be mentioned a good college library of over 1,000 volumes in several languages, a library of nearly 200 MSS. in Ancient Syriac. Some of these MSS. are not found in any other collection of Syriac literature. A museum of archæological relics and treasures of these ancient lands has been begun. The MSS. and museum are under the care of an association of alumni.

The Department of Science is in great need of a professor and of better apparatus. The needs are many and increasing.

The expenses to the Board for all the institution is doing, are about $2,000, given by a liberal friend in Philadelphia. There is besides the income from an invested fund of $5,000, a nucleus for endowment.

A fund of $3,000 was recently raised in America for which we are specially grateful to friends in Cincinnati, Chicago, Cleveland and Dayton, and to a few other liberal-hearted donors. The building in the right of the picture shows where about half of the $3,000 has been spent. Some has gone for library and rooms, and about $1,200 is on hand to erect buildings for the Industrial Department as soon as the Board can send us a man to superintend it. This department is very greatly needed.

We ask an interest in the prayers and gifts of those who are looking for the coming of the Kingdom of Christ in the land of the Magi.

It is conceded that the evangelization of any country must depend on its own people as the workers. Native pastors, preachers and leaders in Christian living must be raised up or nothing permanent and effective is done. The school to train these men must be on the ground, calling for little expense from the student, and in close sympathy with the people, and the aim must be true Christian culture, to be used in hard work for Christ and for perishing souls!

PERSECUTION IN CHINA.

W. R. FARIES, M.D., *Wei Hien.*

A Christian rented land from a Mrs. Chao. It is the custom for the tenant to pay the taxes through the owner. This, Mr. Han (the Christian), had done, but Mrs. Chao had used the money for some other purpose and when applied to for the same, she represented that she had been unable to get payment from her tenant. The tax collector was an intimate friend of hers, so he undertook to force Mr. Han into paying.

This Mr. Han declined to do as he had already paid. Therefore the officers of the (judicial) court (*underlings of the yamen*) were sent to arrest him and he was brought to the collector's office in fetters with a chain locked round his neck. The Christians of the town sent for an old elder, Mr. Gwoa, who was but a short distance from the place. He went with them to the collector's office and showed the collector that an illegal thing had been done in arresting the man, and particularly in fettering him. The collector blamed the underlings for the fettering—told them he had not ordered them to do that and he would be likely to get them into trouble for it, unless they *made him a feast.* This they promised to do and deposited about 2,400 cash, (about $2, which was all they had) as security.

Then the collector, the friend of this woman, was angry at the elder for interfering to protect this Mr. Han, and trumped up a charge against him, of bringing "tens of Christians" with weapons and assaulting the *underlings of the yamen.* Also forcibly taking a cash bag, and 2,400 cash, a note for cash and a lock for fetters. This charge was preferred before the court official. He called the case and asked the elder if he was not a "father of the foreign religion." Mr. Gwoa replied that he did not dare to consider himself a father, but he was a learner, meanwhile the underlings standing round could be heard saying "*devil* doctrine." Then the official said this was a vile doctrine, and turning to his subordinates, warned them against it. Then he called the witnesses—only Mrs. Chao, the owner of the land and a relative of hers. Christians who were ready to testify to the untruthfulness of the charge were not called. The witnesses who *were* called testified that the elder had brought a conspiracy of Christians and stolen the articles mentioned. The officials said, "The witnesses agree and you are guilty. If you do not return the identical cash bag, cash, note, and lock within 24 hours, you will be beaten." Mr. Gwoa was then thrust into prison. The same witnesses testified that *the tenant* (Mr. Han) had *not* paid the taxes and the yamen had him beaten *fifty blows* on the *mouth.* The next day Mr. Gwoa was brought up and beaten 200 blows and put back into prison with the promise that he would be beaten every day till he returned the things. Two men do the beating. The rods are about three feet long and thick as a man's thumb. The prisoner is held down with his face to the floor. The blows are heavy or light according to the amount of bribe money the prisoner is willing to give, which he indicates with his fingers, the beating being done within the hearing but not the *sight* of the officials. As the elder would not bribe and the beaters hate him for his religion, they gave him a terrible beating. It is against the law to beat a man over sixty years of age. His son should be beaten in his stead. This man was sixty-five and lame. He had a son who was there and willing to be beaten for him. After the beating a *heathen* went bail for him. That is, he was put in prison in place of the real prisoner. Even the

Chinese, whose ideas of comfort and discomfort are very different from ours, think *these* jails *horrible*. There is absolutely no care taken of them and nothing but a hole a foot square for light, food, etc. The old elder's back and limbs being so bad that he had to stand up all day and lie on his face at night or whenever he needed rest. The other man's lips were also in a dreadful condition. The missionaries stopped at an inn and next morning, according to the custom when appplying for an interview, they sent their cards in to the official. The servant had great trouble to get the cards sent up. But he told the official's subordinate that the foreign gentlemen had important business and they would stay *six months* to get an interview, if they found it necessary to do so. All day (Sunday) they did not dare to leave the inn, lest the invitation from the official should come when they would not be there to receive it. Late in the afternoon the servant went round again and in the evening the invitation came. The official received them very graciously. They told him that it was against the law to arrest a tenant for non-payment of taxes, that witnesses of one side alone had been called, and that it was against the law to beat a man over 60 years of age. The official tried to explain that as far as the man's age was concerned it was an exceptional offence he had committed. Moreover it was all settled and *the taxes paid* and the men discharged from prison. They told him Mr. Han was not released when they came from their inn. He turned to an underling and said: "Has not that man been released?" The reply was, "I ordered him to be released." The official promised to see that he was released.

Dr. Faries then describes other crafty and dilatory manœuvering of the Chinese official, and then says:

They over-reached themselves and it is hoped that the Christian will be vindicated in the eyes of his neighbors. The missionaries returned to the inn. They had had the native pastor with them. Just after they entered, news came that the men were out.

A meeting for thanksgiving was held with the Christians that night, and Messrs. Leyenberger and Chalfant started for here this morning. They rejoiced to find that the elder's faith was unshaken by the trials it had been subjected to. He said he ought to endure the beating patiently, for Christ, though perfectly innocent, was beaten far worse and killed.

Beating is done in a room adjoining the one occupied by the official. He says "strike!" and the two men strike alternately up to twenty-five blows. The blows are given rapidly, and the men count aloud. The officer again says "strike!" and another twenty-five blows are given. This is repeated until the official considers it enough. If the beaters are bribed, they skip strokes while counting aloud as before. They practice beating on bean curd so as to make a noise but not hurt. It takes a large bribe to get them to beat this way.

THE CHUHRAS OF THE PUNJAB.

REV. C. W. FORMAN.

The Chuhras are probably one of the aboriginal tribes who were here at the time of the invasion and conquest of the country by the Hindoos from the north. They compose perhaps one twelfth of the whole population.* They have their own religion

* The population of the Punjab, including the States under native rule, was, at the time of the last census, more than 22,000,000.

and customs though some of them incline more to Hindooism, and others to Mohammedanism. They are the lowest of the low; and are regarded by their neighbours as utterly unclean. Nothing which could be regarded as food is unclean to them, not even the flesh of cattle which have died of disease. It is a disgusting sight to see their women and children, with knifes and baskets, around the carcass of a bullock or cow which has been cast out of the town, with greedy dogs, vultures and crows, each bent on getting a portion. They are agricultural laborers and scavengers, and they live on what their employers are pleased to give them, not in money, but in kind, their masters having a recognized right to demand work of them without payment of any sort. This labor is regarded as rent for the ground on which their houses stand.

Although familiar with the names of God used by Hindoos and Mohammedans, their own peculiar object of worship is Valmeek. Near the entrance to their quarters at every town may be seen an almost shapeless mass of earth, from two to ten feet high, with niches near the top in which lighted lamps are placed at night. This, together with offerings of food at the same shrine, seems to be their sole act of worship, and is supposed to be rendered to Valmeek, or Lal Beg as he is sometimes called.

Here is his story: He was by birth a Brahmin, but in early life he became the leader of a band of robbers, and after being guilty of many robberies and murders he attacked a company of religious mendicants, who said to him: "Who will intercede for you before God if you destroy us?" He replied: "My children for whose sake I plunder you." "Come," said they, "let us go and ask your children if they will." They all went together to his house and asked his children who said, "No, we will not. Let our father support us by honest work" Valmeek was so impressed by this answer that he gave up his wild, marauding life and became not only an honest man, but a devout mendicant—so devout that upon one occasion he sat so long in one position wrapped in solemn meditation that the sand blown by the wind gathered around and over him till nothing appeared but a heap of earth, and from this event has arisen the custom of worshipping at an almost shapeless mass of earth.

Having heard that there was a considerable movement among these poor people towards Christianity, I decided to spend as much as possible of the present cold season with them. I have not seen much evidence that the movement is deep and spiritual. There is evidently a desire after something better than anything which they now possess, and a willingness to hear the Gospel, against which few of them show any prejudice whatever. It pleases them to be told that all men are descended from the same stock and that therefore they are as good by nature as others, even the Brahmins who despise them, that God is the father of all and his religion for all alike. They have little attachment for their old religion; they have little to lose by forsaking it, and much to gain from accepting Christianity. At one place which I have visited there are five or six hundred of them, of whom I have enrolled sixty-three as candidates for baptism, most of whom were men. Perhaps two hundred might be baptized in this place, Munihala, in a week. They want a teacher to be located among them, and this should be done at once if a suitable man were available. But it has not seemed to me right to baptize any of them. Judging from their answers one might think they had sufficient knowledge, but there is manifested a desire rather to remember words so as to pass examination than to become acquainted with the truth.

Then there is no clear evidence of repentance for sin or of desire for a holy life.

At one time I had almost decided to baptize a few of those at this place, but the next Sunday after morning service, I announced that in the afternoon there would be another service. One of them came to me and said that it would be difficult for them to come as there would be a *kushti* wrestling match at that time. Of course I said they should not go to see the *kushti*, but come to the service; but to my surprise and grief not one of them came.

My conviction is that the movement is hopeful, and should by no means be neglected, but that hasty baptism would be likely to turn it into a social channel rather than a spiritual one.

MEDICAL MISSIONS IN THE PUNJAB.

REV. F. J. NEWTON, M. D., FEROZEPORE.

I began my medical work in a very simple way and with a very small stock of drugs and instruments. I made friends with a Hindoo wheelwright and got his permission to place my medicine chest in the arched entrance to his workshop. The houses of the Punjabies are often built in the form of a quadrangle, with rooms arranged around an open courtyard, and an arched doorway leading into the latter. This entrance itself frequently encloses a considerable space. Sometimes with a raised platform on one side as you enter and a place for cattle—cow, buffalo, goat or camel—on the other. It was in one of these gateways I found a resting place for my chest. It did not take long to gain some reputation as a *hakeem* or doctor (dogdar the Punjabies call him.) A few cases of minor operation, a few pills and doses of physic that make the sufferers well, and one's reputation is almost established. They rarely take account of the cases that are not benefited, but happily ascribe them to *kismet* or fate; while the successful ones are monuments of the physician's skill. By and by a room was rented, and finally—after five or six years—a hospital was built, with room for only ten or twelve in-door patients. This little hospital cost about 1800 rupees (less than $500) including the lot it stands on. A part was subscribed by English friends, a part by native Christians, while fully a third was the gift of the Mohammedans and Hindoos of Ferozepore.

I have had three assistants, a native doctor trained in the Lahore Medical College, a compounder and a "dresser." The business of the latter is to dress surgical wounds, look after the needs of in-door patients and make himself useful generally. Besides these there are a *bhishti* and *mehtar*, the former to supply water, the latter to sweep and clean up. The first three are Christians, the doctor and dresser converts from Mohammedanism. A Christian institution—our aim is to make the hospital as distinctively Christian as possible. When the building was completed, in 1887, it was formally dedicated with a religious service. The Christians of our town as well as many Hindoo and Mohammedan citizens, and some English friends were present, among them the Church of England chaplain and some army officers. The Bishop of Lahore assisted in the service.

Since the building was constructed many thousands of patients from town and

country have been treated; and manifestly the good will of the community has been growing.

NATIVE SYSTEM OF MEDICINE.

Our medical practice has not found as much favor with the people as our surgery. The former is not so exact nor so immediate in its operation as the latter. Neither have they any surgery of their own, though they have a system of medicine. It is known as the *Yunàni tibb*, the Greek system of medicine. The doctors who practice it are known as *hakeems*. Their system was borrowed by the Arabs from the Greeks, and introduced into India by the Mohammedans. It is based on absurd theories of anatomy and physiology. The body is supposed to be composed of certain subtle humors, the arteries to contain air, the stomach to contain bile, the blood phlegm, etc. The materia medica is composed mostly of crude materials, powdered roots, berries and kernels, syrups, sherbets, etc. Many of the drugs are undoubtedly effective, and of some we make use in our hospitals. The *hakeems* are free in their use of calomel of which a coarse and impure variety is sold in the shops, and they understand its use in specific treatment. The drug is, however, recklessly administered. They have no surgery, but what passes by that name—*jurràhì*—is confined to the opening of superficial abscesses, and bleeding, both of which are the hereditary functions of the barbers; and the pulling of teeth, which is artistically done by the blacksmiths. It matters little what a man's ailments may be, the barber is generally in requisition, as well as the hakeem. Blood is drawn from the veins; for does it not contain humors, and must they not be got rid of? Then follow nameless decoctions, which are supposed to regulate the humors that remain. One is reminded of Dr. Sangrado with his daily blood-letting and potions of hot water. Prescriptions are valued according to the number of ingredients they contain, which sometimes mount up to forty or fifty. But some single remedies have a potency quite their own; a piece of bone from the knee joint, selected from the debris of a funeral pyre, is a cure for rheumatic fever.

The people are beginning to appreciate our medical treatment, and some of our remedies, such as quinine, they have taken to most readily.

DAILY ROUTINE.

During the summer the hospital is visited in the cool of the morning. The patients begin to gather at about 7 o'clock, and the work is begun with reading of the Scripture and prayer. The sick—men and women, Mohammedans and Hindoos—are located on the floor, a few on chairs. The speaker occupies a seat in front of the audience, and after a short passage with comments, and a prayer, work is begun. It is interesting to observe how frequently the people will enter into the prayer when petitions to the Savior for the relief of their sufferings are offered. After this they are called up one by one and examined. The prescription is entered in the register and written on a piece of paper with the patient's name and number on it. It is then made up by the compounder, and the patient returns for full directions. If it be an aged lady and somewhat deaf, she is apt to return when she has reached the door on her way out, and ask an additional question or two, such as "What shall I eat?"

SHREWD HAKEEMS.

The following story is told to illustrate the astuteness of hakeems in leaving a hole to crawl out of in case their prescriptions should not prove beneficial: A country fellow came to the hakeem, explained his ailment and asked for some medicine. Some powders were soon made

up and handed to the patient with an emphatic injunction that when taking the powders he should on no account allow the idea of a camel to come into his mind, otherwise they would have no effect. This was impressed very carefully on his memory and the patient, firmly impressed with the importance of the injunction went his way, resolved that this particular subject of *camels*, though it had never disturbed his mind before, should not now at least occupy his thoughts. A few days later he reported to the hakeem penitently that, the powders were indeed excellent, but they had done him no good, for as sure as he took one the picture of the forbidden camel would force itself upon his mind. Of course no blame attached to the hakeem, as the condition had not been fulfilled.

Deafness is one of the commonest complaints. The ears being examined and syringed with a little tepid water in many cases hearing is restored by the removal of a composition of wax and dust, sometimes mingled with flies. This has been allowed to accumulate and harden in the ear for months. Its removal and the sudden recovery of hearing on the part of the patient make quite a reputation for the doctor. These with some minor operations are our common daily experiences; but a week rarely passes without one or more serious surgical cases.

Visits to private houses are not of unfrequent occurrence. At first these visits were free, but we soon learned the advisibility of charging a small fee, a rupee or two perhaps for a visit, unless the patient was poor. This helps to meet the expenses of the hospital. Later every visitor to the hospital was charged a *pice*, something less then a cent. It is our aim to make the work as self-supporting as possible.

WOMAN'S MEDICAL WORK.

The value of woman's medical work in India from the missionary point of view cannot be over-estimated. Most women of the higher classes are retiring and reticent in the presence of a male physician, often refusing entirely to consult him even when a husband or a father urges it. So far as diseases which are peculiar to women are concerned, all classes of women, almost without exception, will refuse treatment. They will often endure untold suffering, and even death rather than submit. But all this is changed when the physician is a lady. You can do nothing for India after all till you get at the women. Women always stick to everything longer than men will do. The women of India are more superstitious and adhere more tenaciously to the ancestral customs and beliefs than the men.

We have five hospitals in connection with our Mission, two of which are conducted by lady doctors; one at Ambala, founded and carried on by Miss Dr. Carleton, aided by Miss Janvier, and one at Lahore presided over by Mrs. Dr. Isadas, a Christian native lady who was trained and received her degree in the Lahore Government Medical College. Miss Thúde of Vâgé also has for some time been engaged in doing medical work among the women and children of the villages. The English Zenana Missions and the American United Presbyterian Mission also have done much in this direction, and have several well organized hospitals.

Such work, carried on with discretion and with consecrated talent, bearing in mind always the object that should be supremely aimed at by the missionary, cannot be too much enlarged. It wins for us the confidence of every household in the land. It is not till this has been accomplished—and it must be admitted that very little comparatively has been accomplished in this direction—that we can expect to see more widely reaching, and more deeply penetrating, results of our work in India.

THE LAW OF THE TITHE.

REV. ENOS P. BAKER.

For myself, all the study I have been able to make leads me to regard the law of the tithe as still in force in the same way that the Sabbath law is, and for much the same reasons.

I would just as soon think of recommending that people fix their own proportion of time to set apart to the Lord, as to fix on their own proportion of income to devote to him.

I know that is the way our Assembly's Committee on Systematic Beneficence puts it; but I cannot see the warrant for it. The same objection occurred to me in the statement of your April editorial: "A farmer may consecrate all the produce of a particular field or the fruit of certain trees to the Lord, for sacred uses," etc. But if the particular field or certain trees represented less than one-tenth of his productive land, it seems to me that he would fall short of his duty.

It is urged that we are not under the law, but are in the exercise of Christian liberty. But I cannot help feeling that there is a good deal of truth in a paragraph written by Dr. A. F. Schauffler in the *Sunday School Times* for Feb. 26, '86, on Gen. 28: 22. He says:

"Jacob at Bethel promised a tenth of his increase. Thus, in spite of all his meanness, he was grander and more large-hearted than many a Gentile Christian, who finds fault with the 'supplanter,' but falls behind him in his deeds. The Christian Church of to-day is far behind Jacob in the race of liberality. Many [in fact, most] churches would resent the laying down of a tenth as the Lord's share, and cry out about 'Christian liberty.' When brought down to bottom facts, this 'Christian liberty' means the liberty to be meaner than Jacob!"

I do not think it is from meanness that Christians withhold, so much as it is from a lack of knowledge as to what the Lord requires. And it does seem to me that the expounders and teachers and preachers of the Word are at fault in part at least.

Much is said and written about the Christian rule being to give "proportionately." But I do not find that word, nor that meaning in anything that gives any indication of being a substitute for the tithe. Indeed the least portion or proportion that I find Scripture warrant for is the tithe, meaning one-tenth of *income*, not as some say, of *savings*.

While it seems to me that the tithe is required of all, as the Sabbath is; I do not think that giving the tithe discharges the full measure of duty for all, any more than devoting the Sabbath to distinctively religious work is the full measure of duty, for while I regard the one-tenth as distinctively and sacredly the Lord's, I do not regard the nine-tenths as my own to do what I may please with, regardless of the Lord, any more than I am at liberty to do just whatever I may feel like doing on a week day, regardless of God's will, so I only keep the Sabbath holy, if that were possible. Keeping the Sabbath holy is a practical recognition that all time is the Lord's; and the man who carefully observes the Sabbath is only the more likely to spend the week days as God would have him. So paying the tithe is a practical recognition that all property is the Lord's; and I believe that the man who carefully sets aside the tithe for the Lord will be only the more likely to spend the other nine-tenths as God would have him.

I think Dr. H. C. Haydn puts it well and truly: "Many are they who hold that the tithe is still in force, and that gifts and free-will offerings come after the tithe is paid. Their names command respect

both as to scholarship and piety. Were it otherwise, who can think the grace of giving, the consecration of property to the Lord's use, should be less under the new dispensation than under the old? That the temptations to covetousness, extravagance, and worldliness need less restraint under the wonderful expansion of modern civilization, discovery, and commerce? That the holy impulse to love and good works can spare any stimulus in this day when the world is to be won to Christ? Who will for a moment intimate that a Christian has upon him obligations to the consecration of wealth less than those which rested upon the Jew? Surely the minimum of giving named in the Old Testament cannot be objected to as too high a *starting-point* for a New Testament saint; while the occasions of making it a larger, sweeter, more winsome thing are omnipresent in the love of Christ." These are words that I think deserve to be written in letters of fire and brought to the notice of the whole Christian church.

I am persuaded that appeals for this and that and the other specific work—however worthy, and for the payment of Board debts will never accomplish the desired purpose, till first there is grounded in the knowledge and conscience of the church the relation of property to the progress of the kingdom, and the specific, definite claims that our Lord makes upon property.

I have read with pleasure the editorial in the May number of THE CHURCH AT HOME AND ABROAD on "Self-Consecration and Consecration of Property." Certainly the self-consecration is what the Master wants, and it is only with those who are self-consecrated that anything can be hoped to be done respecting the consecration of property. I am persuaded, however, that very many who are thoroughly self-consecrated, who would respond to any recognized call of the Master for any service, do not know that He makes the claims that He does upon their property. I had given myself to the work of the ministry and was well toward the close of my senior year before I fairly knew the nature of those claims, and even then they were brought to my notice rather incidentally than directly. Then I adopted the practice of tithing as a practical recognition of that claim of the Lord, and I believe it has been the means of great blessing in my Christian life and experience. I think there are very, very many who would respond in the same way, if they could only be shown that it is the Lord's will.

I do not at all forget that the desired consummation is to be effected only by the Spirit of God. The world is to be won to Christ by the Spirit; but to this end the Spirit makes use of the preaching of the word. So the church is to be won to entire self-consecration and consecration of property by the Spirit; and to this end the Spirit makes use of the preaching and teaching of the word on these subjects. So, as we continue to preach Christ to the world, we need also to continue to preach consecration to the church, and urge that the consecration be shown in the practical ways of God's own appointment.

Another thing that needs to be pressed to the front, and that our church has done well to incorporate in her directory for worship, is that the offering of property to the Lord is one of the divinely appointed ways of worshipping Him. The earliest recorded acts of worship take that form.

My present view is that the tithe is required of all, and that in the general observance of the tithe on the part of Christians, is to be found the solving of the whole vexed question of church finances, missionary and all other. I believe this is the divine solution, or rather provision, and that a continued, general observance of the tithe would have kept church finances from ever becoming a vexed or vexing question to anybody.

EDUCATION.

WORK OF THE BOARD FOR THE YEAR.

The number of candidates recommended to the Board during the year is 956. Of these 869 were accepted, and the rest, 87 in all, were declined, chiefly from lack of funds. Distributed according to their standing, 368 were in the Theological Department, 442 in colleges and 59 in the Preparatory stage. The whole record shows a cheering advance upon that of any previous year. The minds of our young men are evidently turning towards the ministry with increasing alacrity and zeal. This is owing in part to the stimulus arising from the experience obtained in Evangelical labors called out by our Young Men's Christian Associations and Christian Endeavor societies. Here is where many of them get their first taste of the luxury of doing good, and ascertain their own capacities for Christian work. This fact is indicated in many of the letters accompanying the recommendations. And they come very largely from those regions where these societies have the widest scope for operation. But it is precisely here where the opportunities and the means for acquiring a liberal education are least abundant. Hence it happens that a large number of applicants for aid are in the preparatory stages and are most deserving of help. They have been tried and are most needed. Hence it was a result to be greatly deprecated that so many in the early stage of study were declined. In the hope of saving some of these, their cases were published and special donations thus secured. The following is what we have received respecting two of those thus assisted in the State of Texas: "I have heard each earnestly express his gratitude to the Board for the kindness shown him. They are regarded here as young men of exceptional talents, and are consecrated, zealous Christian workers." Had it not been for the aid rendered, these would have been compelled to return to their business, as several others have done, to our great loss. Would that our church could gain a clearer insight into the nature and importance of our work. We would not then be obliged to close our accounts with a

DEBT OF $16,000

to impede our operations next year. This comes from an addition of $7,300 to what was reported last year, and is owing in part to the larger number of students that have been aided and in part to smaller amounts received in legacies. The contributions from the church have been somewhat in excess of those sent in last year, but not enough to meet all demands. Had the nearly 3,000 churches that have sent us nothing been duly considerate of this cause, we would now be exulting in our compliance with the Apostolic injunction to owe no man anything but love. But how can we love those who do not help us in our work as they ought, except in the exercise of that charity which suffereth long and is kind? And this charity we are trying to exercise in the hope that the necessity for it may not long continue. It is a severe task on one's piety, especially when we think of the character of the young men whom their neglect compels the Board to decline, as given in the letters which accompanied their recommendations, a specimen of which we present below for them to read and ponder and judge what a Secretary must feel when he is obliged to write No to such applicants.

CANDIDATES DECLINED BY THE BOARD.

Of ——, a young man from the far West, it was written: "He is poor, but a bright earnest Christian, every way worthy of encouragement. He will have to work hard to reach the ministry even with the aid which the Board may give. He has very creditably finished the first year of his studies, paying his way by doing odd jobs and acting as janitor for the Academy; but he needs assistance in going on. We have but very few students for the ministry from the coast, and are rejoiced to find some of our boys contemplating it." The Board was obliged to dampen his joy by a refusal.

Mr. —— was pressed upon us in the following terms: "He is both sub-freshman and well advanced in years; but he is a *man*, and one of the cheapest investments the Board can make. He did work in —— Presbytery on Sabbath evenings which commanded the highest respect of that body. His instincts are evangelistic, and *he is such a man as we sorely need just now in all our western presbyteries*, who shall be ours and under our control; who shall do our work, and whose stay is constant with us and who lives to foster the result of such evangelistic services. The time is not far distant when Moody is likely to become an *ism;* indeed, it is now institutional, though unordained and refusing ordination. Let us save that element of power by helping it through a course of study, partial if not full, and by keeping it under orders. Otherwise, with its fire, it will enter with the unordained, and multiply the instances of irresponsibility already too numerous. The Board would make a most damaging error to decline his application." It had to nevertheless.

Of another who is at college—a sub-freshman. His President writes: "I hope the Board will surely aid him. He is a thoroughly deserving young man, and is of a family which assures good things from him. He is earnest, industrious and bright, and more than all, thoroughly good. He is dependent on you absolutely, and cannot stay here without aid. And the Church cannot afford to lose him." He had to leave, though his record showed a better standing than that of any who had graduated there.

Another is the son of a widow, and in the preparatory department in a Western college. Of him his President writes: "I have watched the young man since his enrollment here, and I esteem him a youth of decided promise, of marked piety and of a very lovely character." His pastor adds: "I have great hopes of his usefulness in the ministry. His mother tells me she will be obliged to call him home at the first of next month unless he receives some aid from the Board." He was declined and his mother called him home.

Of another, the chairman of his Presbyterial committee, one of our ablest ministers in Illinois writes: "I think the Board are in error in declining to aid ——, and I do wish they would reconsider their action. He is a most earnest and industrious fellow, worked all summer to get money for his clothes, and now, as janitor of —— school he earns what he can. He has to pay his own way, and it is very hard on him. He has no money now on hand. I do not think the Board would regret aiding him." But what could the Board do with a debt in prospect of $16,000?

Two others come from a mission church in one of our Eastern cities. They are highly recommended by the Session of the church to which they belong, and were carefully examined by the Presbytery to its entire satisfaction. Of them it is said: "They are young men who have been and are still very active in the work of their Master. Unless they get the aid asked for,

they will have to remain out of school a year that they may earn enough to pay their tuition and other necessary expenses. They have had impediments in their way, but have felt a strong call to the sacred work that impels them onward. Both are responsible, earnest and zealous, and are fitted to do much good in the ministry. Wish you could make out for them as strong a case as possible, since the sum asked for is absolutely needed." Well, I did my prettiest but failed. It was like trying to get something out of nothing.

The last case we mention is that of a student in the Theological Seminary. Of him his committee writes: "He has reached this stage without receiving aid from the Board. He hoped to go on without it, but has been disappointed. He must have the full $100 to get through. He might have applied when the others did, except that he was anxious to spare the Board this expense. The tardiness of his application is therefore the very reason why he should receive the full amount. He is one of our best and most accomplished students and gives great promise of usefulness. I do hope this application, which has the unanimous endorsement of the Presbytery, will be granted." Yet it was not, because the church did not grant us the means for granting it. The Board is not at fault in such refusals. Who then is?

These cases are but specimens of a large number, and have been taken at random. Do they not furnish a strong argument for greater liberality to this cause? It seems to us they ought to touch and open both hearts and purses as with a spring. These are the kind of men our churches are suffering from want of. And unless they are furnished, the problem of evangelizing our country and the world, so far as our denomination is concerned, will be far from solution. We have been praying the Lord to send forth more laborers into the expanding harvest, and when, under His prompting, as we hope, these young men have come forward and say: "Here we are. We will go and work, provided you help us a little in coming up to the standard of qualifications which you have set so high that we, with our scant means, can not attain unto it," we reply, "We cannot afford to give yon anything. Work your way up as best you can, at least for the present. Struggle on a while longer. The discipline will be good for you." Is such a reply creditable for a church so abundant in means as is the Presbyterian? Is there not danger of an injurious discouragement in it? May not the burden thus put upon young shoulders press a little heavier than can be borne? Let it be remembered that the average cost of an education in our institutions is at the lowest estimate $300 a year, and all that is asked is about one third of the expense. Ought not this to be granted? Let the question be fairly considered.

EDUCATIONAL WORK AMONG THE MEXICANS.

REV. H. M. GOODELL, PRESIDENT OF DEL NORTE COLLEGE.

When the synod of Colorado, in October, 1883, founded the Presbyterian College of the Southwest they had in mind principally this missionary work among the Mexicans. The minutes of that meeting speak of "training young men and women to go forth as teachers, colporteurs and preachers of righteousness to the ten millions of Spanish-speaking people on this continent." That object is being realized. By advice of the presbytery and with the hearty approval of the synod, and the financial help of the Board of Education, we are instructing a class of six bright, promising young men, five of whom are Mexicans, in a somewhat abridged and

practical theological course. At a recent examination of the class the committee appointed by the presbytery were quite surprised and gratified at the progress made. It was very creditable.

It is said that there are 18,000 Mexicans in this presbytery.

One man, my near neighbor, said to me: "I was raised a Catholic," then shrugging his shoulders, "I have no religion now." A woman also said: "We are Catholics, but I have no objections at all to my children going to your Sabbath-school; indeed I like to go to your church myself sometimes." We have three young men in our college whose father is very wealthy and the head of one of the leading Catholic families in this community. We understand that the priest induced him to send his boys to a R. C. university in Denver. They found the classes composed mainly of little boys; they did not recite once in three days and were otherwise neglected; they had reason to believe that their letters home were intercepted; so finally they left and came home, and now seem very much pleased with school. They do not object to coming in to our chapel exercises, look over the Bible when the Scripture lesson is read, and sing. All this is very significant of the quiet power of Protestant Christianity. [It is like leaven.]

Most of the Mexican students who come here have been encouraged to do so by our Presbyterial evangelist, Bro. F. M. Gilchrist, and they are picked men. As a class they are bright, intelligent, manly-looking, and as far as ability to master the course of study is concerned, do themselves great credit. Considering the difficulties of studying in a foreign language, they rank fully as high as our American students. Their desire for an education is very strong. Manuel Sanchez has been pursuing his studies in this college several years, although he has quite a family to support. Most of our Mexican students are poor and have to undergo great privations and make sacrifices to get an education, but this they do cheerfully and with no idea of giving up the battle. More than half of these young men have in view the work of evangelists among their own people. Their character as Christians is very exemplary. In this respect they do not suffer at all by comparison; at home their piety is often tested by persecution and ridicule. Our people are pleased to acknowledge the worth and amiability of their character. Sanchez, especially, is a favorite wherever he goes.

Bro. Gilchrist, by advice of the Presbytery, is training five or six of these young men to do evangelistic work among their own people. About once a month he sends them out through the valley, two by two, to hold services in the plazas and Mexican villages, and sometimes in the larger towns. During the two weeks' vacation, at the holidays, with their co-operation between 20 and 30 services were held, two or three every day, the audiences varying from fifteen to a hundred. Everywhere the people received them gladly. To raise up these native helpers and educate them for this work is an undertaking inspiring, and full of promise. This native help is by far the best help, and it is by far the most economical for our Home Mission Board. *Best* and *cheapest* are strong points. The President of the college, our teachers and our Del Norte Church have strong faith that God has raised up this college to be a potent factor in the evangelization of our priest-ridden and enslaved Mexican brethren.

MINISTERIAL RELIEF.

THE REPORT of the Board of Ministerial Relief, presented to the Assembly at Detroit, is placed in the hands of every minister of our church and is sent to the session of every vacant church; but, as many readers of THE CHURCH AT HOME AND ABROAD may not see this report, some of its statistics and facts are reprinted here for their information. The entire report will be mailed to any address upon application to the office of the Board, 1334 Chestnut Street, Philadelphia. It contains the Treasurer's statement in full; the receipts from Churches and Sabbath Schools and from individual donors; also a tabular statement (prepared by order of the Assembly), showing the amount paid into and drawn from the Treasury by each Presbytery and the number of contributing and non-contributing churches.

THE ROLL.

The number on the roll of the Board to whom remittances were sent upon the recommendation of the Presbyteries during the year from April 1, 1890, to April 1, 1891, was 642. Of these, 266 are ministers; 342 are widows of ministers, and 31 are orphan families; there are also two women "who have given themselves to missionary work under the care of the Home or Foreign Board for a period of not less than five years," (see printed Minutes of the General Assembly, 1888, page 33), and one widow of a Medical Missionary, (see printed Minutes 1889, page 32). The number of families provided for during the year at the Ministers' House at Perth Amboy, N. J., in lieu of receiving a remittance in money, was 17; making upon the roll of the Board during the past year a total of 659 families. This is an increase of 17 over last year. It should be borne in mind that there are more than 659 *persons* who share in these appropriations. These families are often composed of aged couples; or the minister, laid aside from his active duties, may have a wife and children to support. There are also many families composed of a dependent widow with little children to be cared for. One of these cases laid before the Board at its last meeting was that of a widow, who by the lamented death of her husband in the prime of his life, was left entirely dependent and with six children, from four to ten years of age, to support. The Presbyterial recommendation in their behalf came from 162 Presbyteries, showing how widely distributed throughout the church are these homes of our suffering brethren. The Presbytery of West Africa recommends three families. The missionaries who have returned home from a foreign field, and who may need help in their sickness or old age, are of course recommended by the Presbyteries with which they are connected in this country. Beside several withdrawals from the roll, owing to a change in pecuniary circumstances or restored health which has rendered further aid from the Board no longer necessary, thirty-nine names have been removed from our roll by death—that is, twenty-seven ministers and twelve widows. The death of the head of the family, however, does not always withdraw the family from the roll of this Board. In many cases (as in the one referred to above) the helpless widow, or the orphan children are still to be provided for.

There have been eighty-three families added to the roll during the year; that is, fifty-two ministers, twenty-five widows,

and four orphan families, and two women who have given themselves to missionary work.

THE NEW RULE OF THE ASSEMBLY.

There are now upon the roll of the Board 58 ministers who have applied for aid under the new rule of the Assembly which provides that:

> Every honorably retired minister over 70 years of age, who is in need and who has served our church as a missionary of the Home or Foreign Board or as a pastor or stated supply for a period in the aggregate of not less than 30 years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support, without the necessity of being annually recommended therefor by the Presbytery.

The maximum sum to be paid by the Board upon such application was fixed by the Assembly at $300, and 47 of these venerable men, enrolled under the new rule, have certified to the Presbytery that they were in need of this sum annually for their support in their helpless old age. The oldest of them is in his 98th year; eighteen are over 80. The average age is over 78, and the average number of years spent in the ministry is nearly 49.

During the two years in which this New Rule of the Assembly has been in operation, the whole number of ministers enrolled upon this list is sixty-six. Eight have been called to their reward on high, leaving the present number as given above, viz., fifty-eight.

The entire annual sum appropriated to these fifty-eight aged ministers amounts to only $16,200—an average of a little less than $280.

THE TREASURY.

The entire income of the Board during the past year amounted to $155,154.78. This, of course, includes the interest from the permanent fund, as well as the contributions from churches, Sabbath-schools, and individuals. The following comparative table will show that this is an increase over the income of last year, and is due not only to our enlarged permanent fund, but also to a gratifying increase in contributions.

COMPARATIVE STATEMENT OF RECEIPTS FOR CURRENT USE.

	1889-90	1890-91
(1) Contributions from Churches and Sabbath Schools	$92,570 89	$94,119 97
(2) Contributions from Individuals	12,798 67	14,396 54
(3) Interest from Permanent Fund	34,911 84	45,782 89
(4) Interest from Deposits in Bank	330 12	580 96
(5) Miscellaneous Receipts	245 12	275 12
	$140,856 64	$155,154 78

This is the largest income the Board has ever received; but the demands upon our treasury have also been larger than ever before—the entire expenditures of the Board amounting to $151,321.00. This leaves a balance in our treasury, as the result of the year's operations, of only $3,833.78. This is a narrow margin, but it is an improvement upon the year before, when the income from all sources was $3,124 *less* than the expenditures. Had the Board commenced that year with no balance in the treasury, this sum of $3,124 would have been reported to the Assembly of last year (Saratoga) as a debt, or—as the Board only distributes what is placed in its hands by the church during the year—our books could have been balanced without a debt only by a reduction in the appropriations! The year before (ending with our report to the Assembly at New York, 1889) was still worse. The entire income was $127,502.28, and the expenditures $135,256.55, leaving an actual deficit in the year's operations of $7,754.27—so that nearly $11,000 of the amount needed to carry on the sacred work of the Board for the two years preceding the one just closed were drawn from the balance reported to the General Assembly of 1888!

Thoughtful persons, who have carefully studied the Treasurer's statement in our annual reports, must have noticed the

falling off in the contributions to the Board during these years. It was indeed expected that the effort on behalf of the Centennial Fund would have an injurious effect upon the current income for the years immediately following, and it was feared that the increase in the contributions would not keep pace with the annually increasing number of applications for aid. The reports of the Board to the Assembly have expressed these fears, and have urged pastors and elders not to overlook the danger. But it was scarcely thought that there would be an actual *falling off in the contributions!* Such, however, has been the case each year. Although the appropriations of the Board have increased from $113,669, as reported in the Centennial year, to $139,705 in the year just closed, the contributions, though larger than the year before, are still $2,219 *less* than those reported in 1888! It will readily be seen that, were it not for the large increase of our income from the Centennial Fund, the Board would be utterly unable to meet the increased demands now made upon its treasury. It will be well, therefore, for pastors and elders, in presenting this cause to the people for their contributions during the coming year, to remind them that, even with the great addition to our income from the interest of the Permanent Fund, and with all the appropriations continued on the same small scale as in previous years, the Board had an actual deficit in the year's operations both in 1888–89 and in 1889–90; and that, in the year just closed, we narrowly escaped the same misfortune.

Indeed, it would appear, from letters received at this office, that even some pastors need to be reminded of this. One of them, whose hearty interest in the work of this Board is shown by the special effort made in his church towards helping on the Centennial offering, now writes: "We do not contribute regularly to the Board of Relief, and shall make no contribution this year." This omission—during the past year which closed with such a slight balance, and in each of the two previous years when there was an actual "deficit"—is not due to any diminution of interest in our sacred work on the part of this honored brother, or of his church, but to a misapprehension of our need. He says: "Since we cannot contribute to all the Boards, this is one which we will omit, as we believe *its demand for funds is the least urgent.*"

It is true, our work does not demand the large sum needed by some other Boards—notably those in charge of the great missionary work of our church; but it is true also that the sum needed to care for these worn-out servants of the Church and their dependent families is a *most urgent demand.* The Rev. Dr. Logan of Scranton, in his sermon preached as retiring Moderator of the Synod of Pennsylvania, (recently printed by our Board of Publication) well said, in discussing "the obligation of the Church to provide an adequate support for its pastors and teachers":

> Among all the annual claims of the ministers there is none which comes with such unquestionable authority and Christian obligation as that of the superannuated preacher. There is no duty which the Church cannot better afford to neglect than this of caring for the faithful ambassador of the Lord who rests still upon earth from his labors, while his "works do follow him."

And the Board repeats what has often been urged in their previous reports to the Assembly, that the efforts on behalf of this Board during the Centennial year will result in harm both to the Church and to the Board, if they shall make God's people neglect their duty to contribute, year by year, to this sacred cause, according to their ability.

CHURCH ERECTION.

THE YEAR'S WORK.

In looking back upon the year's progress as reported to the General Assembly, there is much in the retrospect to encourage the Board, and at the same time there are some aspects of the work that cannot but cause anxiety. The fact that the work grows upon our hands and that each year the demands are heavier, while in itself encouraging, is off-set by the fact that there is no corresponding increase in the contributions of the churches, and thus little or no increase of the ability of the Board to aid.

It should be remembered that in some respects the field of this Board is even wider than that of the Board of Home Missions, for not only do appeals come from every scene of home missionary advance, but also from many feeble congregations in the older states, which, while able in a modest and frugal way to meet their annual expenses, have no means adequate to rebuild a worn-out or fallen house of worship.

Looking at the number of applications, it is interesting to notice how steady and regular is the advance of the church. Year by year it moves on with uninterrupted and impressive step. If there are few years of spasmodic or great advance, there are no years in which the progress is staid. The number of new congregations and the consequent number of applications to the Board, while appearing to vary but little from year to year, yet ever show an advance, which, taking a decade as a whole, becomes marvellous and an occasion of devout thanksgiving. In the ten years since 1880 there have been organized in connection with our church 1,839 new congregations, an average of 184 each year, but varying from less than 100 in 1881 to 236 in 1889 and 222 in 1890. The total number of applications brought before the Board during the year was, for church edifices 190, and for manses 52, and the aggregate sum asked was $123,615 for church buildings and $21,498 for manses, or a total of $145,113, which is $16,093 more than last year and $27,856 more than the year before. The steady and marked advance in demands upon the Board, which of course simply reflects the progress of the church, is indicated by the amount of applications in succeeding years. Omitting the manses, the applications for five years have been respectively $94,112, $94,802, $104,457, $113,345, $123,615. In other words, there has been an advance in demand in five years of more than 31 per cent. Appropriations have been made during the year for 173 church edifices. These have been in response to applications from 27 synods, 103 presbyteries and 36 States and Territories. While the most notable advance in the number of new edifices has been upon the Pacific coast, yet the central states of Kansas and Nebraska still hold the lead in the actual number of applications.

It is also noticeable that back on the Atlantic coast, in the old state of North Carolina, our church among the Freedmen, judging by the number of new buildings undertaken, has almost rivaled in its progress Kansas and Nebraska. The total appropriations for church edifices were $86,901, which is somewhat less than last year, reduction being enforced by lack of means to respond in full to the applications of the churches.

On the other hand, the Manse work has exceeded that of any previous year excepting that in which this new department

was inaugurated. Forty loans were made, aggregating $14,385, and two absolute grants amounting to $733; in all an advance upon last year of $4,918.

And now as we look forward to the opening year, may we not remind our brethren in the ministry and the churches they serve, that church extension can keep pace with the splendid opportunities God is according the church, only as the strong hold out their hands to the weak. There are to-day connected with our Grand Assembly more than 700 churches that have no houses of worship, and they appeal to the sympathy and affection of their sister congregations. They cannot build without help, and they cannot live without homes. The Board, last year, in order to meet the most pressing demands, was obliged to call in all its reserves. It begins the year with an empty treasury. Must it therefore also begin the year by postponing all appropriations and keeping homeless congregations who are nobly denying themselves to build, waiting until funds slowly come in?

What answer will the 3,000 churches who last year contributed nothing to this work, return to the question?

WHAT IS THE MATTER?

We print below an article published in the *Church-Building Quarterly*, the organ of the Congregational Union, the society that corresponds to our Church Erection Board. What is said applies with equal force to Presbyterian churches, or indeed to those of any denomination which has any organized, matured plans for church extension. Calls from all of our benevolent societies, not only of our own, but other denominations, show that all forms of missionary enterprises are more or less in distress. The calls are constant and overwhelming. The executive officers of all the benevolent societies of the country would be distracted if they allowed the burden to rest continually where the churches put it.

It is perfectly evident that the calls are too numerous or the contributors too few; the calls are too large or the giving too small.

Which is it? In other words, "What is the matter?" Never was there more generous giving than to-day on the part of a large number of our Congregational churches. Individuals are showing their loyality to the divine idea of stewardship in the use and expenditure of money. We are perfectly sure that a solution of the difficulty must come from a broadening of the area of benevolence. Let any person sit down to an hour's careful examination of the Congregational Year Book. Let him make a list of the churches of the country that contribute generously to every one of our seven cooperative benevolent societies. While doing this, let him make another list of the churches that actually contribute nothing to any of them. We believe it would be capable of demonstration that if all our churches gave as the contributing churches do, the funds necessary for all branches of our work would be in the hands of the treasurers of our benevolent societies.

We believe something similar to this is true of all societies. Yet where shall we look for the reason underlying this fact? If asked why, many of these churches would reply: "We know nothing of the benevolences of the Congregational churches." This very clearly points to the unquestionable fact that many of our pastors do not regard the gospel of the growing kingdom as an integral part of the gospel of personal salvation. Observation as a pastor and as a secretary makes the writer of this absolutely sure that if every pastor of every one of our churches would give a week's study to the prepara-

tion of an address or sermon on the work of each one of our seven benevolent societies, deliver it earnestly to his people, and follow the delivery by an opportunity for an "offering to the Lord" for the particular work presented, there would be no lack of young men and women as missionary preachers and teachers for the home and foreign fields. If any man challenges our statement, we only ask that he give it a fair trial. Seven sermons in one year on the gospel of the growing kingdom would not be a great tax upon any one man. But granting that it would be more than some men would feel able to do, there is a large number of competent men employed by these benevolent societies who would gladly go hundreds of miles every Lord's Day to assist any pastor in such a presentation as the work demanded. Nothing can take the place of this personal element in our missionary work. No book, pamphlet or paper can take the place of the voice and personality of the living speaker. We earnestly commend these thoughts to the study of our brethren in all our churches, especially non-contributing churches.

AN APPEAL NOT TO BE RESISTED.

We give below extracts from several letters received from the Rev. Chas. H. Cook, long a missionary to the Indians at Sacaton, Arizona. Who can estimate the value of such work amid such surroundings? Ought not this representative of our work, stationed upon the very picket line of the advance, have the shelter he needs?

The building in which I live, together with stable, hay-room and outhouses, were built by me at my own expense, costing me over $700.

Last fall, when we had so much sickness, our mud roof was wet and sometimes leaking for over a month at a time. I am afraid that our sickness and great bereavement last Nov. and Dec. was in part due to our building. I have known snakes and mice to make their abode during summer in this roof.

What we greatly need is a second story to the eastern half of our house and a good ceiling for the western half, which has a shingle shed roof. We need sleeping rooms which will keep us from the many smoke clouds which issue from the Indian huts in winter and sometimes almost suffocate us, and which will keep us from the dust in summer. We also need a good porch to the east to protect the walls, and a porch to the north to sleep on during the hot months.

Our summers are hot and debilitating, but the death rate is probably three or four times greater among the Indians in winter than in summer. This may be partly owing to wet weather, damp mud roofs, the lack of wind in this neighborhood and the smoke which in cool nights issues out of most Indian huts and which often like a thick fog covers the earth at nights. Hence the desirability of a well ventilated upper story with good roof and ceiling. By having suitable porticos to sleep on in summer, we would not have to sleep in the yard, where Indian dogs, prairie wolves and even rattlesnakes often visit us.

But to our parsonage. It still leaks very much during prolonged rains, and a good roof with ceiling is a necessity, if the health of the inmates is considered. Last summer, during my absence, it leaked in an unexpected quarter and came near destroying a good organ. In summer, sometimes mice, in trying to escape from snakes, make their nests there, and I have seen, several times, mice chased by large snakes overhead. I have good floors and walls, etc., but cannot put on a roof for want of means.

Cannot your Board send me $300.00 to put on a good roof, etc., (omitting the second story,) and I will give my interest in these buildings, worth from $500.00 to $600.00, to the church. This with (in time) another chapel, 25 miles west of here, where we have some large villages, some church members and attendants, would enable us to do a good work, at least in so far as suitable buildings are concerned. If your Board will give us the desired help in respect to the manse, it ought to be done, if possible, before, the 1st of May. After the end of May the weather becomes hot and help scarce and more expensive; during July, August and part of September, we frequently have rain storms. You will confer a favor by letting me know as to the prospect of the desired help for manse. Having a good and healthful parsonage may prolong my stay here or else the stay of a successor.

A RESPONSE THAT REPAYS.

DEAR BRO.: — You will, perhaps, remember that, about two years ago, the Board of Church Erection strained the point somewhat and gave $200 additional help to the Pleasant Unity Church, Rome, Kansas—$645 had been previously given.

I wish now to say that, beginning with the week of prayer, that church had a precious revival, and some forty conversions were reported, a good part of which number have united with the church. As I have had this in charge, and have been observing it all along, as a member of our Presbyterial Home Mission Committee, I feel competent to say this: that the revival *really began* when your Board sent word that the $200 could be given. Their courage there and then revived, and they began to work and move forward with some hope and cheer. They owed a little to a former pastor; this is all paid. They are out of debt entirely in every direction.

This good state of things, financial and spiritual, was begun by your Board's kind encouragement and substantial gift.

May God help you to be such a blessing to many other churches.

Your Bro. in Christ,

W. W. CURTIS.

AN EXAMPLE WORTHY OF IMITATION.

[The following letter from Santa Barbara, California, explains itself: If all churches that have been aided by the Board would, like the one whose officers here speak, remember their obligations, the Board would have no lack of means to do its appointed work.]

DEAR SIR:—I am just in receipt of yours of the 2d, enclosing receipts for the second sixty dollars on account of the $600 advanced by your Board in aid of the First Presbyterian Church of El-Montecito, Presbytery of Los Angeles, Synod of Pacific, and for which your Board holds a mortgage on our church property. And we now herewith enclose you check for four hundred and eighty ($480.00) dollars, which under the Minute of Assembly of 1888, will cancel our indebtedness and mortgage. We organized, with about twenty members of limited means, about three years since—but with a determination to ask nothing of any of the Boards—commencing our service in a school house, (small and unfit), we had to build a church, small and inexpensive, but as is usual it cost more than we contemplated or were able to meet without aid, so we appealed to your Board. We purchased a lot, completed our church at a cost of some $4,000, and during the last year purchased a lot, and built and furnished a manse at a cost of some $2,400, and returning to your Board the $600. We owe now less than $200, which we will soon cancel. We are glad to be able now to make you this remittance. We have asked aid of no other Board. Yours truly,

E. B. HALL,

Clerk of Session and Pres. Board of Trustees.

We are sorry not to have been able to remit before April 1st, but could not. H.

BUILDINGS COMPLETED WITHOUT DEBT.

MARCH.

Previously reported,		$36,926
State,	Church.	Value.
Arkansas,	Monticello 2d,	$1,100
Kansas,	Pittsburgh (additional),	1,850
Nebraska,	Table Rock (Manse)	1,100
Pennsylvania,	Coalport,	1,175
South Dakota,	Marion Junction (Manse),	1,000
Wyoming,	New Castle 1st,	2,100
		$45,251
Since April 1st, 1890,		351,016
Grand total,		$396,267

APRIL.

California,	Dunsmuir,	$1,500
Michigan,	Pickford (Manse),	650
North Dakota,	St. Thomas 1st (Manse),	1,200
" "	Drayton,	3,175
Tennessee,	South Knoxville,	3,500
		$9,925

FREEDMEN.

The beginning of a new financial year (April 1) in the Presbyterian Church, is a good time to take our reckoning and see whence we came, where we are, and whither tending. It is only at this season that the different Boards can fairly compare the present with the past and make intelligent estimates in regard to the future.

The past year has been the best and most encouraging in the Board's history. The aggregate of receipts was less than in the preceding year, but the receipts from churches, Sabbath-schools and ladies' societies exceed those of the preceding year by about $20,000, and were far in excess of the receipts from the same sources in any other year. More churches, Sabbath-schools and societies have contributed than in any preceding year, and there are indications of increasing interest all along the line. This is especially true of the ladies' societies. These societies work for the exceptional populations in this country, and there are encouraging indications that they are beginning to recognize the fact that the great exceptional population is the negro population.

The Board has been waiting for the census of 1890 so as to be able to give facts and figures that would speak for themselves. There were some who felt discouraged because of the prevailing idea that the Negro population was increasing so much more rapidly than the white population in all the southern states. Others had the impression that the Negroes were emigrating so rapidly to the southwest that the older southern states would soon be depopulated and not need the institutions that we are establishing. But now we have the facts, and they are adapted to encourage and stimulate us to renewed effort just in the way we have been working.

First, we learn that, in the South Atlantic and South Central states, and in Missouri and Kansas the total colored population is 6,996,166, and that the ratio of increase in the last decade has been only about 14 per cent., whereas the white population in the same states has increased about 24 per cent.

Second, we learn that only in South Carolina, Mississippi and Louisiana, do the colored people outnumber the white people and that in these states there is the most rapid increase in the colored population. These facts are very suggestive. They indicate very plainly that the great centers of negro population in the future will be in the states named, and in other extensive Southern states. It is in South Carolina, Mississippi and Louisiana, that our Church should lay broad and deep foundations for our Christian institutions. Here we should erect our colleges and seminaries, and establish our churches.

With these stimulating and encouraging facts before us we ask the readers of THE CHURCH AT HOME AND ABROAD to join us in a brief review of the past so that we may the better understand our duty in the present and be more hopeful for the future.

THE WORK: HAS IT PAID?

"By their fruits ye shall know them." "A good tree bringeth forth good fruit."

After twenty-six years let us apply this test to our work among the Freedmen and see what fruit the tree has brought forth. In estimating what this Board has accomplished, the difficulties it had to overcome and the opposition and prejudice it had to meet in its beginning and for more than ten years following, should not be forgot-

ten. It was taken hold of with only a feeble hand and an unsteady faith even by the Assembly, and carried on only from year to year with no certainty that it would be prosecuted the year following. It did not assume any feature of permanency until 1882, seventeen years after its inauguration. The consequence was that during those seventeen years the receipts of the Board did not enable it to prosecute the work with such vigor as it demanded, the average yearly income for these years being only $43,425.

But in the face of all these difficulties the work prospered, for God was in it. The church began to see that it was a great and important work, and one that could not be accomplished in a few years or by feeble means. In 1882, when the Committee was erected into a Board, and the work took some form of permanency, it at once took a deeper hold on the sympathy and confidence of the churches. The average yearly income of the Board since that time, ten years, has been $102,963.

We have now in the field 350 missionaries, of whom 288 are colored. We have 120 educated colored preachers; 269 churches with some 17,000 communicants; 259 Sabbath-schools with 18,212 scholars, and 84 schools with 11,129 pupils. It is gratifying to record the fact that we have 288 educated colored missionaries, men and women, when it is remembered that we had not one when the work was commenced. Educated preachers and teachers *of* the race *for* the race has been our policy, and we are thankful that we have made progress in that direction. Eleven years ago we attended for the first time a Presbytery in the North composed entirely of Negroes, thirteen in number, nine of them educated ministers. When we shook hands, and the Moderator said: "Brother, we were slaves twenty years ago, and could not read a letter in the book," the tears came to our eyes, but we thanked God and said: "If the Presbyterian church had done nothing more than to educate and send out those nine men as teachers and leaders of their people, it had done a noble work for God and the race." We are profoundly grateful to God to-day that we have sent to the Freedmen two hundred and eighty-eight educated missionaries of their own race during the past year.

The progress and success of our educational work have certainly been most gratifying. During these years we have planted on firm and permanent foundations eight institutions. Biddle University, a college for the education and training of preachers and teachers at Charlotte, N. C.; Scotia Seminary, at Concord, N. C.; May Allen Seminary, at Crockett, Texas, Boarding Schools for colored girls; Haine's Industrial Academy, at Augusta, Ga.; Brainerd Institute, at Chester, S. C.; Ferguson Academy, at Abbeyville, S. C., and Emanuel School at Aiken, S. C. Those institutions enrolled during the past year 2,255 pupils. While we have a number of other flourishing institutions we have specially mentioned these eight because each of them has large and substantial buildings, worth in the aggregate not less than $215,000, all well equipped for their work. They are permanent institutions, and their influence will be felt and their good work go on, when those who have founded them shall have passed away. Pupils from these schools have already gone out as teachers among their people, and may be found in almost every Southern state from Texas to Virginia.

There are four other institutions, not so well equipped in buildings etc. as those mentioned above, but which are doing a most successful work, viz: Wallingford Academy at Charleston, S. C., with 507 pupils; Richard Allen Institute, Pine Bluff, Arkansas, with 250 pupils; Ingleside

Academy, Amelia C. H., Va., with 186 pupils, and Beaufort Academy, Beaufort, S. C., with 572 pupils; total of pupils in the four schools 1,515.

Any of our readers who will take the pains to read and examine our last annual report will see that marked progress has been made all along the whole line, both in church and educational work.

There is another feature of the work which has been most interesting and gratifying. The Board has acted on the principle that it is best to help those who are disposed to help themselves, and hence, from the beginning, we have insisted on our missionaries impressing the people with the importance of self-support. There is nothing the Freedmen need more than character, to become self-reliant and independent. There is danger of pauperizing a people, who have been so long dependent and helpless, by extending too much aid to them. We have therefore insisted on all churches applying for aid paying something toward the support of the minister, and that at least a small tuition fee should be paid by the patrons of our schools, though it be but ten or fifteen cents per month, except in cases where that small sum would seem oppressive. This has been a training in the right direction and has helped to develop the manhood of our colored people. Of course the sums given for the first few years were small, but they increased yearly until last year they gave towards self-support a little over $43,000. From the beginning of our work to the present time they have contributed $351,258. When it is remembered that this sum has been given out of their deep poverty it is certainly noteworthy.

By our schools and churches we are now reaching directly and indirectly about half a million of the Freedmen with religious influences. During the twenty-six years just passed 33,426 persons have united with the churches under the care of the Board.

Such are some of the fruits which this tree, planted twenty-six years ago among a poor and degraded race, has brought forth. Surely they are worth the labor, toil and money that has been expended to produce them. But when we think of the many lowly cabin-homes among these poor people that have been made purer and happier—the many darkened minds that have been enlightened, and the many precious souls that have been brought to a saving knowledge of Jesus, who can estimate the value of the work done among the Freedmen. Has it paid? Let the records of the Great Day answer.

WHAT NOW FOR THE FUTURE?

A forward movement must be made all along the line. Enlargement is our watchword. There is a vast field open before us. New and important points which are earnestly asking the Board for preachers and schools, must be occupied at once, especially in Florida and Arkansas. We have only touched Louisiana and Texas at one point each, and have not entered Mississippi and Alabama with their teeming thousands of Negroes, at any point. It is a solemn thing to have seven millions of poor people standing at our very doors, and with outstretched hands, pleading for the Gospel and Christian schools, and an inadequate treasury behind us. If an onward movement is to be made, if *enlargement* is really to be the watchword, then we must have at least $250,000 this year for the work of the Board.

We feel a solemn responsibility resting on us. From extensive tours through the South, from personal contact with thousands of these people in the rice swamps of Georgia, in the cotton fields of the Carolinas, and in the sugar plantations of Louisiana—in their schools, and churches, and lowly cabins, we know something of their trials and needs. We have seen how

many of them are struggling to raise themselves and their families up to a better life and to honor the Saviour in their humble way, and we feel most profoundly to-day that fidelity to ourselves, fidelity to our country, fidelity to out church and to God, forbids that we should hesitate or falter until we have given these people, so needy and so helpless, every gospel privilege and institution. We are more and more impressed with the greatness of this work. With tears, and prayers, and toil, and patient waitings, magnificent things have been done in the past. Opportunities for doing magnificent things distinguish the day in which it is ours to live. But traverse the circuit of the round globe, search the nations through, and we believe that no work so needs to be done, which has so many elements making it so easy to be done and which, being done, would be justly counted so triumphant an achievement for the nation, for humanity and for God, as the intellectual and moral saving of the colored millions of the South.

R. H. ALLEN,
J. T. GIBSON, } Secretaries.

THE CONDITION OF THE NEGRO.—In our May number we gave some extracts from communications on this subject which had appeared in the *Independent*. More of these are given below:

REV. J. E. RANKIN, D.D., LL.D., President of Howard University:—There is no such leveler as the mastery of a trade. It levels a man up. If I can shoe horses better than any other man in my town, if I can make better gaiters for ladies, if I can bake better bread, it will soon make no difference whether I have Shem, Ham or Japheth for my ancestor; the people will want my work. Work is an article of no complexion. The man who does the best thing will lead in a trade.

Schools of training for the African are especially needed, because no man will take him as an apprentice, and no man wants to work by his side as only his equal. The problem which Afro-Americans have to solve is not really solved without that independence which can come only from a knowledge of handicrafts. Intellectual culture should go hand in hand with industrial training. The African ought to be supplied with men of his own color, competent to plan houses and build them, to take the lead in any of the trades. Thus, and thus only, can he stand alone; wherever you throw him, he will land on his feet.

REV. C. W. GRANDISON, *President of Bennett College*, Greensboro, N. C.:—Thus thrown upon our own moral resources, the Lord only knows what would have come to the race had not the Northern school-teacher and preacher, with spelling book and Bible, come to our rescue. For, at the conclusion of the War and the period of reconstruction, when we began to worship under our own vine and fig tree, in our rudely built log church edifices, and under the ministry of our own kinsmen according to the flesh, ninety-nine per cent. of the colored ministers were themselves untaught, ignorant and superstitious: through no fault of theirs, it is true, but of the institution that had interdicted letters to the black man. Had our ministry been as skillful in setting forth great gospel truths and ethical principles as they were in appealing to the easily excited emotionalism of our nature, then there had been a race, which for exalted religious life and integrity of moral character would have no superior on the American continent. But this was impossible, and, however devoutly desired, ought not to have been expected. Even if it could be proved that the race has actually retrograded in morals since emancipation, the fact should not occasion surprise to any intelligent and fair-minded person. The great wonder to me is that, considering all things, the race is not more deeply sunken in degradation. Twenty-five years are too short a period in which to look for great results in the education and uplifting of a mass of people larger in numbers than was this nation when the Declaration of Independence was promulgated.

But how about the Negroes who have had the benefit of Christian education? Go ask the more than one hundred and fifty Negro physicians scattered throughout the South; inquire of an equal number of lawyers; note the high moral and intellectual standing of the large number of Negro professors in our seminaries and colleges, and the thousand educated Negro ministers that fill as many pulpits in the South. That now and then a Negro school-teacher or preacher falls into sin is a lamentable fact; but that immorality is the rule among our educated ministry is denied, and indignantly resented as a slander upon the race.

The race needs all the training of hand it can get. But high moral culture does not come through the hand, but through the head to the heart. Nor does it come through any superficial head and heart training. The understanding must be thoroughly enlightened and the heart fully imbued with moral sentiment ere the highest character is reached.

It is not less and dimmer, but more and brighter light that is needed to be turned on, until our darkened and scarred souls shall shine forever in the face of Jesus Christ.

PUBLICATION AND SABBATH-SCHOOL WORK.

CULLINGS FROM THE REPORT TO THE GENERAL ASSEMBLY.

The Board reports, with gratitude to God, that the past year has been in most respects one of prosperity, in which all the departments, to a greater or less extent, have participated.

SABBATH SCHOOL AND MISSIONARY DEPARTMENT.

The Sabbath-School and Missionary Department has again been signally blessed.

I.—MISSIONARIES.

The entire number of missionaries it has been enabled to place in the field during the whole operations of the year was 143; of these five were permanent missionaries, and 89 were students from our theological seminaries. These men labored in Virginia, North Carolina, South Carolina, Florida, Georgia, Tennessee, West Virginia, Ohio, Indiana, Kentucky, Pennsylvania, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Arkansas, Indian Territory, North Dakota, South Dakota, Nebraska, Kansas, Montana, Wyoming, Colorado, Washington, Oregon, New Mexico, and California—29 states and territories, 5 more states than in the previous year.

Of the 54 permanent missionaries 44 remained in commission at the end of the year. *Nine* additional persons were commissioned shortly before March 31st, making the entire number in commission at the end of the year 53, or 9 more than were reported last year. A large number of students have also been commissioned for summer work.

RESUMÉ OF RESULTS.

During the year our missionaries directly organized 1,209 Sabbath-schools and re-organized 65, with 4,843 teachers and 40,528 scholars—a total of 45,371.

In addition to the foregoing, 135 schools were organized under the offer of the Board to supply hymn books, lesson helps, papers and Bibles to any man or woman establishing a Presbyterian Sabbath school. It thus appears that there have been organized during the year, under the direct and indirect agency of the Board, 1,344 new schools, having a membership of over 50,000 teachers and scholars.

Our missionaries visited and otherwise aided 2,567 schools. They delivered 6,171 addresses, visited 67,220 families and traveled 306,115 miles.

It may aid in appreciating the work directly performed by our missionaries, to recognize that on an average each of the 52 Sabbaths of the year covered by this report witnessed the organization of more than 23 new schools, with over 872 teachers and scholars.

If the schools organized by the Board under the offer before referred to be included in our estimate, there were organized on an average nearly 26 schools, consisting of 961 individuals, during each week of the year.

PERMANENCY OF THE NEW SCHOOLS.

The board has instituted a system by which it endeavors to ascertain the condition of all its new organizations. Each year a careful census is taken of schools that were organized during the preceding year. Reports have been received during the year just closed of the schools that were directly organised by our missionaries between April 1, 1889, and April 1, 1890, from which the following facts are gathered: Of the 1,121 schools organized, 714 are alive and flourishing; 391 have succumbed to circumstances; 16 have not been heard from. From the 714 living schools, 78 churches have already grown.

It will enable us to realize in some degree the magnitude and importance of the work that was performed by our missionaries during the year that closed April 1, 1890, to consider the fact that they established, on an average, each working day of that year, two schools that continue to live.

It is also proper to report that the 109 schools established during that year under the offer of the Board to supply needed books and lesson helps, are all alive and flourishing. These, added to the 714 established by the direct efforts of our missionaries, make a total of 823 living Sabbath-schools that, in the year ending April 1, 1890, were added to our lists.

ENLARGEMENT OF THE WORK.

Urgent calls for an increase in the number of missionaries come to us from Georgia, West Virginia, Indiana, Kentucky, Michigan, Wisconsin, Minnesota, Iowa, Texas, Montana, and Washington.

Especially is there a demand made by many of our Presbyteries for more permanent missionaries. These calls and demands are so many divine voices emphasizing the appeal for a large increase of men and of money for this work. Already 9 new permanent missionaries have been commissioned, who will be sent to some of these states as soon as practicable.

II.—GRANTS.

In addition to the work done by living missionaries, this Board makes use of the printed gospel as a means of evangelization. During the year it has distributed 70,391 volumes of Christian literature, of which 3,692 were Bibles. Of volumes, the missionaries sold 5,405, and gave away, other than Bibles, 45,116; and the Sabbath-school and Missionary Committee made grants of 16,178. The number of pages of tracts and periodicals given away by the missionaries was 2,711,480; the number granted by the Sabbath-school and Missionary Committee was 11,889,992; which, together, make 14,601,472. The net value of the grants (*i. e.*, the exact cost to the department), was $16,785.57. The bare statement of the number of volumes and of pages of Christian literature thus distributed will have but little meaning for the casual reader. It will, however, possess unspeakable significance for every one who has learned how God is pleased to use printed truth for the salvation of men. These grants average, for every working-day in the year, over 200 volumes and nearly 46,000 pages of tracts and periodicals.

The number of Sabbath-schools assisted by these grants, most of which are entirely dependent for reading matter upon what is gratuitously supplied to them, was 1,570. The number of grants of books and tracts made to churches and individuals was 598.

III.—SABBATH SCHOOL IMPROVEMENT.

One of the functions of this Department is the elevation of existing Sabbath schools and the improvement of their mode of instruction. The Department has endeavored to perform this portion of its work by the following methods:

1. THE PROMOTION OF TEACHER TRAINING.

Special attention has been given to the promotion of Normal Classes and Teachers' Meetings. A careful estimate places the number of these in our entire Church at fifteen hundred. The text books and all necessary helps and suggestions for the successful conduct of such classes and meetings are furnished by this Board.

2. PERSONAL LETTERS TO SABBATH-SCHOOLS.

A method fruitful of good is the plan of associating each school that sends a contribution to Sabbath-school mission work with a particular Sabbath-school missionary, from whom the school receives quarterly a written report of his labors.

The effect of this method is not only to win, but to hold and strengthen the interest of the schools in the work. Over 3,000 such letters are sent out every three months.

3. THE PRESENTATION OF BIBLES FOR RECITING THE CATECHISM.

So great have been the benefits resulting from the presentation of an Oxford Bible to each scholar who had correctly recited the Westminster Shorter Catechism, that the Board determined to continue the offer of such a prize during the year 1891. Considerable enthusiasm in Catechism study has already resulted from this movement, and, since the offer was first made, three years and a half ago, over 7,000 persons in these schools have won and received these Bibles.

4. SABBATH-SCHOOL EXTENSION.

The Superintendent of this Department suggested last summer, with the approval of the Secretary, a concerted effort throughout our churches and Sabbath-schools with the three-fold object:

First. Of bringing into the Sabbath-school, as far as practicable, the entire membership of the church.

Second. Of bringing back to the Sabbath-school those young men and young women who, formerly members, have, for various reasons, lapsed from it.

Third. Of bringing into the Sabbath-school all the children and young people in the community who are now outside of its instruction.

IV.—SABBATH-SCHOOL STATISTICS.

The fourth function of this Department is to collect and report to the General Assembly statistics of Presbyterian Sabbath-schools.

The following table presents a synoptical comparison of the full statements that appeared in the appendices to the Minutes of the last two years:

MEMBERSHIP.	April 1. 1889	April 1, 1890	Gain
No. of reporting Sabbath-schools..	6,534	7,117	583
No. of officers and teachers.....	89,445	100,841	11,396
No. of officers, teachers and scholars.....	900,091	947,337	47,246
RELATION TO CHURCH.			
Average attendance of scholars at church.....	194,239	220,478	26,239
Total number of scholars in full communion of church.....	125,457	130,191	4,734
Total number of baptised scholars	130,996	150,442	19,446
No. of scholars received during year into full communion of church...	25,945	25,940	....
No. of baptised scholars received during the year into full communion of church.....	13,690	14,040	350
EDUCATIONAL.			
No. of schools in which Shorter Catechism is taught.....	3,847	3,874	27
No. of schools using Westminster Lesson-Helps.....	4,573	5,024	451
No. of books in libraries.....	779,195	837,893	58,698
CONTRIBUTIONS.			
To Sabbath-school work of Presbyterian Board.....	$37,413	$37,969	$556
To other Boards of church.....	118,435	123,701	5,266
To other benevolent objects.....	141,537	108,909	....
To support of the school.....	259,105	327,762	68,657

CHILDREN'S DAY.

Children's Day, 1890, was one long to be remembered in our Sabbath-schools. That day marked a notable event, for on it over $35,000 was contributed for the maintenance and prosecution of the Sabbath-school missionary work. The reflex influence of this annual celebration and contribution is promoting increased and regular giving in both churches and Sabbath-schools.

An earnest effort has been made this year to furnish an entertaining and profitable programme for the coming Children's Day. In this effort it is believed that success has been achieved, and it is earnestly hoped that, on the second Sabbath of June, 1891, our Sabbath scholars may receive fresh impulse in Christian life, that all may be spiritually benefited, and that enlarged contributions and sympathy may result to the work.

RECEIPTS AND EXPENDITURES.

The total receipts of this Department for its current fund, during the year, were

$97,352.54, being $9,844.19 in excess of that reported in 1890. Of these receipts, $8,344.99 were contributed by the Business Department. The total expenditures of the year were $101,593.25.

The balance on hand with which to begin the work of the new year was $25,-884.64.

EDITORIAL DEPARTMENT.

NEW BOOKS BY OUR BOARD.

The Board has sent out some excellent volumes during the year. All its books are of a high order and are adapted to do good. A word or two concerning each may help the reader to understand the personal character of the volumes recently issued.

Rhoda Armorer, by C. J. G., is in the form of a journal, but is not a journal of the unwholesome kind. It is full of bounding health from first to last. It is a missionary book in a sense. It shows also how the providence of God works through human lives. The price of the book is $1.00.

Water Animals is another of the excellent Elmridge series of books by Mrs. Ella Rodman Church. It consists of familiar talks about animals which live in the water, giving a large amount of information which will be very valuable to young people. Price, $1.15.

Outpourings of the Spirit, by the Rev. W. A. McKay, is a brief history of the great revivals which have left their impression on the Christian church. It is of special value to pastors who are interested in the subject. Price, 40 cents.

A Plain Woman's Story, by Julia McNair Wright, is full of wise and practical suggestions on ways of doing good. Mrs. Wright is one of our very best writers, never dull, always helpful. Price, $1.15.

The Bible Verified, by the Rev. A. W. Archibald, is just the book for the times. It goes over the grounds of evidence for the divine origin of the word of God and in a plain, popular manner gives just the information Christian people want. Price, 75 cents.

Bits of Pasture is a little volume, with a "bit" for each day of the year, culled by Miss Mary A. Butler from the spoken sermons of Dr. J. R. Miller. In a few weeks after the issue nearly three thousand copies were sold, and many strong words of commendation have been spoken of it. Price 60 cents.

Jonah, the Self-willed Prophet, by the Rev. Stuart Mitchell, D. D., is one of the most interesting volumes ever written upon the subject. Holding the traditional views concerning Jonah and his book, and strongly defending them, the author has filled his pages with practical lessons and suggestions of great value. Price 75 cents.

The Board has also brought out during the year another volume of the *Minutes of the General Assembly*, covering the years 1848–1858. This is of value to ministers and church officers who desire to keep themselves familiar with the history of the General Assembly, and who have occasion to refer to its deliverances. Price $1.25 net.

The Westminster Question Book is well known to the Church. Every year many thousand copies of it are issued and are used in the Sabbath Schools. The volume for 1891 contains full lesson text, with home readings, Catechism questions, notes, practical helps, maps, etc. The price is 15 cents for single copies, or $12.00 net for one hundred copies.

Supplemental lessons by Mrs. W. E. Knox is a valuable little book prepared for the use of primary teachers. It is meant to assist them in teaching their scholars such passages as the beatitudes, the twenty-third psalm, the commandments, the Lord's prayer and a number of choice hymns. Price 35 cents.

OFFICIAL COMMUNICATIONS.

COLORADO.

REV. T. C. KIRKWOOD, D.D., SUP'T.:—1. The following churches have been organized within the bounds of the Synod of Colorado within the past year: Saratoga, Wyoming; First Presbyterian Church, South Denver; Second Presbyterian Church, Colorado Springs.

2. There have been added to the churches (so far as I have been able to gain information) by confession about 350, by letters 630; not quite so many as last year.

3. There are ten places where churches should be started at once. I could give you many names of places where we ought to organize, but ten are urgent, and I fear cannot wait long for increase of funds.

4. We need twelve men mostly for new work, and we could get these men without much trouble if we had any assurance of their support. I have been obliged to decline further correspondence with over sixty men, many of whom would have come to us. I do not include in this statement seminary students, of whom more than in any previous year have made application.

5. I am not now in correspondence with many, owing to the reason stated above, and which has become painfully familiar both to you and to us. Perhaps there are fifteen whom I have not entirely discouraged.

I have never seen a year in the history of my work on this field where so many places of present importance have been opened to us.

We could have added to our roll twelve or fifteen churches, but have been hindered by the command of the Board. We can sympathize with you in your embarrassment, for we have felt the same deeply. In many of our enterprises the case was one of life or death. In some of them, so far as our church is concerned, I fear the latter has supervened. The whole State of Wyoming needs the gospel at our hands. There is no use attempting much there without a number of men ready to go at a moment's call to occupy places provided for them. We should have one or two (more would be better), good men that could be moved from point to point as fast as the newly organized places could be occupied by permanent men. The field is too large and important to be handled in any other way.

One very encouraging feature in our work this year, has been that our churches show gains to the Board of Home Missions more universally and more largely than in other years. We have made special efforts in this direction.

At Elizabeth, on the Union Pacific Road, (formerly Denver, Texas and Gulf) we have had a young man for some five months. There is some hope of a good work there though this town is so small that we would not think of organizing this place by itself. At Elbert, ten miles distant, the Cumberland Presbyterians have a church building but no members. It is a new building worth $2000, and has on it a lien in the hands of the Board of Missions at St. Louis, in the sum of about $300. They see that we have all the other work in this region and some members in the town and vicinity. They now propose to let us have the property if we can pay to their board this ammount of the mortgage held by them. This we propose to do and to hold these two places for our church. They are both in Elbert county and this is the only Protestant Church edifice in the county. Another small town, Kiowa, the county seat, we propose to join with these two, in one pastoral charge. That county is in the Presbytery of Denver and this matter has been brought before their committees.

Last Sabbath we organized a church in South Denver of 31 members, this ingathering is the fruit of about two months faithful labor on the

part of Rev. Clarence Eddy, who recently came from the East. Drs. Hall and Alexander recommended him. In all my experience with men I never found a more painstaking one than he in the matter of getting up his petition and exploring his field. One elder and one deacon were chosen and ordained. Some twenty more will unite as soon as their letters can be procured. It is a fine field, one of our best, and should receive your prompt and favorable consideration. The Home Mission Committee's application is before you.

A petition is before the Home Mission Committee of the same Presbytery for a church organization at Val Verde, one of the suburbs of Denver. Another enterprise is talked of on Capital Hill, in what is called Wyman's Addition, a rapidly growing part of Denver.

In Wyoming, as soon as the weather permitss I hope to visit Swan and Collins, two point, South of Saratoga, where a minister is wanted and organizations are called for. They have been developed by Rev. F. M. Collies and Mr. Moore, the Sabbath-school Missionary of Boulden Presbytery.

In the Presbytery of Pueblo we are likely to need another organization in this neighborhood, and if the present legislature organizes a new county west of us and Florissant becomes a County Seat we will have to grant the Presbyterians there the organization they ask for.

So the work goes and it is only waiting for you to say "*Go on.*"

IOWA.

T. S. BAILEY, D. D., SUPERINTENDENT:—

1. The new churches organized since April 1st, 1890, are:

1. *Highland Park*, in Des Moines, a suburban church, organized April 13th, 1890, with 10 members.

2. *Laurens*, in Fort Dodge Presbytery, organized Sept. 1st, 1890, with 12 members; now 20.

3. *Blairsburg*, in Waterloo Presbytery, organized November 7th, 1890, with 9 members; now 15.

4. *Wall Lake*, in Fort Dodge Presbytery, organized February 8th, 1891, with 10 members; now 30.

5. *Milo*, in Des Moines Presbytery, organized February 24, 1891, with 45 members.

2. The number of additions to the churches it is difficult to give accurately. From all I know I would guess that not less than 2,200 or 2,300 have been added in the whole state. The missionary churches have had a good part of the increase. Probably from one-third to one-half of additions were to mission churches.

3. There are at least seven places where new churches should be organized very soon. If the Board had the money to help in the support of the ministry we should organize them at once. We wait orders.

4. The number of men needed for the spring campaign is fifteen. I am in hopeful correspondence with five or six. Send us eight or ten more men of the *right sort* and we will be *well* supplied. We are more nearly supplied this spring than we have been for many years before. Still some of our vacancies are distressingly needy. We suffer almost the loss of our good name because we cannot supply some places with preaching. All things now look as if we in Iowa were entering upon an era of increased privilege and opportunity. Our population is increasing more than for a number of years before. We have tried our best to keep the vacant churches supplied, and keep all we can from calling on the Board.

NEBRASKA.

REV. T. L. SEXTON, D.D., SUP'T:—The last year has been one of special trial to our churches, on account of crop failure. In spite of this we have made some advance. These churches have assumed self-support: Lincoln 2d, Lexington, Minden and Schuyler.

Fourteen church buildings have been dedicated, costing in the aggregate $45,500.

The Schuyler church, costing $5,400, is to be dedicated April 5th. The Plattsmouth church will soon be completed.

Eleven churches have been organized, the names of which I sent you last week. The

Spirit of God has been present during the year, and as a result many of our churches have been revived. It is not possible to give the number of accessions with exactness, but we can say that not less than 750 have been received on confession of faith and 700 by letter.

During the last six months, I have not been on the outlook for places to plant new organizations, believing that it is better to hold the points now occupied than to reach out after others, while the funds are limited. We need at least one more church in the city of Lincoln. Three churches in a city of 55,000 people is not enough to do our share of the work, but we cannot make any more advance at present. We also need another church in the city of Beatrice, which has a population of more than 13,000 people and is still growing. The town of Valparaiso in Saun ders Co., we are now holding, and if the way becomes clear, we expect to plant a church there. Churches might be organized in the towns of Memphis and Ithica in Saunders Co., petitions having been sent to me for that purpose, but I could not go forward when money is not provided to carry on the work. I have also been requested to plant a church at Chase, in the county of the same name, in the western part of the State, but have deferred the matter till the financial outlook is more hopeful. I have been informed that a church could be worked up at Bloomfield, a new town northwest of Hartington, but have not visited that place for the same reason. A number of persons in Frontier Co. have been asking for a church, but I have not been able to give them any encouragement, for want of men and money.

Here are eight places where we ought to have new churches organized, if the church would give us the sinews of war.

Now as to men needed. We need more than we can get, yet we might as well ask for great things. I could use to good advantage *twenty* more good active workers, if we could get the funds for their adequate support. I am in correspondence with ten or more ministers with the strong hope of getting at least two of the ten.

The outlook is favorable for a good crop this season. We have had more than the usual amount of snow, and the farmers feel encouraged. We are to have another beet sugar plant constructed this season at Norfolk, in Madison Co. We have one plant at Grand Island worth $500,000.

In church work I feel much encouraged in spite of the drought and consequent depression. The large part of our churches are well manned. We have a grand lot of workers, and all we ask is more of them and more money to support them. We need also more of the *Holy Ghost power*.

WISCONSIN.

Rev. W. D. Thomas, Sup't., *La Crosse.*:—I have made special efforts during the past weeks to present the cause of our Board: the people, I think, need only to be enlightened and informed to come up to their full duty. The response may not be immediate, but it will surely come. Just as the sun in the sky shines and shines upon this wintry and barren earth till the verdure and beauty of spring appear, so will the constant presentation of Christ's claims melt the selfishness of the church till our wealth is poured at the feet of King Jesus.

Our synod is now ripe for the harvest. Providence is placing before us many open doors of conspicuous usefulness and splendid promise. But we are held back by the straitened circumstances of our Board; I trust that the Church will soon send us the word of command to occupy every niche. We could use to-morrow, to a very great advantage, twenty more men than we have on the field.

NEBRASKA.

Rev. Thomas L. Sexton, Sup't.,:—I am just on my way home from Schuyler, where I put in a good day's work yesterday. Their new house of worship cost about $5,400, and there was a debt of $916 resting over them. The most sanguine of the people thought we could not raise more than $500. After I preached the dedication sermon I made an appeal for funds and succeeded in securing reliable pledges to the amount of $1,018.65, which enabled us to dedicate the building free from debt. Both pastor and people feel happy.

HOME MISSION LETTERS.

MISSOURI.

REV. E. P. DUNLAP, *Kansas City, Mo:*—The Linwood Presbyterian Church of this city, has no special result to place before the Board in the line of increase of membership. Its patronage is, however, large and growing. The Episcopalians have recently come into our neighborhood—and in our street. They propose to locate their Cathedral here, a bishop and rector having a residence among us. The fact that they would select this point, from the many desirable ones for their Cathedral, speaks for the solid and substantial character of this part of the city.

On January 20th, we worshiped for the first time in our new church, and on the following Sabbath had an "opening service," which was largely attended by the brethren of this city. Both morning and evening services are well attended—our church being almost always full. The morning service brings out a substantial class of people. The evening service brings out a more promiscuous congregation—people who go elsewhere in the morning—or who have no regular place of worship. Fully two-thirds of the evening congregation are young people. Recently a Y. P. S. C. E. has been organized in connection with the church, the membership of which is about 40. It has already made itself a valuable auxiliary to the church. The Sunday School is in a most flourishing condition under the superintendence of a young man of marked fitness for that work. The attendance is about 150. The ladies of the church and community have formed a "Ladies' Aid Society," which meets every Friday. Much of the furniture of the church and a handsome carpet which covers the floor, were the purchase of the ladies. We hold a regular prayer meeting every week, which is well attended. The entire church is in a most hopeful state. It has met with no discouragement since its organization. We have everything to be thankful for. Surely the Lord has been good to to us.

FLORIDA.

REV. D. D. KIDD, *Tarpon Springs:*—The Tarpon church has half of my time. Every alternate Sabbath we have two services. The Sunday-school is held in the afternoon. I conduct the school and teach. Every Wednesday evening there is a prayer meeting. It is a Union meeting. One evening it is held in our church, and I conduct it, the other evening our Methodist brother has charge of it in the Church of the Good Shepherd. At the preaching services, although the congregations have not been large, they have been attentive, and the attendance is increasing a little. The Universalists are in the lead here in financial strength and in numbers. This makes the work for the other churches a little slow. There are a number of people who like the Universalist position. It is a pleasing thing to be allowed to believe much or little, just what you please, to give much or little, to do much or little. Then the Nothingarians are apt to go that way when they go any way. Nevertheless we feel encouraged, and this is a fort by all means be held.

The visitors might countenance the churches more than they do, still none of these Sabbaths have gone past without our having a few of them at our morning service. But the majority of them spend the day in lounging about, in writing letters, in reading newspapers, and in sailing and boating. There are few children in Tarpon, and so our Sabbath-school does not amount to much. A week ago we had the most encouraging attendance we have yet had. I spend one week amongst the people here, as I also do at Dunedin.

ARIZONA.

REV. C. H. COOK, *Sacaton:*—This quarter closes the 1st decade of the work of the Home Board for the Pima and Papago Indians of Arizona, about 8000 in all.

No other Protestant church has ever attempted to do anything for them. The Roman Catholics

had missions among the Papagoes some 75 to 120 years ago near Tucson; they have done little or nothing for them since that time

At present we have twenty-five church members, all heads of families except one young man; others who gave evidence of a change of heart and who expressed their faith and a hope of eternal life have gone to their reward.

The attendance at church now numbers over 300 persons; at the Sabbath School about 150.

Probably more than one-half of the Pimas abstain from work on the Lord's day.

Ten years ago we had a small boarding school, hardly worthy of the name; at present about 370 children attend school, with a prospect of an attendance of about 500 next fall.

The government school at this place is doing a good work. The teachers all have had ample experience before coming here and they are in sympathy with our work.

More than 1500 Pima and Papago children are still unprovided for. We hope in time the government will provide day schools with compulsory attendance for all.

We now have two churches about ten miles apart; the one near by will seat about 300 persons, and the one at Blackwater about 125 persons. The two churches are worth about $3,000. They were built at an expense to our church of less than $1,100. The balance in cash, and work was raised on the field.

These Indians, and especially the Papagoes, live much scattered because of lack of water for irrigation and even for drinking. This makes it difficult for the missionary to reach them.

Another difficulty is the enforced idleness during a part of the year owing to the lack of water for irrigation.

On the whole great progress has been made in many respects.

More than forty families have built good large adobe houses and much more land is cultivated. New irrigating ditches, surveyed by your missionary, have been dug by the Indians; the large amount of good land irrigated by them adds greatly to the prosperity of the Indians.

The marriage relation is more sacredly observed than formerly, and murders and thefts are becoming less frequent.

The men and women are becoming more industrious. Some ten families now have sewing machines, others have carriages and many have wagons. All dress better than heretofore. A desire to have the children educated is more apparent. Best of all, there is a steady increase in the number of those who desire to hear the word of God. To the Lord be all the praise for any good accomplished.

The church members have been earnest and faithful, they have contributed of their means, and done much work in the building of the churches.

During the past quarter we baptized three adults, heads of families, who have joined the church, also four children; others we trust will join the church ere long.

The parsonage was built before the days of railroads, and of such building material as shingles, etc. The roof leaks much under prolonged rains and makes the house at times both uncomfortable and unhealthy. We greatly need a good roof and good ceilings. Also a good roof for our hay room.

Here is ample room for more laborers. We hope that our Tucson school before many years will supply us with teachers and helpers.

NEBRASKA.

Rev. Wm. T. Findley, *Winnebago:*—The Indian is about as devoted to his old habits as ever; even the younger generation is not much of an improvement on the past one, or the one just passing. Many of the young men and women are sent to distant schools, possibly to the East, but fully one-third are returned to the reservation in disgrace, to continue their course of sin.

This tribe is in the transition stage toward becoming citizens. The government ceased to exercise control by police regulations, and the State laws are not yet properly exercised. The Indian was for a while practically without law, and he therefore became a law to himself—whiskey everywhere, polygamy, wife-stealing, free fights and so on. Naturally the feasts absorbed all atten-

tion, and the church was despised; crops neglected, and where anything was raised it was spent in feasting. I will say, though, that the machinery of State government is at work now, and with some results for the better.

The Indians are becoming better disposed to open up their farms, and that will "scatter them out," the Government is doing well in that work, and the employees here are anxious to do their part of it. More than half of the employees "lend a hand" in church work, and the others do not hinder. Certainly our condition is much improved since two years ago, and possibly is somewhat improved in the past year.

If there is one pressing want above another, it is the personal and general interest of this people in church matters or in religion in general; in other words, an outpouring of God's Spirit. We ought to have an organization, but there is so little to put dependence in; and last month the only Indian we could think of as an elder died of heart disease, and leaves the church as well as his family to mourn his loss. In the early part of the winter we attempted to have a night school for the young men; but we could not get any to come.

There seems to be no special change in the outlook. A number of the Indians are going out ten to twenty miles west on their farms, and I possibly can hold services in a school-house that is fairly well located for some of them; it is on the reservation near one edge. I think I could get the privilege of church service in it. That is one prospect, and the other one is, that we may have a prayer meeting in our church here midweek, at least three months the coming spring and summer.

Our prayer is, that the way may be so opened that we can organize a church by next Christmas.

INDIANA.

Rev. Wm. R. Higgins, *Terre Haute:*—The best news of all is that a spiritual influence has been with us. Of the sixteen persons received this year, one-half came in this quarter now closing my home mission year. Of this 8, six were men and young men. Of this six five were baptized, and of these five baptisms three occurred last Sabbath, so we have been blessed up to date. Our receiving eight since the New Year began, was the more unexpected, as we had no extra meetings but those of the week of prayer, and saw no special interest as we supposed. But the young people are noticeably interested in religious things. The organization of a Westminster League and Society of Christian Endeavor on Feb. 8th, may have had something to do with it; the joining of the Y. M. C. A. by some of our workers may have helped, but our chief explanation is that it is our Father's answer to many prayers in the Wednesday evening meeting for the young people. We prayed for young men, and six choice young fellows have joined us this year (two of them last Sabbath). We have now a dozen Christian young men, the majority of them workers. The up town churches tell us we have more workers of that class than they. Yet we are only 125 on the roll, and they are 300, 400, 600 membership.

The past year has been notable in the Moffatt Street Church for two things: answers to prayers, and a work among the young people. We have developed the praying spirit by the blessing of God in the use of special subjects of prayer presented to each meeting. New voices are heard in prayer. Among them, any Wednesday, might be heard the voice of a young man of 21, who one year ago was a bar-tender in a grocery-saloon opposite the church, but now a Christian man in the butcher business, a member of the choir, Sabbath-school, Y. P. S. C. E., Y. M. C. A., and everything good. I found his Bible on his counter the morning after he joined the church. One of the young men who joined us yesterday was guying his brother three weeks ago for making a public profession. A sick man was received on the sick bed lately who was an infidel eighteen months ago. The year has been a spiritual blessing to us.

BOHEMIAN PRESBYTERIANS.

REV. VINCENT PISEK:—Thirty-five years ago, many Bohemians, a good number of whom were Protestants, emigrated to the vicinity of Racine, which was then but a small village, and the country around a wilderness. The people were industrious and pious. They soon built themselves a Protestant Bohemian church. But in vain did they send letters and supplications to obtain a minister who could preach to them in their language. Still they met Sunday after Sunday, for the united reading of the word of God, song and prayer.

A Roman Catholic Bohemian priest renounced his church. They called him to minister to their church. He did so to their satisfaction at first, but gradually became more and more sceptical, and finally preached out and out infidel sermons, ridiculing all ideas of religion.

Some courageous and good members compelled him after a great struggle to leave the pulpit. Short time after that the church building was set fire to by incendiaries.

Few in number from the start, deserted now by the majority which became bold and threatening in their infidelity, the small band put their means together and again erected a church building, nicer indeed, and larger than the former one, and in as pretty, quiet and romantic a spot as could be wished for. But many of the older people died, and without minister or teacher, the former love became extinct with almost all.

When two years ago I came to Caledonia—thus the country north of Racine is called—I was directed to one man who was thought still to have some religious feelings left. He was the storekeeper of the place.

For over an hour I tried in vain to get him into a conversation. Finally, he became more communicative, and spoke feelingly of his pious father and mother. With this knowledge as a starting point, I managed to get into him some courage and induced him to harness a horse and take me to see the different people. I was polite, courteous and jolly in my calls and, contrary to the expectations of my guide, did not anywhere meet with rebuff or insult. Indeed, had I met rudeness, it would have been the very opposite of the treatment I have received in my fifteen years of work among the Bohemian people.

I have received polite evasions and good many promises that were not always kept, but never a harsh reception or rude words, were the people Roman Catholics, Protestants or Freethinkers.

I secured the church in Caledonia, and asked the people to the services the first after many years there—the first anyway with Protestant clergyman within the walls.

Sunday came, and with Sunday crowds of people from all the country around. The Bohemian people of Racine eight miles distant, came in several large 'busses. I preached for several hours. No one got asleep. All listened with profound interest and attention.

RESULTS.

In the old Caledonia church regular services are held every Sunday, and are largely attended.

In Racine the people began to meet in houses on Sundays, reading the sermons from an old book, or others that I sent them.

They have now collected among themselves some $1,500, bought lots and are ready to build a church.

Last summer, one of my young men—student in the Union Theological Seminary—went to Racine and the vicinity to work. He was much liked and appreciated. Not willing to leave the people without preaching for the winter, he entered the McCormick Seminary, and from there every Saturday goes to his field of labor in Racine and Caledonia.

When I visited last fall the churches now under his care, I was much pleased at the spiritual progress and zeal.

The people now so strangely dear and near to my heart met me again and parted from me with tears and grateful expressions, and every one of those present, while bidding me good-bye, pressed my hand and asked God's blessing to follow me and the places I shall visit.

Among those that since my first visit to Wisconsin were deeply interested and are of great help to the work is Miss Jonas, of Racine, whose

father was a Consul General to Bohemia, is a Bohemian by birth, and was recently elected Lieutenant-Governor of the State.

There were several new Bohemian churches started, which are already erecting houses of worship and are greatly in need of assistance, as in Kellnersville, Wisconsin; Angus and Montgomery, Minnesota; Tyndall, Dakota; Omaha, Nebraska; Munden and Cuba, Kansas; Baltimore, Maryland.

HOME MISSION APPOINTMENTS FOR APRIL.

T. M. Davies, Manchester,	N. H.	J. P. Barbour, Lyndon, 1st,	Kan.
A. B. Pritchard, Brooklyn, Alington Ave,	N. Y.	W. Boyle, Burlington, 1st,	"
D. M. Buchanan, Christian Hook,	"	S. R. Anderson, Clear Water, 1st, and Indianola,	"
C. G. Matteson, Roslyn,	"	R. Arthur, White City and Wilsey,	"
L. G. Colson, Chestertown,	"	F. M. Symmes, Derby and El Paso,	"
J. J. Thompson, Bernice and Lopez,	Pa.	W. H. Robinson, Perkins and Wichita,	"
M. P. Snell, Clifton and Hermon,	Md.	W. C. Templeton, Quenemo and Maxon,	"
F. M. Todd, Manassas,	Va.	J. A. B. Ogilvee, Caldwell,	"
A. Virtue, Bethel, Hughes River, and Elizabeth,	W. Va.	W. L. Boyd, Nortonville,	"
W. W. Tait, Northfield,	Ohio.	E. B. Wells, Netawaka, Goffs and Johnson Settlement,	"
T. W. Hynes, Troy,	Ill.	D. M. Moore, Spearville,	"
J. B. Fisher, Ebenezer,	"	B. F. Haviland, Cunningham and Nashville,	"
A. S. Wright, Elm Grove	"	J. S. Atkinson, Hill City, Mt. Salem, Fremont and Pleasant Valley,	"
J. F. Flint, Flora and Odin,	"	W. Mayo, Mankato,	"
J. A. Gray, Brookline,	"	A. B. Goodale, Baldwin and Black Jack,	"
J. S. Davis, Casey and Greenup,	"	J. D. Perring, Oak Hill,	"
J. A. Dodds, Oswego,	"	H. Farwell, Clinton and station,	"
C. A. Highfield, Waterman,	"	S. P. Myers, Stillwater and 2 stations,	O.
A. Marsh, Birmingham,	Mich.	W. Meyer, Norman and vicinity,	I.
T. W. Bowen, Akron and Columbia,	"	M. F. Williams, Muscogee,	"
W. Sidebotham, Grindstone City and Port Austin,	"	T. W. Perryman, Broken Arrow, Concharty and Nuyaka,	"
T. W. Monteith, Martin, 1st,	"	W. B. Bloys, Fort Davis and 4 stations,	Tex.
H. H. Parker, Parma,	"	C. F. Richmond, El Paso,	"
T. M. Waller, Rice Lake and Chetek,	Wis.	H. F. Albright, Seymour, Throckmorton and Archer,	"
P. Brown, Minocqua and Hazelhurst,	"	C. H. Cook, Sacaton, 1st Indian,	Ariz.
N. McLeod, Tower, St. James,	Minn.	P. Q. Gonzales, Morenci, Spanish,	"
J. A. Stemen, St. Paul, East,	"	T. C. Kirkwood, D.D., Synodical Missionary,	Col.
N. H. Bell, Pastor at Large,	"	A. E. Chase, Hyde Park of Denver,	"
R. Tweed, Greenleaf and Spring Grove,	"	W. Marshall, Laird and Wray,	"
I. P. Withington, House of Faith and Bethany Mission of Minneapolis,	"	S. E. Wishard, D.D., Synodical Missionary,	Utah.
J. M. Smith, Harrison and Diamond Lake,	"	G. W Martin, Ephraim and Manti,	"
W. K. Weaver, Owatonna, 1st,	"	T. Lee, Spanish Fork,	"
R. H. Hooke, Hudson and Oaks,	N. D.	A. C. Todd, Payson,	"
J. H. Baldwin, Goose Lake,	"	A. R. Crawford, Dillon,	Mont.
J. T. Killen, Westminster of Devil's Lake	"	T. MacGuire, Tacoma, 2d,	Wash.
W. D. Rees, Rolla and stations,	"	E. N. Raymond, Sedro,	"
J. A. Brown, Arvilla and stations,	"	B. L. Aldrich, Centralia,	"
W. J. Frazer, Castlewood and 2 stations,	S. D.	J. M. Hughes, Welsh of Seattle,	"
E. J. Nugent, Presbyterial Missionary,	"	I. Wheelis, Rockford,	"
G. Williams, Mitchell,	"	W. McNair, Kent and Renton,	"
F. Pokorny, First Bohemian of Eagle Township	"	W. Cobleigh, Rathdrum and Post Falls,	Idaho.
A. C. Keeler, Gilmore and Rolfe,	Iowa.	M. H. Mead, Montpelier,	"
V. Hlavaty, Reformed Bohemian of Cedar Rapids,	"	S. Woods, Lewiston,	"
J. C. Mayne, Auburn and Wall Lake,	"	A. F. Lott, Independence, Calvary,	Oreg.
E. C. Haskell, Sigourney,	"	J. E. Day, Woodburn and Aurora,	"
W. A. McMinn, Dows,	"	A. M. Merwin, Missionary among Spanish people,	Cal.
J. I. Smith, D.D., Tama,	"	J. B. Andrews, Carpenteria,	"
W. H. Clatworthy, Blue Hill,	Neb.	J. P. Rich, Healdsburg,	"
A. M. Tanner, Osceola, 1st,	"	T. S. Douglas, Tehama, Kirkwood and Vina,	"
C. H. Churchill, Atkinson, Stuart, Green Valley and Cleveland,	"	N. B. Klink, West Berkeley,	"
W. E. Voss, Eldorado Springs and Schell City,	Mo.	S. W. Atkinson, Milpitas,	"
J. C. Taylor, Hill Memorial of Kansas City,	"	J. W. McFarland, Hoonah,	Alaska.
R. S. Stevenson, Eureka Springs,	Ark.	A. E. Austin, Sitka,	"
E. W. Symonds, Barnard and Graham,	Mo.	E. S. Willard, Juneau,	"
C. P. Blayney, Milan and Sullivan,	"	W. W. Warne, Haines,	"
E. E. Stringfield, Unionville,	"		

FOREIGN MISSION LETTERS.

AGGRESSIVE WORK IN LAOS.

REV. DANIEL M'GILVARY, D.D.

A tour among the capitals of most of the Laos States has intensified conviction, before strong, of the urgent importance of inaugurating systematic work in the provinces of Chiengrai, Chieng Saan and Chieng Hong. For four or five years, Providence has been leading and pointing the way in that direction. I know I shall fail to impress on the Church as I see it the importance of aggressive work in the Laos States. Even with a fair general idea of the field previously gained by isolated tours and an extensive acquaintance and inquiries during over twenty years, I was not prepared to realize the importance of the work as I now see it, and to understand the feasibility of *bringing the Gospel within reach of the whole Laos-speaking race within the next ten years!*

Four principal stations are required to accomplish the end referred to:

1st. Chiengmai, including Lappoon, only eighteen miles off, in the same plain.

2d. Lakawn, including Phraa as a sub-station, where there is already a small beginning. These two, as you are aware, are already occupied. There still remain:

3d. The Nan field, in many respects the flower of the Laos States, extending to and beyond the Cambodia on the North, and

4th. Chiengrai, Chieng Saan and Chieng Hong. The Nan field, though open, is not so like a ripe apple falling into our hands as No. 4, to which I shall mainly confine my remarks.

A survey of the map will show you that Chiengrai, Chieng Saan and Chieng Hong are nearly in a triangle. In the two former we have organized churches with about thirty and fifty adult members. The Governor in each is very friendly, with more real sympathy for our work than any other Laos rulers, unless it be the governors of Chieng Hong, the remaining one of the three. Chieng Hong and other towns and districts of Nan border on Chiengrai; while south is Muang Papaw, midway between Chiengmai and Chiengrai; while Panyan is half-way between it and Lakawn. It is at Papaw where the greatest interest of our work is probably centering just now.

Twelve months ago the Governor of Chiengrai gave us a lot for a mission, and was disappointed that we could not occupy it last year. As an evidence to him that we designed to do so next year, I purchased a native second-hand house and promised to see it moved next dry season. This we need, whether it is made a permanent station or not. It will serve as a chapel for worship and a shelter to the missionaries on their tours. But the question is, "Shall we do more than that?" Providence has led the way as it has not been done in any other new station in the kingdom. Even in Lakawn, although we had a church, the authorities were either hostile or indifferent, while in all three of these provinces the Governors are friendly and desire a mission. They form one of the best centres of evangelistic work to be found.

The venerable viceroy of Nan, four years an octogenarian, so deaf that only one penetrating voice could make him hear, remarked "That is all very good. You may preach it to my people; but, as for me, it is too late; I am too old. I built my temples and fed the priests, and made my offerings and performed

my devotions in the only religion I knew. I can only trust to my merit for the future." To the suggestion that the road to Nirvana is practically endless, he said, "You say truly; it was reached by Gautama after many transmigrations; but it is too late to enter a new one. You must teach the rising generation." And this rising generation is seeking to be taught. It was distressing to leave every place visited under protest that our stay was too short. The wife of the Governor of Chieng Hong could hardly be reconciled to a shorter stay than a month, that she might learn to read our books with Miss McGilvary. Another party of three prominent villagers did not hear of our being there until we had left, and followed us up and overtook us at Chiengrai three weeks after, and agreed to stop with the newly-ordained elder of Chiengrai church to study. Head priests in their temples are anxious to be taught a better way. All we could say was, "We will try to come again and, if possible, get a station nearer to you." One head priest who had visited me in Chiengmai partially promised to leave the priesthood and come to Chiengmai to study.

What shall we say to the scores and hundreds of Christian men and women in America who could make it possible to fulfill such a promise! If these things touch no chord in the hearts of those who believe that they have themselves been saved by the gospel, what motive shall be presented? Just now the difficulty is not in men, but money. With these bright visions for the coming year, we are met by the depressing news of debt—no enlargement, but retrenchment!

CHINA.

LUXURIES OF ITINERATING.

Miss Fannie C. Wight, *Wei Hien*:—I am now in a smoky-walled, damp, dark, smelling inn, where the glimmer of a candle gives us a sickly light. Mrs. Laughlin is rocking her baby on a kang opposite me; she is singing, "There is a happy land." I am thinking, "Stone walls do not a prison make, nor iron bars a cage." My kang is behind me, and I have sat there all day, doubled up with some dirty women and children around me; interesting and delightful it has been to me to tell them of Heaven and of Christ.

This place is called Kuan-kiao, a village in the district of Shu-kwang, sixty li from the missionary compound of Wei Hien. We have been here only a short time, and are expecting to remain a few days, then move on to three or four other places before returning to Wei Hien. I have been on two other short trips. One trip was with Miss Anderson; we went very comfortably in the wheel-barrow that Dr. Nevius had presented to the Wei Hien Station. The next trip was taken in a two-wheeled cart, without springs. Deep were the ruts and great was the bouncing. At that place there were several church members. They have a little chapel, and service every Sunday. When we were there, not only was the chapel full, but the little room off was filled. Some of the women were quite advanced, and two of them learned to read the twelfth chapter of Romans. That would not seem at all remarkable, only they have begun late in life to study, and have had very few advantages. They were busy the greater part of two days on that one chapter. It was delightful to teach them, because they appreciated so thoroughly the lesson taught. They were certainly intelligent, though their book knowledge did not amount to very much.

PERSIA.

SPIRITUAL FRUITS IN SCHOOLS.

Miss Annie Montgomery, *Hamadan*:—Our four schools, Faith Hubbard School, Boys' High School, Jewish Girls' Day School, and Sheverine School, have had eight months of uninterrupted and comparatively successful work. In all about 260 pupils have come under instruction. From the Boys' High School in which there are now 85

pupils, we saw four young men, two who are, and two who have been pupils, standing up boldly to be sealed with the sign of the New Covenant, and taking their place in the ranks of the faithful. They were all of the "stock of Abraham" and "heirs of the promise made to their fathers," because they believe in the Messiah who has come. From the Faith Hubbard School, which had 108 pupils, sixteen of them boarders, a Moslem, a Jew and two who have been day scholars have enrolled themselves in the ranks of the Church militant, and one has joined the church triumphant, having overcome through the blood of the Lamb. We asked life for her and God gave her "length of days even life forevermore," and perhaps her beautiful deathbed did more for Christ's work than her life could have done, and "being dead she yet speaks," to the King's daughters who remained and are striving to do all in the name of the Lord Jesus. We endeavor to make this circle a training school for the church, and yesterday as we surrounded the Lord's table with *twenty-seven girls*, who are, or have been, scholars in our school, our hearts went up in gratitude to the Father, who has given us to see so much of the fruit of our labors. The Mission Band meetings are held monthly and the collections for six months amount to $12.16. The Boys' Prayer Meeting, which we hope to develop into a Christian Endeavor Society, and make a boys' training school for the church, has fifty-six members enrolled, and must prove an influence for good. The fervent petitions offered by these young lips, especially on behalf of the Jews, cannot go unanswered. One of my Moslem pupils often happened in the meetings. I was reading Dr. Paton's life, and asked him to translate for the boys the story of the Aneityemese Teacher, who gladly gave his life for Tanna. He took great pains to have it ready for the meeting and sent his servant before sunrise with a copy neatly written. Since going to Teheran he writes, "I know it is good to write to my friends, and especially to you, who have taught me the truth, and led me in the right way." Another of my Moslem pupils came in often, and a few weeks ago gave his name, recited his Bible verse and gave eight shahees* to the collection. I told him he must ask permission from his uncle and grandmother before I could allow him to join, so he came to the next meeting saying they had consented, and we elected him.

ACCESS TO VILLAGES.

REV. LEWIS F. ESSELSTYN, *Teheran:*—The village work has been especially pleasant to me, and whatever hardship I have experienced I can gladly count as nothing, for I have had the privilege of carrying the Gospel to many souls sitting in the way-side places and in darkness. There is almost no hindrance offered to the public preaching of the Gospel in the villages. In general, I have been welcomed into the houses of the villagers, and treated with all the hospitality their crude modes of living could supply.

I am usually accompanied by my servant, Goolam Allie, (slave Allie) who is a convert from Islam. We carry everything in our saddle-bags to make ourselves as comfortable as possible, even though night should overtake us by the roadside, as it has sometimes. I go from village to village, sometimes preaching and reading the Bible in three or four villages in a day—not usually so many, however. In place of a Prince Albert suit, I wear a close fitting riding suit; in place of polished shoes, heavy shoes and leather leggings; in place of silk hat, pith sunhelmet; in place of using a carefully prepared manuscript with its "firstly," "secondly," and "thirdly," off-hand exposition of the Holy Word. A nicely carpeted platform and carved pulpit are not always at hand, and so I sometimes stand in the middle of the road, sometimes on a house-top, sometimes on a knoll or on the top of a mud wall, or sometimes in the door of a shop. Usually there is no difficulty in getting the villagers together—almost always the presence of a "forengi" is enough—but if not, two or three minutes playing on a mouth organ, or the singing of a verse or two of some hymn in Persian will bring them; and recently I have begun carrying a small case of simple medicines, which I

*The shahee is a copper coin worth about one cent.

deal out for such ailments as I am confident I can treat without risk.

A MOSLEM SCHOOL.

I went to the village of Ammanmeh, up in the mountains, about thirty-two miles from Teheran, and owned by one of the favorite wives of the Shah. Entering the public square I found the village school-house on one side, the prayer-house opposite, a large stable on the third side, and opposite to that, the backs of some dwelling-houses. The whole square was not more than five by eight rods in extent. I heard the children in the school screaming their lesson in the Koran at the top of their voices.

I sent Goolam Allie to carry my salaams to the teacher, and ask if I might come in and visit the school. He replied that I might. Upon my entering, several of the boys indulged in a loud and boisterous salaam in honor of my coming. The teacher received me kindly. There were seventeen girls, ranging from five to twelve years, and thirteen boys of similar age. All were sitting on the floor screaming away at the Koran, and keeping time to their screaming by the motion of their bodies. I told the teacher I would like to talk to the children for a few minutes. After a great effort he quieted the school, and then for about half an hour I read and explained to them the Gospel. They listened attentively, teacher and all. On coming out of the school I found more than fifty villagers collected in the open square, to whom I read and explained more of the Bible. Then I went into the prayer-house, sat down in its cool shade, ate my noon-day lunch, and started for the next village.

UNDER THE STARS.

That night it was our lot to sleep by the road-side in an open garden. We had had our evening meal, the horses were tied to the trees, and we had lain down and rolled up in our blankets to sleep. Soon after midnight I was suddenly awakened from sound, sweet sleep by what I supposed was a bite from a small black ant. As suddenly I found myself standing on my feet making frantic efforts to stop a loose horse that was rapidly running toward us, and that would, no doubt, have run over us, as we were hardly distinguishable in the moonlight from the shadows of the trees. We thanked God for our preservation. At another time my horse fell from under me and landed ten or twelve feet below in the river, leaving me sitting on the edge of a narrow ledge of rock. But God was constantly our guard and our guide, and we had nothing to fear.

PERSIA'S GREAT NEED.

Miss C. G. Montgomery, *Hamadan:*—The great need of Persia is Christian homes, and we rejoice at every one that is established here. Last year we needed some sewing done; a young girl was recommended to us, and we engaged her. After being with the girls some time, and seeing them at their lessons, she expressed a desire to learn to read, so at once began to take one lesson every day. After a while she became a day scholar, and at last wished to be taken into the house as a boarder. She remained about a week, when some Mussulmans found it out, and made a fuss, threatening her father with punishment if she were allowed to remain. Then she was forced to leave, but she had learned the truth, and continued to read the New Testament with her brother, who was in the boys' school. Then a young man who had remained unmarried, because he could not find a Christian wife, heard of her, and got his friends to arrange a marriage for him. They were first married according to Persian law and custom; but afterwards, one evening, when station meeting was at Dr. Alexander's, they came there, and Mr. Hawkes remarried them with the Christian ceremony. At once the young wife began to teach another woman in the house to which she went to read the New Testament, and she brings her to prayer meeting very often. Thus the circle widens, the light shines from one to another. May the day be hastened when the True Light shall shine in every heart and every home in Persia.

INDIA.

INTELLECTUAL ACTIVITY.

Rev. J. C. R. Ewing, D.D., *Lahore:*—The recent increase of intellectual activity in the Punjab is phenomenal. In one of our public squares

there is preaching on almost every evening by five or six religious bodies, viz., the Mohammedans, Arya Somaj, Brahmo Somaj, Deva Dharm Somaj, Sanitan Dheem Somaj, and the representatives of two Christian missions. The Sanitan Dheem people are those who are making an effort to hold the people back from the modern radical creeds of the new Hindu sects. During the past nine months we have been carrying on an entirely new form of work for this part of India, viz., a regular Christian service, with hymns, prayers and sermon for non-Christians. The Lahore Gate Chapel is usually crowded during the service, though people know that there is to be nothing more entertaining than simple gospel preaching. Many of the people attend most regularly. All our lectures are largely attended. In two Colleges there is a very manifest spirit of inquiry—rather intellectual, however, than accompanied by any special evidence of spiritual enlightenment. Then, again, in the village there is a continuation of the movement toward Christianity on the part of the Sweepers. We have baptized some of them; but the whole matter is attended with great difficulty and grave responsibility. Dr. Forman, Sr., has just returned from a very interesting tour among the villages, and he remarked to me last evening that he found little, if any, evidence of spiritual life. He considers the movement a social one similar to the one which resulted from the accession of a great number of Sweepers to the ranks of the Sikhs many years ago. Upon the whole, I doubt if even Japan is moving more rapidly away from its old moorings than is India.

AFRICA.

AMONG THE VILLAGES.

Rev. A. W. Marling, *Angom*:—About eight A. M. we left Tyimbia, after having breakfast and morning prayers. We went first to a town close by the end of Sombia Island, named Alatemike, of the Sakota tribe. I had a meeting there which lasted at least two hours. Nkama was with me, and whenever I feared that I had failed to make my meaning plain, I requested him to explain in fuller detail. I also followed my old plan of stopping at the end of each few sentences, and asking the man who seemed to be the readiest speaker to repeat what I had said. In this way attention was secured, and a deeper impression made on the minds of the hearers.

I also used the little organ with much effect.

When I had set forth as plainly as possible the doctrines of sin and salvation, and also some of the requirements which Christ makes of his disciples, I asked those who wished to be upon the Lord's side to say so. Before the meeting was closed seven gave me their names. Of these, one was a gray-haired old woman, one an elderly man, one a young man of about sixteen, three were boys of about nine or ten, and one a girl of about eight or nine.

Leaving this village we came on to Ewriemekak, of the Yenges tribe. It was by people from this village that I was robbed seven years ago. But there are now living in this same village the Yenges who recently removed from our neighborhood. Accordingly, on arriving there to-day I found myself in the midst of old friends, who gave me a hearty welcome. After some conversation with them and a brief rest, I held a meeting, before the close of which nine persons expressed the desire to be on the Lord's side. Of these, one was a man of about forty, who used to be the head man of the upper mbanja (palaver-house) of the Yenges town near our home; two were women in middle life, one of them, indeed, approaching old age. Five were young men averaging twenty years of age, and one was a boy of about twelve. I feel sure that a favorable influence has been exerted in this village by Ewura-uze. It was he who used to pray with both Bike-biwura and Ewura-bakali before they died.

Leaving this village we came on to the next, Ewura-uze coming with us to show us the way. We reached our destination about 5.30 P. M. The village was formerly near the river, extending down almost to the bank; but when we were out here before, it was destroyed by French gunboats, because its people plundered the boats of traders. It has since been rebuilt at a considerable distance back from the river.

Gleanings At Home and Abroad.

ANOTHER TELUGU REVIVAL.—The mails which reached the missionary rooms at Boston on February 2d brought a letter from Ongole, stating that 2,023 had been baptized in the last three months of 1890, of whom 1,671 were baptized in one day—Sunday, December 28, 1890.—*Baptist Miss'y Magazine.*

It is said that the Christians in Ceylon have four methods of giving for the support of the gospel. First, the tithes of their earnings; second, the offering of the trees—the setting apart by each family of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to work in the interests of the church; fourth, they reserve a handful of rice from every day's meal.—*Life and Light for Woman.*

The Samoan group have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent Missionary Society of London, to help to carry the good news farther on. When a Church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means: "We cannot think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence." We don't know if the tide of devotion and liberality has reached as high a water-mark anywhere the wide world over.—*Herald of Mission News.*

The Christian Mela in the Jumna Mission Compound on New Year's day was the best yet held. It was a refreshing sight to see a thousand Christians uniting in worship in the open air. The religious services began at 10.30 A. M. and continued until 1.30 P. M. Mr. Haslam spoke an hour, his address being interpreted by Mr. Joel David. The other speakers were the Revs. Fieldbrave, Dann, Hackett, Waugh, Mohan and Lucas. We believe that some began a new life as well as a new year. Such gatherings show the real oneness of all Christians. It is a good way to begin the new year.

At the recent meeting of the Lodiana Mission it was resolved to push work more energetically among the lower castes. Two other Missions in the Punjab have gathered into the church thousands of these poor and despised people. The testimony of some who have worked long among this class is that the proportion of true and genuine converts from them is as great as from the higher castes. One of the most experienced workers in the Punjab says that he has found many precious jewels hidden among these poor people. No church can afford to be indifferent to this movement. It means something. This certainly, that the church which looks with indifference or suspicion upon the children God sends her will soon be left without children.—*Makhzan-i-Mashihi.*

Rev. J. M. Eppstein, of London, reports:—"On Sunday, February 1st, I had the privilege of baptizing three Jews in the Episcopal Chapel, Palestine Place, in the presence of a numerous congregation of Christian Jews. The service was in Hebrew throughout, and tenderly touched each Jewish heart, and, I must confess, moved me almost to tears. Two were Arabian Jews, whom I instructed in Christianity alternately in Hebrew and Arabic. All three were carefully prepared for baptism, and gave clear evidences of sincerity and conversion."—*Jewish Intelligencer.*

Thus, considerably over 2,000 Jews became Christians from 1875 to 1888, while 135 adherents of the Protestant State Church went over to Judaism. It is gratifying to find the number of conversions increasing sixfold in fourteen years, while the opposite shows a steady decrease. As to the locality, the central province, Brandenburg, with Berlin, has the largest number—993; next is Silesia—366; next East and West Prussia—each 255; there being a missionary of the London Society working in Berlin, Breslau, Königsberg and Dantzig—the capitals of those four provinces.—*Jewish Intelligencer.*

MONEY AND SALVATION.—Christ said to the young man seeking eternal life: "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me," thus showing that there is a vital connection between a man's salvation and the use he makes of his possessions. Thousands like this young man are to-day shut out of the joy of the kingdom by a mistaken affection for money—the rich clinging to it and the poor seeking it mistakenly. The purse as

well as the heart must be converted—turned into the channels of righteousness. God claims the strength stored away in our dollars, as well as the service of our hands and the influence of our songs and our prayers.—*Cumberland Presbyterian.*

Fifty years ago there was not a Christian in the Fijian Islands. Young girls were fattened like cattle at the stall, and sold by weight to be roasted and eaten. In the District Training Institute of the Fijian there are now more than a hundred whole-hearted men, selected from the institutions in each circuit, preparing for the preaching of the gospel. Last year an appeal was made to these students on behalf of the savage and dangerous races of unhealthy New Guinea, where some of their Fijian brethren had already been sacrificed. Fifteen men were asked for. Forty stood up; and when it was told them that they were going to danger, and perhaps to death, the class-room rang with as noble an utterance as ever leaped from human lips: "Talk to us not about cannibals; they are men, and they need that which has brought us Life."

BLESSED.—There is a beautiful ideal suggested by a story to be found in Grecian mythology. The story is to explain how the island of Cypress came to be so very beautiful. We are told of a goddess who walked with soft and delicate tread about the island, and that, following her steps, every green herb and lovely flower sprang up by the way. This may become a literal fact in the life of every Christian young woman; for if into her soul God has been welcomed, along her footsteps every plant of Christian usefulness may spring up, and every beautiful flower of Christian adornment may grow, until all shall unite in calling her "blessed." And there can be no higher ideal for any Christian young woman than to merit being called, not so much bright or beautiful, as "blessed."—*Canada Presbyterian.*

A very sad and hurtful scandal to the Hindoos, Chinese and others, has been the opium traffic forced upon China by Great Britain. Missionaries have often been made to feel the evil and the shame of the traffic, and of the fearful habit which it fosters. An influential conference aiming at the suppression of this traffic was held in London on the 9th–11th of March. Leading Christian men and philanthropists took part in it; and it seems to us the beginning of a great movement whose result is not hard to predict—the total suppression of the traffic in so far as a Christian people are implicated in it.—*Presbyterian Record* (Canada).

Over two hundred African converts in Uganda and the regions round about have suffered death rather than give up their faith in Christ.—*Canada Presbyterian Record.*

Book Notices.

THE PLANTING OF THE KINGDOM; A SYNOPSIS OF THE MISSIONARY ENTERPRISE.—In this neatly printed and neatly bound booklet of 48 pages, Rev. Philo T. Leavens, D. D., furnishes an aid to the study of Christian missions which is unique and convenient. Its selections are: I. The Aborigines of North America. II. The Islands of Oceanica. III. India. IV. Lands Under Mohammedan Rule. V. China. VI. Japan. VII. Africa. VIII. Dutch East Indies. IX. Spanish and Portuguese America. Each of these present in briefest outline the salient points of modern missionary history and indicates the churches and agencies by which God has wrought it. The dates are conveniently and conspicuously placed along the margin of the successive pages.

"The aim is to drop a thousand details and catch, in a simple glance, however hurried and imperfect, a view of that which our Lord must have beheld with supreme love and longing when he said: *The field is the world; the good seed are the children of the Kingdom.*"

Dr. Leavens thinks that "the student of missions needs first of all a comprehension of the scheme as it is put in order by Divine Providence. This gained, he can follow out the countless particulars with never ending admiration."

His address is Passaic, N. J. His booklet is published by A. D. F. Randolph & Co., 38 W. 23d Street, New York.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both. If more convenient, they may be sent to Rev. W. H. Roberts, D. D., Stated Clerk of the General Assembly, Lane Theological Seminary, Cincinnati, Ohio.

CANFIELD, CHARLES KEELER—born, Steubenville, Pa., March 16, 1843; in the army of the Union, 1862–65; graduated from Lafayette College, 1870; from Union Theological Seminary, 1873; licensed and ordained by Presbytery of Lackawanna, 1872; installed pastor at Bowman's Creek, Pa., 1873; preached there and at other stations, and founded an academy in which he also taught; preached at Orangeville, Pa., 1877–78; S. Ryegate, Vt., 1888–91; died at S. Ryegate, Vt., March 18, 1891. Married, Jan. 1, 1866. Amanda

M. Ingalls, of Salem, Mass., who, with two adopted children, survives him.

CANNON, FREDERIC EDWARDS, D.D.—Born Greenwich, Mass., January 20, 1800; graduated from Williams College, 1821; Andover Seminary, 1824; pastor, Ludlow, Vt., and Potsdam, N. Y., each five years; agent and district secretary of A. B. C. F. M. for Western and Northern New York and part of Canada, 1836–62; H. R., a wise, kind, faithful helper and counsellor of his ministerial brethren and their people, 1862–90. Died, Geneva, N. Y., April 7, 1891. Married Miss Eliza Cary, of Auburn, Mass., Sept. 5, 1827, who went before him to the house not made with hands. A widowed daughter, Mrs. Dr. Merrill, of Geneva, N. Y., a granddaughter and a grandson survive him.

CROSBY, HOWARD.—Born in New York City, Feb. 27, 1826; graduated from the University of the City of New York, 1844; Professor of Greek in that university, 1851–59, and in Rutgers College, 1859–63; licensed to preach by the Classis of New Brunswick; Pastor of the First Presbyterian Church, New Brunswick, 1861–63; Pastor of Fourth Avenue Presbyterian Church, New York, 1863–91; Chancellor of the University, 1870–81. Died at his home, March 29, 2891. Married, March 7, 1847, Miss Margaret Evertson Givan, who, with two sons and two daughters, survives him.

DARLING, HENRY, D.D., LL.D.—Born in Reading, Pa., December 27, 1823; graduated at Amherst College, 1842; Auburn Theological Seminary, 1845; preached one year at Vernon, N. Y.; ordained December 30, 1847; pastor, Hudson, N.Y., 1847–53; pastor, Clinton Street Church, Philadelphia, Pa., 1853–61; pastor, Fourth Presbyterian Church, Albany, N. Y., 1863–81; President of Hamilton College, 1881–91; died at his home, Clinton, N. Y., April 20, 1891. Married, September 18, 1846, Julia, daughter of Rev. William L. Strong, Fayetteville, N. Y., who died July 14, 1851; married, April 29, 1853, Ophelia, daughter of Richard Wells, Hudson, N. Y., who survives him with two sons and seven daughters.

HALSEY, HERMAN, D.D.; born at Bridgehampton, L. I., July 16, 1793; graduated at Williams College, 1811; Andover Theological Seminary, 1815; ordained by the Consociation of Litchfield, Conn., 1815, Southampton, L. I., 1815; missionary in Kentucky 1816–18; in Western New York 1818; pastor Congregational Church, Bergen, N. Y., 1818–30; Chalmers, 1830–35; Presbyterian Church, Niagara Falls, 1835–38; retired at East Wilson since 1842; married to Miss Sophia Woolworth, of Bridgehampton, June 15, 1820; died of old age at East Wilson, N. Y., March 23, 1891. Three sons and two daughters survive him.

HOGUE, J. M.—Born in Tennessee, June 23, 1808; graduated from Hanover College and Theological Seminary and ordained, 1839; labored in the ministry, 1839–80, in Arkansas, Illinois and Iowa; removed to Oregon in 1880. Died at the residence of his son, C. C. Hogue, Esq., Corvallis, Oregon, April, 7, 1891. Married, October 23, 1839, Miss Sarah Crosley, who, with two sons and one daughter, survives him.

MURDEN, BENJAMIN F., D.D.—Born in New York City, December 16, 1817; graduated at Rutgers College, 1843; New Brunswick Theological Seminary, Reformed (Dutch) Church, 1846; his first pastorates were in the Reformed Church at Copake and Albany, N. Y.: then in Presbyterian Church at Milford, Mich., Plymouth, Dearborn and Sheldon, Montague; resident at Montague since 1881; married to Miss Gertrude Soloman, December 16, 1846; received degree of D.D. from Rutgers College, 1853; died of heart disease at Montague, Mich., April 14, 1891; his wife, three sons and two daughters died before him; one daughter survived him.

OGDEN, EPHRAIM.—Born near Cedarville N. J., June 9, 1818: graduated at Jefferson College, 1844, and at the Western Theological Seminary, 1847; licensed by the Presbytery of Steubenville, April 14, 1847; ordained by the Presbytery of Allegheny (now Butler), November 14, 1848; pastor of the church of Westminster, 1848–58; church of Middlesex, 1848–90; Stated Supply of Summit church, 1872–90. Died at his home near Glade Mills, Pa., March 7, 1891. Married, Jan. 11, 1848, Sarah J., daughter of J. I. Harrison; June 29, 1853, Mary J., daughter of Hon. Jonas Banks; Jan. 30, 1867, Lavinia, daughter of John McGarraugh.

SPEAR, SAMUEL T., D.D., LL.D., born at Ballston Spa, N. Y., March 4, 1812; was graduated 1833 at the College of Physicians and Surgeons, in New York City; began practice; abandoned medicine; studied theology with N. S. S. Beman, D.D., at Troy, N. Y.; in 1836 installed pastor of Second Presbyterian Church of Lansingburg, N. Y.: in 1843 called to pastorate of South Presbyterian Church of Brooklyn, N. Y.; remained there until January, 1871, when he became one of the editors of *The Independent*, with which he remained till his death, March 31, 1891; received the degree of D.D. from Union College, and that of LL.D. from University of New York.

Young People's Christian Endeavor.

At a recent meeting of the Presbyterian Ministers' Association of Philadelphia, Mr. J. Howard Breed, Secretary of the Pennsylvania State Union of Christian Endeavor Societies, read a paper giving a very lucid account of the work of these societies. He emphasized and illustrated their entire freedom from control by any central board or authority, their complete subordination to the authorities of their respective churches, and their proved efficiency as aids to pastors.

In the conference which followed, several pastors strongly corroborated Mr. Breed's statements, and gave grateful testimony of the value and helpfulness of this mode of association to their own young people and churches. None spoke in censure. One or two thought that all which is of real value in this association can be secured as well by a young people's association in a congregation, without connection with the state or national union, and without other pledge than their church covenant.

One pastor, who cordially approves the movement as a whole, suggested that too much emphasis seems to be laid upon *saying something* audibly in every meeting. He believed that *good listening* is a real and valuable "taking part" in a meeting.

We are reminded of a good man who hesitated to accept his church's election to the office of ruling elder, because he *could not speak in meeting*, as he thought every elder ought to be able to do. An obscure but wise woman, hearing of this, said, "Well, it does me more good to go to a prayer meeting and *just look at Deacon Hunt* than it does to hear some men talk." She was right; and yet if, when Deacon Hunt was a young man or boy, he had formed the habit of hearing his own voice reciting a Bible verse, or uttering a simple petition, or a few words of thanks to God among sympathetic companions, perhaps he would have been no less *good to look at* when he was older, and had shown such constant and consistent Christian endeavor in all his daily life, as well as *in meeting*.

A recent issue of *The Golden Rule* contains answers from a number of pastors of different denominations to the following request from the Secretary of the United Society of Christian Endeavor:

"Will you kindly give me your personal reasons for approving of your young people's having the broad inter-denominational Christian fellowship of Christian Endeavor Conventions?"

We copy a few of those responses:

REV. M. RHODES, D.D.,

Pastor of St. Mark's Evangelical Lutheran Church, St. Louis, Mo.

My young people love their church. It is the best church in the world for them. They have never, as members of the Y. P. S. C. E., caused me the least annoyance on the score of disloyalty. But, while they love their own church most of all, and can do best and most in it, they love others as well. The Lord's household is larger than any one denomination. They not only wish to say that they believe in the communion of the saints, but they wish to show it; hence, with my heartiest consent, they hail the fellowship of Christian Endeavor conventions.

REV. JOHN HENRY BARROWS, D.D.,

Pastor of the First Presbyterian Church, Chicago, Ill.

1. Such fellowship accords with Christ's mind, and fulfills His prayer for the oneness of his disciples.

2. The Society was born into the atmosphere of inter-denominational fellowship, and has breathed that wholesome air during all its vigorous and heaven-blessed life, and has no wish to get out of it.

3. Such fellowship, not lessening denominational loyalty, keeps denominationalism

from degenerating into a narrow, suspicious, and unfraternal sectarianism.

4. Such fellowship, now prevailing in Sunday-School and Young Men's Christian Association work, promotes a joyful enthusiasm among our societies and gives increasing energy to this world-wide and majestic revival of young Christian life.

REV. GEO. P. HAYS, D.D., LL.D.,
Pastor of the Second Presbyterian Church, Kansas City, Missouri.

If Presbyterians could be spoiled by mixing with other evangelical denominations, we should have been ruined long ago. We give more, by far, than our proportion to the Bible Society, Tract Society, Y. M. C. A. and other union movements, and I believe that we have more Christian Endeavor societies than our share. I favor the inter-denominational Sunday-School Convention, the uniform lesson system, the Westminster lesson helps, Y. P. S. C. E. institutes, the uniform prayer meeting topics, co-operation with everybody who preaches Christ crucified for our redemption, and who fights the devil and all his emissaries.

REV. TEUNIS S. HAMLIN, D.D.,
Pastor of the Church of the Covenant, Washington, D. C.

I approve of the inter-denominational character of the Christian Endeavor because it tends towards Christian union by making us acquainted with each other, removing prejudice, and cultivating respect for each other's piety in place of the suspicion that sectarianism fosters. Our conventions give practical demonstration of the feasibility of co-operation by Christians of different names, and this is worth volumes of argument in favor of union.

REV. WILLIAM PATTERSON,
Pastor of the College Street Presbyterian Church, Toronto, Ontario.

The inter-denominational fellowship broadens the sympathies of the young people in Christian work, leads them to think more of the great essentials in which Christians agree, and less of the non-essentials; also, it serves as a stimulus in Christian work.

REV. P. THEO. POCKMAN.
Pastor of the First Reformed Church, New Brunswick, New Jersey.

I favor inter-denominational conventions:

1. That they may *feel* that One is our Master, and all we are brethren.

2. That they may get an impression of the *strength* of the Lord's army on earth.

3.

"The *fellowship* of kindred minds
Is like to that above."

ENDEAVOR FOR CHURCH WORK.

The following, from the *Golden Rule*, is so in harmony with the view we have taken of the Y. P. C. E. societies, and so clear and just and timely a presentation of a most important Christian endeavor for all Christian people, that we gladly copy it and commend it to our readers:

THOSE DEFICITS—WHERE?—Already in the treasuries of several missionary societies, in some of our largest and wealthiest denominations; soon to be in other treasuries of mission boards, unless receipts are speedily increased. Repeated reference to this state of affairs has appeared in many of our exchanges during the last few weeks. In some cases the amount of the deficit is small; in others, it reaches well up into the tens of thousands of dollars. In every case, these deficits are portents of peril to the cause of Christ, and demand the instant, earnest, intelligent interest of every member of these denominations, all of which are largely represented among our readers.

How did these deficits happen? Because Christians are becoming poverty-stricken? The idea is too preposterous for more than mention. Because these churches have deliberately abandoned the purpose of obeying Christ's command to evangelize the world? Certainly not. Why then? Because some wealthy Christians have dealt out pittances instead of making offerings approaching their ability. Because many who are only moderately able have given nothing at all. Because some young Christians, just entering a life of service to their Saviour, have not yet clearly learned their duty to extend the knowledge of that Saviour by means of the missionary boards belonging to their respective denominations. These are a few of the reasons why there are deficits to-day in these treasuries.

What of it? Read the piteous letters from workers of the different denominations on the field, who see future progress made impossible and past achievements endangered by the present condition of things. Ask the treasurer of these boards what the deficit will involve, and they will tell you of sacred obligations and nothing wherewith to meet them; of the hard-earned salaries of faithful missionaries overdue, painfully needed, and still withheld, or furnished only by borrowing on a credit that diminishes every time it is so used. These are a few answers to the question, What of it?

What is to be done? First of all, appreciate the situation.

Let every one who reads these words find out at once the condition of the treasuries of the various boards of his own church, and ponder well his personal gifts to the same. Let each one feel that a certain proportion of any deficit belongs to him personally, is as truly a personal debt as though his note had been given for it. Then meet the claim as promptly as possible. Especially do we call upon all young Christians, the country over, to recognize and meet their individual obligations. Cheer the hearts of the fathers by illustrating in practical and even costly ways the consecration which you repeatedly profess. Work with renewed zeal all plans for raising money that are already begun. Devise new plans, if need be. Let all present deficits be annihilated, all future ones made impossible, and the wealth of the coming generation increasingly held subject to the Master's draft at sight.

From a Syrian city in which the cholera has prevailed during the past winter, a lady missionary writes:

We are glad and thankful that this winter of suffering is over, for our hearts have been stirred to their depths by what we have seen and heard, and we were anxious, not for ourselves but for our people, for they were so frightened and helpless.

I hope this winter of hardship and danger and of great love and mercy has drawn them all nearer to Him who has so lovingly and graciously kept us all.

Children's Church At Home And Abroad.

ADELAIDE.

An interesting story of a Kaffir woman is told in the *Missionary Record of the United Presbyterian Church of Scotland.* The missionary, Rev. Peter Davidson, writes: "On the last Communion Sabbath, when our table was spread, and the communicants were assembling, Adelaide came and pleaded with many tears, and as if her heart would break, to be baptized and received into the fellowship of the Church. Her reasons for urging to be received in this somewhat irregular way were mainly these: She was a child of God now; she had to leave this locality, and go with her husband into Kaffirland, and did not know how she would be placed as to church privileges in her new residence. Besides, she was not well, and might soon die; and how could she die as a heathen outside the Church of Christ and unbaptised? Finding she had not to leave for Kaffirland for a week or two, I persuaded her to call on me through the week, that I might converse with her. She might after that be baptised next Lord's day, and be received as a member of the Church. She would then receive from me a certificate of membership to carry with her to her new home, and to be presented to the missionary labouring in the district. To this she at once consented. A short time after, she called on me. In a long and interesting conversation I found her a very intelligent and humble, though decided, believer. When the final question was put to her, 'Are you quite sure that you believe in the Lord Jesus Christ?' she at once replied, 'I love my husband much; I love my two children dearly; but I love Jesus Christ much more than them all." She was baptised next Lord's day, and her two little children.

The *Word Carrier* is a bright little newspaper published at Santee Agency, Nebraska, for the Dakota Mission. It lately had an account of a debate among the Indian schoolboys, written by one of the lady missionaries.

Our boys and girls will be interested to see how those Indian boys are learning to think and to speak.

The question was, "Which is best, the train or the steamboat?" Thomas Rouillard and Stephen Jones were the leaders on the steamboat side, and Charley Heart and Harry Frazier for the train side.

Stephen Jones:—"I think the steamboat is best. The train is bad, cannot go across the ocean. If we do not have steamboat we cannot get coffee and sugar, and other useful things. Miss Williams cannot talk to us about China if there is no steamboat to bring her over."

Charley Heart:—"I think the train is best. The steamboat she cannot go fast, and she cannot go all over the land, but just only where there is river. And sometimes they get drowned in the steamboat, and the boys cannot come to school here if there is no train."

Thomas Rouillard:—"I think steamboat is best. I think the boys on the train side all asleep, and just now they tell us their dream about train. Wake up, boys on the train side! Talk right! Lots of boys can come to school without the train, the Santee Agency boys, and the Yankton Agency boys, and if there was no steamboat the boys cannot come across the river. Sometimes the train breaks and killed lots of man, then. The steamboat can go all over the ocean, the train just in United States American. Now what can you say on train side?"

Harry Frazier:—"I think you boys on steamboat tell your dreams. If we don't have train Miss Dawson she cannot come to us from Hampton. Miss Williams cannot get here in the steamboat all the way. She just can come to the shore and cannot go anywhere. The steamboat always kills lots of people but the train he never kill people only sometimes he kill people. Thomas Rouillard he want to go to Genoa; he cannot go on the steamboat; he have to go on the train. He say the boy cannot come across the river if there is no steamboat. Sometimes men have rubber clothes and can swim across the river, and sometimes they always make a bridge over so they can come across."

THE BIBLE SOCIETY RECORD has two good stories about the Book of God, which we copy for our young readers. One shows what the Bible has done in China; the other what it has done in Cannibal Islands.

Mrs. J. Williamson, of Chefoo, relates a thrilling story of a *Wenli* New Testament, which had been kept in the house of a Chinaman for ten years. One of the inmates, infirm and unable to walk much, spent most of his time in the library, where he read this book incessantly. He would sit in the courtyard on moonlight nights and tell to a circle about him the story of Jesus and how he was crucified. When dying, the old man gave the sacred volume to his nephew and said: "This book is true; read it. I have seen Jesus in the midst of heaven, and I am going to Him."—*The Chinese Recorder*.

A ship having been wrecked off one of the Fiji Islands, a boat's crew that got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there, wondering what would become of them, one suddenly called out to his companion: "All right, Jack; there is a Bible on this chair; no fear now!" What must have been the effect produced upon that man's mind! He now felt that, the people of that cottage being Christians, he and his companions were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*Lord Shaftesburg*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR FOREIGN MISSIONS, MARCH, 1891.

ATLANTIC.—*East Florida* — Crescent City, 10 25; San Mateo Lad. Aid and Miss Soc, 10. *McClelland*—Green Ridge, 2 50. *South Florida*—Auburndale, 5; Eustis, 50; — sab-sch, 15; Paola, 6; Seneca, 2; Winter Haven, 15. 115 75

BALTIMORE.—*Baltimore*—Baltimore 1st, 2,000; — — debt, 18 41; — 2d sab-sch, 50; — 12th sab-sch, 10; — Brown Memorial, 395 61; — Faith, 25; — — boys' band, support of Rev. Arcadio Morales, Mexico City, 19 06; — Fulton Avenue, 4; — La Fayette Square, 39 48; — Light Street, 14 43; — — Y. P. S. C. E., for W. A. Carrington, 10; Cumberland, 55; Ellicott City, 4 70; — debt, 9 87; Govanstown, 48; — sab-sch. 5; Granite, 3 30; Lonaconing, 24; Mount Paran, 3 30; New Windsor, 6 60; Paradise, 6. *New Castle*—Chesapeake City, 15; Dover, 5; — debt, 5; Green Hill, 5 20; — sab-sch, 10; Pencader, 21; Smyrna, 7; White Clay Creek, 34 57; Wicomico, 42 58; — sab-sch, 25; Wilmington Rodney Street, 57 20. *Washington City*—Darnestown (Md.), 12; — sab-sch, 8; Georgetown West Street, 129 06; — work in China, 15; Hyattsville, 17 95; — two young men for Tabriz scholarship, 10; Manassas, 15; Washington City 1st, 68 20; — 4th Mon. Con., 8; — — Jun. F. M. Soc., 100; — 6th, 10; — 15th Street, 15; — Assembly, 102; — — sab-sch miss soc, 56 46; — New York Avenue, 666 39; — — youth's miss soc, for H. S. Andrews, 110; — Unity, 4 87; Gurley, 7 90. 4,335 14

CATAWBA.—*Cape Fear*—Shiloh, 1; Simpson miss soc, 1. 2 00

COLORADO. — *Boulder* — Valmont, 1 16; Rankin, 4 26. *Denver*—Brighton, 17; Denver Central, 244 25; — Capitol Avenue, E. More, 5; — Westminster, 4; — Hyde Park, 10 30; Golden, 3; Otis, 5; Yuma, 1 15. *Pueblo*—Antonito, 3; Canon City, 300; Cinicero, 3; Colorado Springs, 200; Costilla, 3; Del Norte, 27; — sab-sch. 8 08; Eastonville, 2 45; La Luz, 2; Mesa, 203; Monte Vista, 30; Pueblo 1st, 10 36; Silver Cliff, 5; Table Rock, 2 26; Trinidad 1st, 15; Walsenburgh, 5. 1,114 27

COLUMBIA.—*East Oregon*—Grass Valley, 3; Union, 5 30. *Oregon*—Albany sab-sch, 24; Albina, 12 50; — sab-sch Xmas, 2 50; Clackamat, 4 30; East Portland Mizpah, 5; Dallas, 10 57; Knappa, 3; Portland 1st, 2 50; — 4th sab-sch miss concert, 7 81; — Calvary, 168 60; — Chinese, for China, 3 90; Yaquinna Bay, 5; Newburg, 3; Sinslaw, 2. *Southern Oregon*—Ashland sab-sch Xmas, 12 274 98

ILLINOIS.—*Alton*—Alton 1st, 75; — sab-sch, 2 14; Bethel, 3 65; Litchfield sab-sch, 19; Plainview, 80 cts; Shipman, 1; Whitehall, 11 *Bloomington*—Bloomington 2d, 100; Lexington, 13; Mansfield, 5; Onargo, 65; — sab-sch, 8; Philo, 53 53; Prairie View, 1; Urbana, 11; Wenona, 2 50; — sab-sch, 2 50. *Cairo*—Centralia, 13 85; — sab-sch, 1 47; — "Thank off'g," 5 35; — Y. P. S. C. E., for W. A. Carrington, 2 10; Fairfield, 4; Metropolis, 1; Shawneetown, 18 40. *Chicago*—Bloom, 22; Chicago 1st, 275 68; — 2d, 380; — 3d, 712 79; — 8th, 192 71; — 41st St, 105 64; — Covenant, 159 61; Holland, 3; — 60th Street, 10; — 8th Y. P. S. C. E., for Beirut, Syria, 20; — Jefferson Park, 151 39; Elwood, 6; Englewood 1st sab-sch, for education of native Teheran, 50; Highland Park, 112; Joliet 1st, 17 51; — Central, 245 60; Oak Park, 105 47. *Freeport*—Cedarville, 3 90; Foreston Grove German, 35; Freeport 3d, 3; Galena South, 102 15; Hanover, 12; Middle Creek, 65; Oregon, 31 01; — debt, Y. P. S. C. E., 2 50; Rockford 1st, 92 82; Willow Creek sab-sch, 21 32; Woodstock and Queen Anne, 5; Zion, Schapville, 8. *Mattoon*—Charleston sab-sch, 8 08; Neoga, Rev. G. W. Fisher and wife, 2 50; Paris, 10; Shelbyville, 28. *Ottawa*—Aurora, 10; Earlville, 20; Mendota, 133 23; Morris, 13; — sab-sch. 9 76; Park, 15; Waltham, 20. *Peoria*—Farmington, 3 34; — sab-sch, 5 25; Ipava, 35 50; Knoxville, 42 82; Peoria 1st, 83 55; Yates City, 5 50. *Rock River*—Aledo sab-sch, 8 25; — Y. P. S. C. E., two native helpers, Chenanfoo, 25; Franklin Grove, 10; Morrison sab-sch, 3 35; Norwood sab-sch, 9 50; Peniel, 6 55; Woodhull, 35. *Schuyler*—Appanoose, 10; Augusta sab-sch, 11; Clayton, 7; Monmouth, 53 50; New Salem, 13 50. *Springfield*—Farmington, 43; Petersburgh sab-sch, 14. 4,016 57

INDIANA.—*Crawfordsville*—Bethany, 19 38; Bethel, 12 33; Darlington, 2 50; Fowler, 22; Frankfort, 30 77; Lexington, 17; Montezuma, 1; Prairie Centre, 6; Rock Creek, 3 28; Rockfield, 2. *Fort Wayne*—Decatur, 10; Elhanan, 2 45; Elkhart, 107 50; Fort Wayne 2d, 2; Goshen, 131 10; Kendallville, 20 21; Ossian, 17 42; — sab-sch, 5. *Indianapolis*—Bainbridge, 3; Edinburgh, 5 50; Franklin 1st, 51 40; Greencastle, 32 48; — debt, 10 50; Hopewell, 60; Indianapolis East Washington Street, 6 50; Putnamville, 2. *Logansport*—La Porte sab-sch. for native preacher in Hainan, 75; Logansport 1st, 18; Rensselaer, 5 20; South Bend 1st, 100. *Muncie*—Union City, 5; Wabash, 16 50; Winchester, 10. *New Albany*—New Albany 2d, 92. *Vincennes*—Brazil, 10; Evansville Grace, 12 45; — Y. P. S. C. E., for W. A. Carrington, 25; Indiana, 12; Princeton, 26 35; Sullivan, 8 80; Terre Haute Central, 35 30; Vincennes, 32. *White Water*—Brookville, 9; Connersville 1st, 7 67; — Rev. F. F. Friedgen, 3; New Castle, 8 24; Shelbyville 1st, 71 75. 1,346 58

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring, 6 35; Fort Gibson, "whatsoever soc'y," 5; Park Hill, 14 35. *Choctaw*—Mountain Fork, 3 70; Wheelock, 10. *Muscogee*—Achena, 2; Red Fork, 9 15; Wewoka, 20. 70 55

IOWA.—*Cedar Rapids*—Bellevue, 2 50; — sab-sch. 2 50; Blairstown, 18 20; — Y. P. S. C. E., debt, 2 50; Cedar Rapids 2d, 94 17; Clinton, 108; Marion, 43 95; — sab-sch, 8 13; Mechanicsville, 8; Mount Vernon, 25; Vinton, 50. *Council Bluffs*—Afton, 4 05; — sab-sch, 3 95; Audubon, 36; Bayard, 2 25; Carson, 12 51; Clarinda, 57 16; — sab-sch, 11; Corning, 25 25; Council Bluffs 1st, 63 65; Emerson, 6 10; Hamburg, 1; Lenox 7 68; — sab-sch. 5 87; Malvern, 5 68; Menlo sab-sch, 11; Norwich, sal'y of Mr. Dodd, 10 60; Shenandoah sab-sch. 19 16; Yorktown, sal'y of Mr. Dodd, 8 60. *Des Moines*—Adel, 10; — Dr. A. Van Tassen, 9; Des Moines Central Y. P. S. C. E., for a native teacher, China, 12 50; Dexter, 42 25; East Des Moines, 28 16; Grand River, 1; Knoxville, 20; Leon sab-sch, 2; Winterset, 147 45. *Dubuque*—Centretown German, 3; Dayton, for J. C. Melrose, 2 80; Dubuque 1st, for J. C. Melrose, 19 25; — sab-sch. for J. C. Melrose, 18; — 2d, 50; Dyersville German, 1; Frankville, for J. C. Melrose, 8; Hazleton, for J. C. Melrose, 5; Hopkinton sab-sch, 14 55; Independence German, 13; Lansing German sab-sch, 5; Pleasant Grove, for J. C. Melrose, 30; Volga, for J. C. Melrose, 5 13; Wilson's Grove, for J. C. Melrose, 22 80; Zion, for J. C. Melrose, 7. *Fort Dodge*—Calliope, 8; Coon Rapids, 18; Dedham, 4; East Cedar, 5 09; Fonda, 5; — sab-sch, 1; Rockwell City, 55; Sanborne, 2; Sioux City 2d, 14 50. *Iowa*—Westminster 1st sab-sch, 15; Kirkville Y. P. S. C. E., 2 80; Lebanon, 3; Mediapolis, 19 40; Middletown, 3 80; Morning Sun, 31 25; Mount Pleasant sab-sch, 10; — German W. M. Soc, 5; Shiloh, 5; West Point, 23 36. *Iowa City*—Atalissa, 2: Bethel, 2 15; Iowa City, 36; Malcom, 8; Montezuma, 30; Sugar Creek, 9; Tipton, 55; — sab-sch, 21 50; — Y. P. S. C. E., for W. A. Carrington, 50 cts; West Liberty, 22. *Waterloo*—Ackley Y. P. S. C. E., for W. A. Carrington, 8 75; Albion, 7; Dows, 2; Dysart, 4; Holland, "a member," debt, 10; Kamrar and sab-sch, 10. 1,580 39

KANSAS.—*Emporia*—Argonia, debt, 1 50; Belle Plaine, 4 10; sab-sch, 1 02; Burlingame Y. P. S. C. E., for W. A. Carrington, 5; Cedar Point, 3; Clements, 1 25; Florence, 3; Hamilton, 3 90; Madison, 3; Mayfield, debt, 1 50; Neal, 10 45; New Salem, 83 cts; Pherris Creek, 3; Potwin, 2; Walnut Valley, 1 62; Walton, 2 25; Welcome, 2; Wichita Perkins, 5; Lincoln Street, 5 25. *Highland*—Atchison sab-sch, 38; Corning, 2; Nortonville, 12; Troy, 4 26; Vermillion, 5. *Larned*—Arlington, 3. *Neosho*—Edna, 3 55; Fort Scott 1st, 33 75; Garnett, 10; Iola, 12; Mound Valley, 3. *Osborne*—Downs, 2; Norton, 12; Rose Valley, 4; Russell, 5. *Solomon*—Clyde, 3; Condordia sab-sch, 2 08; Mankato, 13 74; Poheta, 4 65; Solomon, 10. *Topeka*—Idana, 3 96; Lawrence Y. P. S. C. E., for Robert Irwin, 10; Manhattan, 22; Pleasant Ridge, 3 50; Topeka 1st, 206 07; Wamego, 11; — L. M. Soc'y, 7 50. 506 73

KENTUCKY.—*Ebenezer*—Augusta, 10 70; Covington 1st,

218 38; sab-sch, 179 50; Dayton, 5 70; Lexington 2d, 656 97; Maysville 1st, 31 75. *Louisville*—Hopkinsville 1st, 2 50. *Transylvania*—Danville 2d, 100; Lancaster, 10. 1,215 44

MICHIGAN.—*Detroit*—Birmingham, 7; Detroit Fort Street, 1068 65; Holly, 12; sab-sch, 11; Northville, 18 46; Pontiac, 119 46; sab-sch, 15 54; South Lyon Children's Miss. Circle, 10 41; — — — for shares in Lakawn School, 25; Ypsilanti, 14 76. *Flint*—Cass City, 6; Port Austin, 3 45; Grindstone, 1 55; Port Austin, sab-sch sal'y of Arcadia Morales, 7 38; Bad Axe, 4; Sand Beach, 7; Linden, 4 39; Argentine sab-sch, 6. *Grand Rapids*—Grand Rapids Westminster, 42 24; — — Mrs. R. S. March, 1; Ionia, 55 63; Montague sab-sch, 18 50. *Kalamazoo*—Allegan, 33 73; Paw Paw, 41 24. *Lansing*—Brooklyn, 5; Homer, 45; Marshall, 19; Mason, 60. *Monroe*—Quincy, 10. 1,643 39

MINNESOTA.—*Duluth*—Hinckley, 3; Pine City, 2. *Mankato*—Blue Earth City, 7; Delhi, 12 05; Madelia, 18; Windom, 7. *St. Paul*—Buffalo, 19 11; Delano, 10; — sab-sch, 1 50; Dundas, 2; Eden Prairie, 4 77; Empire, 1; Farmington, 4; Clara City German, 3; Howard, 3; Maple Plain, 10; Minneapolis Bethlehem, 21 37; — Franklin Avenue, 5; — Stewart Mem'l. Y. P. S. C. E., for Sataro Oshima, 12 50; Rockford, 5 75; Rush City, 2; Y. P. S. C. E., 3 76; St. Cloud, 57 66; St. Paul Dayton Avenue, 35; Vermillion, 4; Warrendale, 4. *Winona*—Albert Lea, 56 51; Austin, 3; Oakland, 2; Woodbury, 1. 320 96

MISSOURI.—*Kansas City*—Jefferson City, 13 50; Kansas City 2d, 55 55; — 5th, 62 63; Montrose, 4. *Ozark*—Ebenezer sab-sch, 5; Springfield 2d, 2 25; — Calvary sab-sch, for boys' school, Sangil, 50. *Palmyra*—Bethel, 2; Birdseye Ridge, 2; Knox City, 2; Newark, 1; New Cambria, 3; New Providence, 3; Pleasant Prairie, 2; Salem, 1; Wilson, 1. *Platte*—Akron, 4; Bethel, 1; Chillicothe, 9; Craig, 7; Fairfax, 6; — mission band, 2; Hodge, 25; Jameson, 1; King City, 6; Lincoln, 2; Martinsville, 3; Maryville, 20 50; Mt. Zion, 5; New Hampton, 3; Parkville, Kansas, sab-sch, 1 06; Savannah, 4; St. Joseph Westminster, 10; Stanberry, 1. *St. Louis*—Bethel German, 15; Cuba, 8; Elk Prairie, 2; Emmanuel, 17; Kirkwood, 71 21; Pleasant Hill, 3; Salem, 2; St. Louis 1st German, 15; — Lafayette Park, 161 18; — — For Syria, to increase Molly's dime, 21 42; — North, 26 30; — — Y. P. S. C. E., for W. J. Drummond, 23 70; — Washington and Compton Ave, for Mexico, 6; Zoar, 20; — Dr. E. Mellies, 25. 757 80

NEBRASKA.—*Hastings*—Bloomington, 3; — "a member," 12 50; Blue Hill mission band, 1 54; Hastings German, 2; Nelson, 4 51; Stamford, 1. *Kearney*—Buffalo Grove, 5; Kearney German, 5; Wood River, 12; — sab-sch, 6 23. *Nebraska City*—Lincoln 3d, 10; Nebraska City sab-sch, for Chang Wun Shang, 30; Pawnee, 50; Tecumseh, 50; York, 33 31. *Niobrara*—Emerson, 10; Pender, 10; Wakefield, 15 40; Wayne, 10. *Omaha*—Black Bird Hills, 9; Fremont, 61. 341 49

NEW JERSEY.—*Corisco*—Batanga, 2; Corisco, 10; Evune, 1; Gaboon, 25; Ogove 1st, 3; — 2d, 1; — 3d, 2; Benita, 6; Bata 1st, 1. *Elizabeth*—Connecticut Farms, 62 75; — sab-sch, 14 25; Cranford, 30 48; Elizabeth 1st German, 10; — 3d Y. P. S. C. E., sal'y of R. Irwin, 8 43; — Marshall Street Y. P. S. C. E., for W. J. Drummond, 5; Pluckamin, 21 30; Rahway 1st, 30; Roselle, 48 97; — sab-sch, 50, for Anglo-Japanese school, Kanazawa; Woodbridge, 21. *Jersey City*—Hackensack, 22; — sab-sch, 12; Jersey City 1st sab-sch miss soc'y, for Mrs. Ladd, 50; Paterson 1st, 61; — 1st German, 10; — 2d, 267 63; sab-sch, 40; — Broadway German, 5; Rutherford sab-sch, 150; West Hoboken, 8 32; — sab-sch, 35. *Monmouth*—Allentown, 10; Calvary, W. M. soc'y, 20; Columbus, 11; — sab-sch, 22; Farmingdale, 60; Freehold, 29 34; Hightstown, 125 26; sab-sch, 50 74; Jacksonville, 4 79; Manalapan, 8 50; Oceanic, 18; Perrineville, 9 69; Plattsburg, 8; Point Pleasant, 10; Shrewsbury, 80. *Morris and Orange*—Berkshire Valley, 3; Boonton, 259; — sab-sch, 41; Dover, 107 58; — sab-sch, 50; — Welsh, 8; Flanders, 13; Hillside sab-sch, sal'y Nan Tah, Laos, 100; Mine Hill, 12; Morristown 1st, 213 27; Mt. Olive, 15; New Providence, 10; Orange 1st, 2,050; Parsippany, 50; South Orange, 200 72; Summit Central, sal'y of Geo. W. Knox, 158 43; Whippany, 28 72; Wyoming, 8 50. *Newark*—Caldwell, sal'y of Wm. Lane, 280; Montclair 1st, 406 78; — sab-sch Xmas, 40; — Trinity, "a lady," debt, 5; Newark 3d, mon con, 211 07; — 6th, 25; — 1st German, 34; — 2d German, 15; — Bethany, 3; — Park, 51 13; Roseville, Y. P. S. C. E., for W. A. Carrington, 21 68. *New Brunswick*—Alexandria, 5; Frenchtown, 3; — sab-sch, 5; Hamilton Square, "soldiers of cross band," 8 08; Kingwood, 2; Lambertville, 255; Lawrence, 115 72; Milford sab-sch, 13 44; Princeton 1st, 16 36; — 2d sab-sch, 15; Stockton, 12; Trenton 3d sab-sch, 25; — Y. P. S. C. E., for W. A. Carrington, 10; — Prospect Street, 323 64; — — sab-sch, 7; — — — debt, 10. *Newton*—Andover, 1 76; Belvidere 1st, 104; — 2d, 14 65; Blairstown, 62 98; Bloomsbury, 11 13; Danville, 6 93; — sab-sch, 10; Hackettstown, 240 77; — debt, 27 77; Harmony, 41 50; La Fayette sab-sch, 1; Newton, 90; — sab-sch, 24 76; Stewartville sab-sch, 15; Stillwater, 10; Wantage 2d, 32 67. *West Jersey*—Billingsport, 3; Blackwoodtown, 10 83; — sab-sch, 11 96; Bridgeton 1st, 300; — 2d, 10; — West, 100; Cape Island, 60; — sab-sch, 13; Deerfield, 9; Greenwich, 14 08; Swedesboro, 9; Tuckahoe, 2; Wenonah, 165; Woodbury, 55 73. 8,108 67

NEW MEXICO.—*Arizona*—Pima Sacaton, 6. *Rio Grande*—Albuquerque 1st, 25; — sab-sch, 19 85; Jemez, 1; Pajarito, 1. 52 85

NEW YORK.—*Albany*—Albany Madison Avenue sab-sch, 12; — State Street, 178 07; — — for W. H. Hannum, 20; — West End, 200; Batchellerville Y. P. S. C. E., sal'y of W. A. Carrington, 6; Esperance sab-sch, 1 50; — Y. P. S. C. E., 1; — — for W. A. Carrington, 10 76; Johnstown, 75; Northampton Y. P. S. C. E., sal'y of W. A. Carrington, 2; Sand Lake, 3 50; Stephentown, 12. *Binghamton*—Bainbridge, 10; Binghamton 1st, 330 31; — — Miss Mary E. Lockwood, 500; — North, 25; Cortland, 231 56; McGrawville, 44 79; Marathon, 6 02; Union, 20; Windsor, 8 15. *Boston*—Boston St. Andrews, 10; Houlton, 20; Lowell, 5; Quincy sab-sch infant class, 5 56; Roxbury Y. P. S. C. E., sal'y of W. A. Carrington, 9 48; South Framingham, L. H. and F. M. soc'y, 4 12; — — 50 cts; South Ryegate, 5; Taunton, 2; Windham, 28. *Brooklyn*—Brooklyn 1st, 1,297; — 2d, 556 38; — Bethany, 22 73; — Lafayette Avenue, 248 86; — Prospect Heights, 15; — Arlington Avenue Y. P. S. C. E., for W. A. Carrington, 5 13; — Freidenskirche, 10; — South 3d Street, 34 74; — — sab-sch, 175; — — — debt, 50; — Throop Avenue, 175; — — sab-sch, 50; — Trinity Y. P. S. C. E., 1 42; — Westminster, 653 80; Edgewater 1st, Stapleton, 90. *Buffalo*—Allegany, 1; Buffalo 1st, 700; — North, 48 83; — Westminster, 108 80; — — sab-sch, 12 50; — West Side, 10; Dunkirk, 20 56; Ripley, 7; Sherman, 14 16; Westfield, 126 49. *Cayuga*—Auburn 2d, 34 52; — — Calvary, 13 31; — Central, 59 57; — — sab-sch, 4 25; — Westminster, 2 36; Fair Haven Y. P. S. C. E., sal'y of W. A. Carrington, 1 25; Port Byron sab-sch, boys' school, Hang Chow, 25. *Champlain*—Keeseville, 32 49; Plattsburgh 1st, 97 44; — sab-sch, 25. *Chemung*—Big Flats, 14; Elmira Franklin Street, 2 50; Pine Grove, 2; Spencer, 10; Tyrone, 2. *Columbia*—Catskill, 20; Durham 1st, 13; Jewett Y. P. S. C. E., sal'y of W. A. Carrington, 1; Spencertown, 5; Valatie, 23 87; Windham Centre sab-sch, 14 72. *Genesee*—Attica, 125 16; — Y. P. S. C. E., for W. J. Drummond, 30; Batavia, 127 68; Byron, 15; Corfu, 15; Leroy, 80; — sab-sch, 76 94; Perry, 100; Portageville, 2 20; Tonawanda Valley, 6 50; Warsaw sab-sch, 31 20; Wyoming, 10. *Geneva*—Canoga, 2 18; Geneva 1st, 16 67; Oak's Corners, 3 41; — Rev. S. Murdock, 5; — sab-sch, 5 19; — Y. P. S. C. E., 1 40; Ovid, 50 62; — sab-sch, 2 25; — Y. P. S. C. E., for sal'y R. Irwin, 10. *Hudson*—Amity, 15; Centreville, 5; Good Will, 5 61; Greenbush, 1; Hempstead, 1; Middletown 1st, 30 19; — 2d, 15 86; Milford, 32; Montgomery Y. P. S. C. E., for Robt Irwin, 10; Monroe, 50; Port Jervis, 25; Rockland 2d, 2; Washingtonville 1st, 20 67; West Town, 35; — Y. P. S. C. E., for W. A. Carrington, 5. *Long Island*—Bridgehampton, 9; East Hampton, 31 77; Selden, 2 55; — sab-sch, 45 cts; Setauket sab-sch, support of Maximiano Palomino, 50; Shelter Island, 11; West Hampton sab-sch, boys' school, Sangil, 25; Yaphank sab-sch, support of a native helper, 40. *Lyons*—East Palmyra, 9 45; Galen, 48 57; Wolcott 2d, 8; Victory, 9. *Nassau*—Astoria, 20; Glen Cove sab-sch, debt, 5; Huntington 2d, 27 50; — sab-sch, 22 50; Islip, 110; Melville, 2. *New York*—New York 4th, 388 27; — 2d German, 3; — 14th Street, 20; — Bethany, 10; — debt, 1 50; — sab-sch, 33; — Brick, 1,225 38; — — (branch) sab-sch, 85 27; — Calvary Y. P. S. C. E., for Mr. Snyder, 10; — Central, 145; — East Harlem, 10; — Harlem sab-sch, for Yosuf Atuyah, 45; — Madison Avenue, 606 73; — Madison Square, 2,743; — Madison Street German, 5; — Mount Washington, 300; — North, 100 35; — Romeyn Chapel, Jun. Y. P. S. C. E., for Mr. Snyder, 5; — Rutgers Riverside, W. H. Parsons, Jr., 25; — — Y. P. S. C. E., sal'y of H. Jacot, 150; — Scotch Immanuel sab-sch, Miss. Assoc'n, 59 88; — University Place, 58; — — Y. P. S. C. E., 55 09; — Washington Heights, 24 20; — West, 1,081 65; — West Farms, 38 cts; — Zion German, 10. *Niagara*—Knowlesville, 8; Lockport 1st, for Lila Murray, 50. *North River*—Amenia Y. P. S. C. E., sal'y of W. A. Carrington, 3; — South, 30 74; Cornwall-on-Hudson, 3 92; Newburgh Calvary, for Mexico, 11 68; Pleasant Plains, 5 70; Poughkeepsie sab-sch, sal'y of Dr. Vannerman, 135; Rondout sab-sch, 39 66; Wappinger's Creek Y. P. S. C. E., 9 05. *Otsego*—Gilbertsville sab-sch, 11; Hobart sab-sch, 10; Middlefield, 3 20; Oneonta, 91; Richfield Springs, 22 71. *Rochester*—Avon Central, 15 75; Brockport, 89 19; Dansville, 26 30; Geneseo 1st, 10; Geneseo Village sab-sch, 25; Groveland, 7 68; Honeoye Falls, 14; — sab-sch, 9; Lima sab-sch, 6 33; Mendon, 10; Moscow, 6; Piffard, 2; Rochester 1st, 119 64; — Calvary, 18 73; — Memorial, 23; — — sab-sch, 14; — Westminster, 6; — — sab-sch, 14; Springwater, 5; Victor, 10. *St. Lawrence*—Brownville, 3; Carthage, 14; Chaumont, 12; Hammond, 25; Oswegatchie 1st, 15; Plessis, 1; Theresa, 7; Watertown 1st, 435; — debt, 25; — Stone

Street, 23. *Steuben*—Arkport, 7 58; Bath, 125; Canaseraga, 9; Canisteo, 47 50; — sab-sch, 47 50; Cuba, 20 30. *Syracuse*—Cazenovia, 67 85; Hannibal, 16; Liverpool, 1; Manlius, 7; Marcellus, 1 45; — sab-sch, 5 80; Mexico, 77 50; Oswego, 1st, 50; — Grace, 152 25; Pompey Cong'l, 20; Syracuse 4th, 76 52. *Troy*—Cohoes, 25; Lansingburgh 1st, 100; Melrose Y. P. S. C. E., sal'y of R. Irwin, 3 20; Troy 1st, 177 62; — 2d, 43 71; — 9th, 150; Waterford 1st, 33 33; Whitehall, 13. *Utica*—Augusta, 7 70; Hamilton College, 30; Little Falls, 250; Vernon Centre, 12 15. *Westchester*—Bedford, 72 29; Darien, 40; Hartford sab-sch, 10; Mt. Kisco, 51 50; New Rochelle, sal'y S. K. Phraner, 157; Patterson sab-sch, 36 45; Peekskill 1st, 76 01; — sab-sch, 40; — 2d, 84 21; Rye, 102 29; Sing Sing, 89 10; South East, 25; Stamford 1st sab-sch, 19 03; Yonkers Westminster, 26 71; — — sab-sch, 50. 19,066 51

North Dakota.—*Pembina*—Arvilla, 7 85; Emerado, 22 55; Gilby, 2; Pembina, 8. 40 40

Ohio.—*Athens*—Athens, 50; Carthage, 5 41; Logan, 33 50; New Matamoras, 8. *Bellefontaine*—Bellefontaine 1st, 35 49; Kenton, 11 76; Marseilles, 3; Rushsylvania, 5; Urbana sab-sch, 8 35. *Chillicothe*—Greenfield 1st, 137 45; Hillsboro, 102; Pisgah, 50. *Cincinnati*—Avondale, 87 40; Bethel sab-sch, 3; Cincinnati 2d, 82 45; — Central, 7 50; — Walnut Hills 1st, 21; — — — sab-sch, Miss Hick's Class for Mr. Mateers School, Tung Chow, 60; Clifton Imm'l sab-sch 7 71; College Hill, 32 24; Delhi, 22; sab-sch, 17; Goshen, 2; Loveland, 42 23; Ludlow Grove, 3; Mason and Pisgah, 4 50; Monroe, 9; Morrow, 14 49; Mount Carmel sab-sch, 9; New Richmond, 23; Norwood, 6 05; sab-sch, 3; Pleasant Ridge, 13 81; Pleasant Run, 3; Sharonville, 6; Williamsburgh, 8 74; sab-sch, 2; Wyoming "Willing Workers Band," for R. M. Mateer's work, China, 10. *Cleveland*—Cleveland 1st, 270 70; — 2d, debt, 395 50; — Beckwith, 59 48; — Bethany, 6; — Miles Park, 60; — Woodland Avenue sal'y of D. L. Gifford, 250; Guilford, 28 07; Willoughby, 20. *Columbus*—Central College sab-sch, 15; Columbus Westminster sab-sch, 8; London, 15. *Dayton*—Bethel, 13; Dayton 4th, 65; — 3d Street, 596; Greenville, 31; Middletown, 127 35. *Huron*—Bloomville, 3 50; Fostoria Y. P. S. C. E. sal'y W. A. Carrington, 10; Fremont sab-sch, 23; Norwalk, 42 08; Republic, 2. *Lima*—Bluffton, 3 01; Delphos, 3; Enon Valley, 30; Findlay, 50; Middlepoint, 3; Van Wert sab-sch, 30. *Mahoning*—Beloit, 8; Champion, 3; Leetonia, 8; New Lisbon, 20; Warren, 66. *Marion*—Berlin, 4; — sab-sch, 2; Delaware, 144; — sab-sch, 88; Delhi sab-sch, 6; Marion, 40; — sab-sch, 25; West Berlin, 3 60. *Maumee*—Delta, 3 25; Pemberville, 6; Toledo 3d, 15; Tontogony, 30. *Portsmouth*—Decatur, 11; Ironton, 37 35; — sab-sch, 12 65. *St. Clairsville*—Bellaire 2d, 15; Bethel, 10; Coal Brook, 14 12; Morristown, 8 90; Rock Hill, 3; Washington, debt, 16 87. *Steubenville*—Bakersville 2 50; W. H. Blackford, 6; — sab-sch Mrs. Blackford's class, 2 10; Bethesda, 33; — sab-sch, 11; Brilliant, 17; Buchanan Chapel, 5; Dell Roy, 4; Dennison, 25; East Springfield, 7; Kilgore, 5 25; Long's Run, debt, 4; Madison, 2 40; New Hagerstown "a member," 2; New Philadelphia, 10; Pleasant Hill, 3 80; Potter Chapel, 31; Ridge, 6; Scio, 8; — sab-sch, debt, 3 55; Steubenville 1st, 20 88; — sab-sch, debt, 12 50; — — debt, 18; — 2d, 5 59; — — sab-sch, 145 47; — 3d, 3; sab-sch, 11; Two Ridges, 9; Urichsville, 15; Unionport, 2; Wellsville, 161 20; — "Boys' Christian League" for Boys' School, Wei Hein, China, 15; Yellow Creek, 4 50; — sab-sch, 56 67. *Wooster*—Ashland, 3; Berlin, 1 50; Bethel, 3; Canal Fulton, 4; Chester, 4 72; Congress, 6 51; Creston, 10 03; Fredericksburgh Y. P. S. C. E. for W. A. Carrington, 5 50; Jackson, 15; Mansfield, 85; Mt. Eaton sab-sch, 5 70; Olivesburgh, Robert Houston, 500; Wayne, 13 44; Wooster 1st, 112 69; — sab-sch, 14 30; — Westminster, 83 17. *Zanesville*—Brownsville, 15; Clark, 10; Coshocton sab-sch, 3 79; Jersey, 23 10; Newark Salem German, 3 63; Roseville, 3 35; Zanesville 2d sab-sch, for school at Marmarita, 25. 5,341 35

Pacific.—*Benicia*—Arcata, 10. Big Valley, Thomas Smith, 5; Blue Lake, 4; Covelo, 3; Kelseyville, 5; Lakeport, 2; San Rafael Mon Con, 30 85. *Los Angeles*—Arlington, 71 55; Azusa, 1; Colton, 20 95; El Monte, 5; Hueneme, 25; Los Angeles Spanish, 5; Monrovia, 14 56; Monticeto, 8; — sab-sch, 8; Ojai, 20 10; Pomona, 26 05; Redlands, 182 55; San Bernardino, 17 10; San Gorgonia, 2 61; Santa Paula Y. P. S. C. E. support of W. A. Carrington, 1 25. *Sacramento*—Carson City Y. P. S. C. E. sal'y of W. A. Carrington, 6; Chico, 10; debt, 10; Colusa, 19; Elko, 3 75; Le Molle, 20. *San Francisco*—Almeda 1st, debt, 30; Oakland 1st sab-sch, 7 55; San Francisco Calvary, 91 95; — Howard Street, 151; — Westminster, 75 50. *San Jose*—Pleasant Valley, 9; San Jose 1st, 227; Templeton, 7; Watsonville, 5. *Stockton*—Merced, 16; Visalia, 5; Traver, 6 50; Orosi, 3 50. 1,173 32

Pennsylvania.—*Allegheny*—Allegheny Central, 65 53; —McClure Avenue, 204 25; — — debt, 75; Bellevue Y. P. S. C. E. for W. A. Carrington, 15; Bridgewater West sab-sch, 40; Concord, 2; Glasgow, 6 31; Glenshaw, 35 53; Hoboken, 10; Leetsdale sab-sch, 13 75; Sewickly, 546 88. *Blairsville*—Edensburgh, 8 93; Fairfield, 65 40; Livermore, 8 50; — sab-sch, 25 45. *Butler*—Allegheny, 16; Concord sab-sch, 30 80; Harlansburgh, 8; — sab-sch, 12; Jefferson Centre, 3; Middlesex, 16; New Salem, 17; Westminster, 5. *Carlisle*—Big Spring, 94 07; sab-sch, 60 for Boys' School, Hang Chow; Carlisle 1st, 94 67; — — Y. P. S. C. E. for W. A. Carrington, 6 05; — 2d sab-sch, 57 65; Chambersburgh Central, 30; — sab-sch, 25 32; Duncannon 21 75; — sab-sch, 10 00; Gettysburgh, 61 45; Harrisburgh Elder Street, 1; — Pine Street, 318 79; Mercersburgh sab-sch, 30; Monaghan sab-sch, 20; Robert Kennedy Memorial, 8; Rocky Spring, 10; Saint Thomas, 7; Shippenburgh, debt, 25; — Mrs. R. Smith, 100; Silver Spring, 8; Waynesboro, 27 01; — sab-sch, 3 14. *Chester*—Ashmun, 25; Bryn Mawr Miss. Asso'n, support of Dr. Wanless and wife, G. W. Fulton and two children, 532 50; Chester 3d, 175; East Whiteland, 7 53; Fagg's Manor, 69; Calvary, 10 80; Honeybrook sab-sch, 9 23; Media, 50; Oxford, 262 88; Penningtonville, 23; Phœnixville 1st, 23; Upper Octorara, 20; West Chester 2d, 2. *Clarion*—Scotch Hill, 5; West Millville, 4. *Erie*—Edinboro, 4 89; Fairfield, 10; Fairview, 4; Georgetown, 3; Kerr's Hill, 4 42; — sab-sch, 70 cts, Mercer 2d, 53; New Lebanon, 3 50; North Clarendon, 9 50; Sandy Lake sab-sch, 6; Venango, 3 67. *Huntingdon*—Alexandria, 210 53; Bellefonte, 9, and Jas. Harris, 35 for Ningpo School; Curwensville sab-sch, 13; East Kishacoquillas, 57; Everett, 16; Fruit Hill, 10; Huntingdon, 120 15; sab-sch 50 for Sangli School; Lewistown Y. P. S. C. E. sal'y W. A. Carrington, 12 73; Logan's Valley sab-sch, 6; McVeytown, 27 85; Mapleton, 22; Saxton, 5; Shirleysburgh, 15; Sinking Creek, 5 20; Spruce Creek, 226 50; Upper Tuscarora, 5; — sab-sch, 2 50; West Kishacoquillas, 150 02; State College Y. P. S. C. E., 12. *Kittanning*—Elderton, 14; Marion, 12; Mechanicsburgh "M," 5; Saltsburgh, 37 45. *Lackawanna*—Athens, 21 50; Carbondale, sal'y J. A. Fitch, 25; Honesdale, 384 96; Kingston Forty Fort sab-sch, 28 10; Langcliffe, 55; Y. P. S. C. E., 3 52 for W. A. Carrington; Montrose sab-sch Miss. Soc'y, 46 96; Newton, 5; Pittston, 100; Scranton Green Ridge Avenue sal'y of Dr. Johnson, 57 75; Sugar Notch Y. P. S. C. E. sal'y of W. A. Carrington, 2; Susquehanna 1st, 8; Troy sab-sch, 25; Wilkesbarre Mem'l sab-sch, 158 55; — — — for books for Siam, 32; — Westminster sab-sch, 23. *Lehigh*—Allentown, 116 49; Bethlehem 1st, Y. P. S. C. E. sal'y of W. A. Carrington, 4 21; Easton 1st, 81; Ferndale L. Aid Soc'y, 15; Hazleton, 56 96; Mountain Y. P. S. C. E. sal'y R. Irwin, 1; Port Carbon, 12; Portland sab-sch, 5; Pottsville 1st, 87 71; Reading 1st sab-sch, debt, 20; South Easton, 6; Upper Lehigh, 53 21; White Haven Y. P. S. C. E. sal'y of W. J. Drummond, 11 07. *Northumberland*—Briar Creek, 5; Buffalo 17 52; sab-sch, 7; Grove, 100; sab-sch, 50; Hartleton, 6; Milton, 118; — sab-sch, 20; New Berlin, 11; — Bible Class, 7; Northumberland Jun. F. M. Soc'y, 8 53; Renovo, 11; Williamsport 1st, 170; — — sab-sch, 75; — 2d, 18 15. *Philadelphia*—Philadelphia 4th, 10; — Grace, 15; — Mariner's, 5 51; — South Western, 5 06; — Walnut Street, 158 73; Westminster, 20 42; — West Spruce Street sab-sch, 50. *Philadelphia Central*—Philadelphia Arch Street, 398 03; — Central, 181 28; — — Miss J. Frazier, 2 70; — Cohocksink 2d St. Mission, 1 70; — Kensington, 60; — Northern Liberties 1st, 5; — Northminster, 280 25; — Olivet, 82 87; — Patterson Memorial, 2; — West Arch Street, 6 65; sab-sch, 116 44; — West Park, 30. *Philadelphia North*—Doylestown sab-sch, 7; Fox Chase, 21 59; — sab-sch, 13 91; Frankford, 26 81; Germantown Market Square, 235 33; Grace Mission Band, 21 76; Lower Merion, 16; Mount Airy sab-sch, 7 14; Neshaminy of Warminster, 20 74; Newtown, 5; Norritown and Providence, 30. *Pittsburgh*—Cannonsburgh sab-sch, 15 50; Chartiers, 16 50; Lawrenceville, 52 65; Monongahela City, 200; Pittsburgh 1st sab-sch class "A," debt, 21 05; — 6th J. F. Patterson Band for Mr. Chang, China, 9; — Bellefield, 200; — — sab-sch, 75; East Liberty sab-sch for teacher in Mexico, 60; — — — for student, Nagauski, 60; — — sab-sch, 52 20; — — — for a medical missionary in Ningpo, 60; Grace Memorial, 3; — Park Avenue sab-sch class, 10; for Matsubara, 13; — Shady Side 108 33. *Redstone*—Fairchance, 16; Leisenring, 18 91; McKeesport sab-sch, 39 96; Mount Pleasant, 39; New Providence, 8; Pleasant Unity, 12 50; — sab-sch, 4; McKeesport, Stewart Plan sab-sch, 6 76; — Union Street sab-sch, 10 86. *Shenango*—Clarksville, 54; Mahoningtown, 14; Princeton, 8; Westfield, 168; Wampum, 5. *Washington*—Claysville Y. P. S. C. E. for W. A. Carrington, 3 15; Cross Creek, sal'y J. C. R. Ewing, 36 15; — 8 85; — sab-sch, 8; Cross Roads, 33; Moundsville, 16 68; Unity, 2; Upper Buffalo, 22; — sab-sch, 5 37; Washington 2d, 149 99; West Union, 28 50; Wheeling 3d "Busy Worker's Band" for Mr. Chalfont, of China, 17 30. *Wellsboro*—Antrim, 3; Arnot, 7; Knoxville, 1; — sab-sch, 2; Wellsboro sab-sch Xmas, 39 50. *Westminster*—Bellevue, 7 40; Centre 52; — sab-sch, 6;

*Contribution of Troy 2nd St. Church $1200,00 in Jan., '91 —acknowledged in error as from Troy 2nd Church.

Chanceford, 88 40; Columbia, 24 44; Donegal, 12; Lancaster 1st, 27; Strasburgh, 5 50; York 1st, 226 40; — Westminster, 15. *West Virginia*—French Creek, 4, 10,787 85

SOUTH DAKOTA.—*Black Hills*—Dudley, 1 25; La Verne, 3. *Central Dakota*—Blunt, 4 76; Flandreau 2d, 6; Pierre, 5; St. Lawrence, 5; Wolsey, 10; Woonsocket, 10. *Southern Dakota*—Alexandria, 25 40; Bridgewater sab-sch, 8; Canistota, 5; Ebenezer German, 6; Harmony, 2; Parker, 10; Pease Valley, 2. 103 41

TENNESSEE.—*Holston*—Elizabethton sab-sch, debt, 1; Greenville, 7 50; Mount Bethel sab-sch, 9. *Union*—Knoxville 4th, 30 66; — Bell Avenue, 5; New Salem, 2 10; Timber Ridge, "Stewards of King Soc'y," 3 50. 58 76

TEXAS.—*Austin*—Austin 1st, Mrs. E. B. McLane, 5; — — 110 15; sab-sch, 25; St. Paul German, 3; Goldthwaite, 5; Immanuel German, 7 75. *North Texas*—Seymour, 2; Throckmorton, 1. *Trinity*—Terrell sab-sch, 1. 159 90

UTAH.—*Montana*—Stevensville, 3. *Utah*—Hyrum Emmanuel, 40 cts; — sab-sch, 2; Ogden, 5; Salt Lake City 1st, 75; Smithfield, 2; Springvale, 15. 103 40

WISCONSIN.—*Chippewa*—Phillips, 7 50. *La Crosse*—Galesville, 5 68; Greenwood Stations, 10. *Lake Superior*—Escanaba, 11; Fort River, 10; Ishpeming, 17 23; — sab-sch, 10 10; Pickford, 2; St. Ignace, 6. *Madison*—Beloit 1st, 21 27; Lodi, 20 60; Madison German, St. Paul, 1; Middleton, 1; Reedsburgh, 10. *Milwaukee*—Cato, 3 81; Milwaukee Grace, Xmas, 10 50; — Perseverance, 20; Ottawa, 2 23; Waukesha sab-sch, 31 87. *Winnebago*—Oxford, 6 71; West Merrill, 12 50; — Y. P. S. C. E., 2 50. 224 19

WASHINGTON.—*Alaska*—Juneau, 3. *Idaho*—Waterville, 6; Walla Walla, 1; Davenport, 5; Egypt, 2; Couer de'Alene, 1 50. *Olympia*—Tacoma 1st sab-sch, 26 51; Union Ridge, 8; Puyallup, 2; Aberdeen, 2 60. *Puget Sound*—Seattle 2d, 5; Sumner, 8 77; — sab-sch, 5 89; Noosack, 3; — City, 2; Kent, 3 80. 87 07

WOMAN'S BOARDS.

Woman's Board of New York, 15,743 39; — debt, 232 39; Woman's Board of the Southwest, 1,515 90; Woman's Board of Phila., 4,348 52; Occidental Board, 1,440 77; Woman's Board of the Northwest, 19,092 25..... $42,373 22

LEGACIES.

Estate of Eleanor McChesney, dec'd, 453; Estate of Mary H. Wilson, dec'd, 1,534 25; Estate of Mary A. Gleason, dec'd, 200; Legacy of Wm. Kirker, dec'd, 950; Estate of Henry A. Kerr, dec'd, 595 99; Legacy of John M. Beatty, dec'd, 633 33; Lapsley Estate, 1000; Edward's Estate, 250..... $5,616 57

MISCELLANEOUS.

Rev. Samuel Ward, Emporia, Kansas, 1; Miss L. May Ward, Emporia, Kansas, 75 cts; T. Templeton, Chicago, 250; William Burns, Brunswick, N. Y., 10; Wylie Homer, Ind. Ter., 1; "A Treasured gathering," 1; Rev. J. H. and Mrs. M. I. Blackford, 30; Rev. A. B. King, N. Y. City, 5; A. C. McCutcheow, Murrysville, Pa., 100; Y. P. S. C. E. Illinois State Institution for Education of the Deaf, 4; "From a friend," debt, 20; James Robertson, N. Y., 100; "A friend," 100; James Waters, Oswego, N. Y., 10; Rev. J. C. Blair, Ferndale, Cal., for evangelistic work in China, 400; J. D. Thompson, Los Angeles, Cal., 1,500; "Mrs. M. W.," Brooklyn, debt, 20; Rev. Geo. Robinson, Chaplain U. S. Army, Ft. Davis, Texas, 17; Leonard Moore, Dayton, O., 100; Hamadan sab-sch of E. Persia for Siam, 4 70; "A friend," 50; Sarah Chauncey Savage, Phila. sal'y of Dr. Eckels, of Siam, 700; Ladies' Pres. Aid Soc'y, McMinnville, Oregon, 7 50; Rev. J. S. McClure, Napa, Cal, 10; "for ring sold, 22; E. E. Cameron, Wash., D. C., for work among Dakotas, 10; Dr. Alex Guy, Wooster, O., 100; Rev. Thomas J. Sheppard, D. D., Glenwood, Md., 25; McCormick Theo. Sem'y support of T. G. Brashear, 100; Rev. W. T. Finley, Winnebago, Neb., 5; S. Rising, Lena, Ill., debt, 10; "A friend," 40; "Cash," 10; Seeley Wood, Urbana, O., 50; Rev. Luke Dorland, Hot Springs, N. C., 5; "M. M." 25; Julia Clark, Orion, Ill., 4; Mrs. John Dove, Denver, Col., "Family Circle Mission Box," 10 15; Mr. Douglass of N. J., 25; Mrs. Nannie Miser, 1; Maria Rappelye, Palermo, Kansas, 5; Robert Walker, Clinton, Ill., 20; "Cash," 40 cts; "A friend," La Porte, Ind., 25; "E. S.," 1; E. W. Conner, Phila., Pa., 2; Rev. W. W. Taylor, Wilmington, Del., 10; "Sewing Machine through New York Observer," 24 63; Rev. R. Dodd, Mason, Cal., 7 50; "A Friend," 50; Jas. S. Aiken, Trenton, N. J., 10; "Lecture, 5 25; "J. C. A.," Washington, D. C., 5; Rev. H. H. Wellis, Kingston, Pa., 50; Rev. R. R. Marquis and wife, Osage City, Kansas, debt, 10; G. G. Gurner, Esq., 5; Harry Hutchison, Falls Creek, 5; "C." Penna, 22; Rev. L. N. Sprague, D. D., 10; Isabella McQueen, Schenectady, N. Y., 5; Rev. A. M. Lowry, 10; "H. T. F.," 10; Mrs. M. B. Dickinson, 2; Miss H. A. Dickinson, 5; Miss M. T. Dickinson, 1; Miss M. J. Miles, Custon, Neb., 1; Rev. R. E. Flickinger, 5; Rev. James Reed, 2; Rev. J. S. Pomeroy, Fairview, W. V., 1; Mrs. J. E. Dorland, Hot Springs, N. C., 5; Miss. Soc'y of Albert Lea College, 32 16; "G. J. R.," 7; Trustees of General Assembly Pres. Church, U. S. A., 667 56; Rev. V. M. King and wife, Morantown, Kansas, 5; Mrs. R. L. Stuart, N. Y., 10,000; "A friend," Omaha, Neb., debt, 5; "J. B. G.," 5; Geo. H. Webb, Rome, O., 7; Mrs. J. S. McClure, Napa, Cal., 5; E. E. Oxley, Iowa, 30; Rev. W. H. Logan, Princess Anne, Md., 5; Albert Lea College, 2; Miss Julia Cook, sal'y J. M. Irwin, India, 25; C. G. Williamson, Phila., "Thank offering," 5; "A Friend of Foreign Missions," Washington County, N. Y., 25; Cash from Rockford, Ill., 10; "A Family Mission Box," Pa., 150; "Cash," 50; O. F. Harper, Sidney, N. Y., 5; "A friend," 25; Rev. J. C. Craighead, D. D., Washington D. C., 50; Rev. and Mrs. R. Buell, Love, Millport, O., 40; Rev. Carroll Cutler, D. D., Charlotte, N. C., 5; Mrs. N. C. Jameson, 5; "Xmas offering," of Kolhapuri (India) sab-sch, 6 45; Rev. W. J. McKee, Shanghai, China, 14 80..... $15,385 85

Total receipts for March, 1890..... 126,528 28
Total receipts from May 1, 1890, to March 31, '91 651,887 25
Total receipts from May 1, 1889, to March 31, '90 569,914 37

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1891.

ATLANTIC.—*Atlantic*—Summerville, 1 75. *East Florida*—San Mateo (L. A. and M. S.), 5. *Fairfield*—Carmel, 1; Mt. Sinai, 2 10. *Knox*—Macon Washington Avenue, Woman's Miss. Soc'y, 1; New Hope, 3. *McClelland*—Mattoon, 3; Mt. Zion, 1. *South Florida*—Auburndale, 2 50; Centre Hill, 4 75; Eustis (Incl. sab-sch 10), 34; Seneca, 2; Titusville, 18 25; Winter Haven, 2 50. 81 85

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; — 2d, 25 23; — 12th, 5; — Abbott Memorial, 1; — Faith, 7. — Fulton Avenue, 2; — Madison Street, 2; Cumberland, 15; Ellicott City, 2; Govanstown (Incl. sab-sch, 1), 3; Granite, 80 cts; Hampden sab-sch, 2; Mount Paran, 80 cts; New Windsor, 1 60; Paradise, 5; Zion, 2. *New Castle*—Chesapeake City, 5; Newark, 10; Pencader, 11; West Nottingham, 11 64; White Clay Creek, 7 40; Wiscomico, 10 33; Wilmington Olivet, 1 50; — West, 21. *Washington City*—Boyd's, 1; Georgetown West Street, 30; Hyattsville, 4 35; Manassas, 2; Neelsville, 5; Vienna, 5; Washington City 1st, 13 33; — 6th, 20; — 15th Street, 8; — Assembly, 20; — Gurley Memorial, 3; — Metropolitan, 9 82; — New York Avenue, 63 25; — Western, 38. 475 05

CATAWBA.—*Cape Fear*—Mt. Pleasant, 1; Simpson's Chapel, 1 12; Wilson, 2. *South Virginia*—Allen Mission, 1. *Yadkin*—Chapel Hill, 1; Freedom East, 2; Laurinburg Bower's Chapel, 1; Salisbury, 3; Silver Hill, 1. 13 12

COLORADO.—*Boulder*—Boulder 1st (Incl. sab-sch, 4), 35; — Valley, 28 cts; Longmount Central, 15. *Denver*—Denver Capitol Avenue, 5; — North, 5 75; — Westminster, 3; Golden, 5; Highland Park, 2 50; Idaho Springs, 8. *Gunnison*—Lake City, 5; Ouray, 5. *Pueblo*—Antonio, 3; Cincero, 2; Costilla, 2; Del Norte (Incl. sab-sch, 75 cts), 9 75; Durango, 12; Engle, 5; Huerfano Canon, 3; La Junta, 5 80; La Luz, 2; Pueblo, 2 51; Silver Cliff, 2 50; Trinidad 1st, 18. 157 09

COLUMBIA.—*East Oregon*—Grass Valley, 3; La Grande, 6. *Portland*—Albina, 5; Bethany, 5; Clackamas 1st, 4; Portland St. John's, 12; Tualitin Plains, 3. *South Oregon*—Medford, 5. *Willamette*—Albany 1st, 15; Corvallis, 5; Marion, 1; Newberg, 4; Octorara, 2; Pleasant Grove, 2; Salem 1st, 4; Sinslaw, 1; Yaquina Bay, 10. 87 00

ILLINOIS.—*Alton*—Alton (Incl. sab-sch, 2 55), 18 55; Carrollton, 6 98. *Bloomington*—El Paso, 11; Gibson City, 15 40; Lexington, 10; Normal, 6 75; Onarga, 15; Pontiac, 10; Prairie View, 1; Urbana (Incl. sab-sch, 40 cts.), 4 40;

Watseka, 5 35; Wenona church and sab-sch, 5. *Cairo*—Harrisburgh, 3; McLeansboro, 2; Mount Carmel, 10; Murphysboro, 5 50; Nashville, 5. *Chicago*—Austin, 9 25; Brookline, 3 75; Chicago 1st, 41 20; — 2d, 60; — 8th, 73 50; — Central Park, 5; — Emerald Avenue, 11 15; — Holland, 3; Evanston 1st, 41 24; Joliet 1st, 10; — Central, 55 50; Moreland, 1 51; Oak Park, 58 87; Woodlawn Park, 69 36. *Freeport*—Cedarville, 3 45; Freeport 3d German, 2; Galena South, 34 51; Marengo, 17 04; Rock Run, 2; Warren, 3. *Mattoon*—Charleston, 11 40; Kansas, 4. *Ottawa*—Morris, 3; Sandwich, 5. *Peoria*—Crow Meadow, 5 50; Delavan, 7; Ipava, 27 50. *Rock River*—Aledo sab-sch, 2; Milan, 6; Woodhull, 10. *Schuyler*—Clayton, 3; Kirkwood, 6. *Springfield*—Farmington, 10; Lincoln, 2; Maroa, 3; North Sangamon, 10; Pisgah, 1 76; Unity, 65 cts. 758 07

Indiana.—*Crawfordsville*—Attica, 3 50; Crawfordsville Centre, 35 13; Fowler, 1; Williamsport, 1. *Fort Wayne*—Elhanan, 2 45. *Indianapolis*—Bainbridge, 1; Carpentersville, 1, Greencastle, 10; Indianapolis 2d, 187 09; — Tabernacle, 13; Putnamville, 1; Roachdale, 3. *Logansport*—Monticello, 10; Remington, 2; Valparaiso, 11. *Muncie*—Centre Grove, 1; Kokomo, 2; Marion, 5 35; Portland, 1; Tipton, 1; Union City, 5; Wabash, 4. *New Albany*—Madison 2d, 8; Mitchell, 4; New Albany 2d, 3; — 3d, 2. *Vincennes*—Brazil, 11; Evansville Walnut Street, 22 94; Spencer 1. *White Water*—Aurora, 4; Connersville 1st, 7 67; Hopewell, 6; New Castle sab-sch, 5; Versailles, 1. 317 18

Indian Territory.—*Cherokee Nation*—Claremore, 2; Claremore Mound, 2; Tahlequah (Katharine Brown Soc'y), 5. *Choctaw*—Atoka, 7 50. *Muscogee*—Muscogee, 13. 29 50

Iowa.—*Cedar Rapids*—Blairstown, 4 55; Central, 2; Mount Vernon, 15 50. *Council Bluffs*—Afton, 3; Atlantic, 7; Audubon, 7; Carson, 5 50; Creston, 15; Diagonal, 2; Emerson, 7 65; Hamburg, 1; Lenox, 2 50; Malvern, 8; Menlo, 1; Sidney, 3; Villisca, 30. *Des Moines*—Des Moines East, 11 80; — Highland Park, 5; — South, 3; Grand River, 1; Leighton, 5; New Sharon, 7; Olivet, 3; Osceola, 8 65; Oskaloosa, 4 25; Russell, 12 40. *Dubuque*—Centretown German, 3; Dubuque 3d, 6; — 1st German, 8; Dyersville German, 3; Hazleton, 1; Independence German, 5. *Fort Dodge*—Alta, 1 22; Bethel, 3; Coon Rapids, 5; Dedham, 2; Rolfe 2d (incl sab-sch, 1 99), 7 80; Sanborne, 3; Storm Lake, 3; Vail, 3. *Iowa*—Burlington 1st, 7 23; Keokuk Westminster, 13 75; Kirkville, 3 14; Middletown, 80 cts. *Iowa City*—Bethel, 55 cts; Davenport 1st, 29 46; Keota, 7; Lafayette, 3; Muscatine 1st, 26; Sugar Creek, 2; West Branch, 3; West Liberty, 6; Wilton, 15. *Waterloo*—Albion, 5; Conrad, 3 60; Dows, 3; Kamrar and sab-sch, 5; West Friesland, 5. 367 35

Kansas.—*Emporia*—Agricola, 2 45; Cedar Point, 5; Cottonwood Falls, 2; Council Grove, 10; Elmendaro, 2 70; Emporia 2d, 6; Florence, 5; Madison, 2 50; Mulvane, 5; Phœnix Creek, 2; Quenemo, 10 78; Wellington, 17. *Highland*—Atchison 1st, 12; Corning, 5; Marysville, 5; Nortonville, 7; Parallel, 4; Vermillion, 4. *Larned*—Arlington, 5; Larned, 11 36; McPherson, 10. *Neosho*—Edna, 2; Lake Creek, 5; Louisburg 1st, 4 50; Montana, 14 50; Mound Valley, 3; Ottawa, 11; Parsons, 8 51; Thayer, 5. *Osborne*—Osborne, 4; Russell, 5; Smith Centre, 3. *Solomon*—Beloit, 10; Blue Stem, 1; Carlton, 5; Cawker City, 4; Clyde, 8; Delphos, 3 50; Glen Elder, 1 45. *Topeka*—Baldwin, 3; Bethel, 2; Black Jack, 7; Idana, 96 cts; Lawrence, 15 86; Lowemont, 2; Meriden, 1; Oak Hill, 1; Olathe, 4; Topeka 2d, 15. 279 09

Kentucky.—*Ebenezer*—Ebenezer, 3; Greenup, 4; Lexington 2d, 70; Maysville 1st, 11; Mount Sterling, 7. *Louisville*—Kuttawa (Band of Little Workers, 1, Woman's Presby Miss Soc'y, 6), 7; Louisville Walnut Street, 8 90; Pewee Valley, 5; Shelbyville 1st, 3. *Transylvania*—Danville 2d, 50; East Bernstadt, 3; Livingston, 3. 174 90

Michigan.—*Detroit*—Detroit Trumbull Avenue, 10; Howell, 20; Marine City, 12. *Flint*—Bad Axe, 5; Gaines, 3; La Motte, 3; Mariette 1st, 8; — 2d, 2; Port Austin, 3. *Grand Rapids*—Evart, 4; Grand Rapids Westminster, 23 38. *Kalamazoo*—Plainwell, 5. *Lansing*—Albion, 10; Brooklyn, 4; Homer, 9; Jackson, 3 92; Mason, 15; Oneida, 6. *Monroe*—Coldwater, 6 27; Hillsdale, 9; Quincy, 8 50. *Petoskey*—Boyne City, 1; Boyne Falls, 1. *Saginaw*—Taymouth, 3. 175 07

Minnesota.—*Duluth*—Barnum, 2 20; Hinckley, 5; Sandstone, 3. *Mankato*—Balaton, 5 50; Blue Earth City, 5; Luverne, 3; Madelia, 5; Pipestone, 2; Redwood Falls, 5; Winnebago City, 2. *St. Paul*—Burbank, 1 60; Crystal Bay, 1; Greenleaf, 1 25; Hastings, 1; Kerkhoven, 1 70; Long Lake, 1; Minneapolis 5th, 5; — Shiloh, 11; North St. Paul, 4; Red Wing, 7 89; Reiderland German, 3; St. Cloud, 13 98; St. Paul Goodrich Avenue sab-sch, 4; — House of Hope, 68 04; Spring Grove, 1 70; White Bear, 1; Willmar, 9. *Winona*—Austin, 4; Claremont, 4 50; Frank Hill German, 2; Oakland, 1; Preston, 6; Ripley, 2; Winona German, 2. 195 36

Missouri.—*Kansas City*—Greenwood, 1; Kansas City 2d, 4 84; — Hill Memorial, 5; Rich Hill, 11 32; Tipton, 3. *Ozark*—Mount Vernon, 10; Neosho, 6 27; Ozark Prairie, 10; Springfield Calvary, 30 20. *Palmyra*—Bethel, 2; Birdseye Ridge, 3; Kirksville, 3 20; Knox City, 1; Newark, 1; Pleasant Prairie, 1. *Platte*—Akron, 2; Hopkins, 2; Maryville, 5; — Union, 4 50; New Hampton, 2. *St. Louis*—Cuba, 2; Elk Prairie, 2; Salem 1st, 2; St. Louis 2d, 200; — 1st German, 10; — West, 15; Webster Grove (incl sab-sch, 5 65), 30 35. *White River*—Cotton Plant, 2. 371 68

Nebraska.—*Hastings*—Bloomington, 1; Hastings German, 1; Nelson, 1 23; Oak Creek, 3. *Kearney*—Buffalo Grove German, 3; Burr Oak, 2; Clontibret, 3; Grand Island, 3; Kearney German, 4; Ord, 6 50; St. Edwards, 4; St. Paul, 2; Wood River, 6 37. *Nebraska City*—Auburn, 6 06; Bennett, 17; Hebron, 8 17; Lincoln 3d, 5; Plattsmouth, 21 78; Tecumseh sab-sch, 21; Utica, 4 51; *Niobrara*—Cleveland, 2; Inman, 2; Madison, 3; Millerboro, 1; O'Neill, 3. *Omaha*—Marietta, 5; South Omaha, 5. 144 62

New Jersey.—*Corisco*—Bata, 1; Bantanga, 2; Benita, 1; Corisco, 1; Evune, 1; Gaboon, 3; Ogove 1st, 3; — 2d, 1; — 3d, 2. *Elizabeth*—Clinton sab-sch, 10; Connecticut Farms, 11; Elizabeth 1st German, 5; Liberty Corner, 3 52; Plainfield 1st, 19 53; Pluckamin, 5 68; Roselle, 11 87; Springfield, 35. *Jersey City*—Carlstadt, 4; Hackensack, 3; Jersey City Scotch, 7 50; Passaic 1st, (Incl. sab-sch, 3 88,) 8 88; Paterson 1st, 20; — 1st German, 5; — Broadway German, 5; West Milford, 2; Woodbridge sab-sch, 1. *Monmouth*—Barnegat, 1; Columbus, 5; Cranbury 2d, 10; Freehold, 22 16; Manalapan, 2; Manchester, 8; Plattsburgh, 2; Point Pleasant, 4; Shrewsbury, 10; Tennent, 34 88; Westminster, 2. *Morris and Orange*—Chester, 10; Dover Welsh, 4; German Valley, 5; Madison, 6 50; Mendham 2d, 13; Mine Hill, 11; New Vernon, 10; Parsippany, 15; Schooley's Mountain, 4; South Orange, 31 52; Succasunna, 6; Whippany, 4 78; Wyoming, 4 07. *Newark*—Montclair 1st, (a member,) 2; — Trinity, 23 35; Newark 6th, 10; — 1st German, 4 50; — 5th Avenue, 19 81; — Bethany, 2; — Calvary, 4 28; — Park, 56 02; — Roseville, 219 08. *New Brunswick*—Dayton, 8; Frenchtown (Incl. sab-sch, 1,) 3; Hopewell, 6; Kingston, 10; Kingwood, 1; Lawrence, 13 75; New Brunswick 2d, 5; Princeton 1st, 67 46; — 2d, 11 28; Titusville, 3; Trenton 1st Chapel, 3; — 5th, 11; — Prospect Street sab-sch, 4 51. *Newton*—Asbury, 20; Beattystown, 1; Deckertown, 10; Greenwich, 5; La Fayette, 5; Mansfield 2d, 1; Newton, 25; Stanhope, 2 25; Stillwater, 5; Wantage 2d, 7 92; Washington, 75. *West Jersey*—Billingsport, 1; Bridgeton 1st, 15; Cape Island, 16 33; Cedarville Osborn Memorial, 2; Cold Spring, 5; Deerfield, 10; Swedesboro, 3; Woodstown, 7. 1,103 44

New Mexico.—*Arizona*—Sacaton 1st, Pima, 3. *Rio Grande*—Pajarito, 1. 4 00

New York.—*Albany*—Albany 4th, 30; — 6th, 2; — State Street, 43 17; Bethany, 10; Johnstown, 20; New Scotland, 5; Sand Lake, 1 50; Stephentown, 2; Voorheesville, 3; West Troy Jermain Memorial, 6 72. *Binghamton*—Binghamton 1st, 93 48; — North, 10; Deposit, 6 95; Union, 5. *Boston*—Boston 1st, 26; Houlton, 10; Lonsdale, 6; Lowell, 5; Providence, 18; Quincy, 16; Roxbury, 10; South Boston, 13 66; — Ryegate, 2; Taunton, 2; Woonsocket, 10. *Brooklyn*—Brooklyn 1st, 338 30; —Ainslie Street, 5; — Bethany, 4 25; — Cumberland Street sab-sch, 5; — East Williamsburg German sab-sch, 2; — Friedenskirche, 2; — Memorial, 55 77; — Prospect Heights, 10; — Trinity, 5. *Buffalo*—Allegany, 2; Buffalo 1st, 200; — Bethany, 22 42; — Westminster, 24 73; —West Side, 1; Ellicottville, 5; Ripley, 3; Sherman, 20; Tonawanda, 20 41; Westfield, 18 82. *Cayuga*—Auburn Calvary, 12 51; Dryden, 3; Genoa 1st, 16 23. *Columbia*—Valatie, 4 49. *Genesee*—Bergen 1st, 12 20; Corfu, 5; Perry, 20. *Geneva*—Bellona, 3; Canandaigua, 25; Naples, 4 21. *Hudson*—Clarkstown German, 3; Good Will, 1 38; Hamptonburgh, 18; Hempstead, 1; Liberty, 8; Middletown 1st, 35; — 2d, 3 84; Milford, 5; Montgomery, 3; Nyack German, 1; Port Jervis, 10; Ridgebury, 33 cts; Scotchtown, 10; West Town, 8. *Long Island*—Bellport, 8; Port Jefferson, 13 02, Sag Harbor, 17; Shelter Island, 7; South Haven, 5. *Lyons*—Galen, 5. *Nassau*—Astoria, 5; Newton, 5; Northport, 5; Springfield, 2. *New York*—New York 1st, (Addl.) 25; — 5th Avenue, 4,835 41; — 13th Street, 50; — Bethany sab-sch, 9; — Bohemian, 5; — Calvary, 10; — French Evangelical, 5; — Madison Square (incl. estate of James R. Hills, 100), 898 15; — Madison Street German, 5; — Mount Washington, 29; — Puritans, 37 07; — Scotch (Miss. Ass'n Immanuel sab-sch, 39 94), 330 79; — Sea and Land, 6; — Tremont, 5; — West, 235 96. *Niagara*—Lockport 1st, 17 92; — 2d Ward, 1; Youngstown, 1. *North River*—Amenia, 6; Bethlehem, 18; Cold Spring, 12; Smithfield, 8. *Otsego*—Cooperstown, 29 91; Delhi 2d, 20; East Guilford, 5. *Rochester*—Avon Central, 3; Brighton, 12; Geneseo 1st, 68 90; Ogden Centre, 2 98; Pittford, 1; Rochester 1st, 169 73; — Calvary, 2 85; — Central, 35 53; — North, 13. *St. Lawrence*—Brownsville, 2; Oswegatchie 1st, 11. *Steuben*—Arkport, 1 84; Bath, 50; Canaseraga, 5; Corning, 4 20; Cuba, 10 24; Hornellsville, 10;

Rushford, 3 45. *Syracuse*—Baldwinsville, 3; Cazenovia, 15 55; Fulton, 20; Jordan, 3; Mexico, 12 93; Oswego Grace, 48 53. *Troy*—Green Island, 9; Hebron, 1; Lansingburgh 1st, 48 77; Troy 9th, 30; Waterford, 8 35. *Utica*—Augusta, 4 43; Ilion church and sab-sch, 3. *Westchester*—Croton Falls, 7; Hartford, 20; Mt. Kisco, 12 50; Pleasantville, 2; Port Chester, 2; Sing Sing, 21 60; South East, 5; Stamford 1st, 73 61; Yonkers Dayspring, 5. 9,498 68

North Dakota.—*Bismarck*—Bismarck, 10; Sterling, 1 50. *Pembina*—Ardoch, 3; Arvilla, 5 53; Bethel, 3; Gilby, 3; Mekinok, 7; Park River, 10. 48 03

Ohio.—*Athens*—Athens (incl. sab-sch, 4), 15; Gallipolis, 5; Marietta 4th Street, 20. *Bellefontaine*—Bellefontaine 1st, 8 60; Galion, 10; Kenton, 15 01; Rush Creek, 2; Rushsylvania, 4; Spring Hills, 1 60; West Liberty, 84 cts. *Chillicothe*—Chillicothe 1st, 39; Greenfield, 21 42; Hillsboro, 31 25; Washington C. H., 6. *Cincinnati*—Cincinnati 3d, 17 14; — 6th, 15; —Central, 19 55; — Westminster, 25; Cleves, 5; Elizabeth and Berea, 1; Ludlow Grove, 2; Morrow, 5; Pleasant Ridge, 1. *Cleveland*—Cleveland 1st, 63 20; — 1st Calvary, 44; — 1st Stone Ch Dept sab-sch, 18 76; — 2d, 165; — Bethany, 2; — Beckwith, 5; — Miles Park, 15; South New Lyme, 3. *Columbus*—Circleville, 10; Columbus 1st, 26. *Dayton*—Bell Brook, 5; Bethel, 3; Clifton, 8 83; Collinsville, 18 07; Franklin, 3; Greenville, 5; Seven Mile, 2 53. *Lima*—Delphos, 3; Lima Market Street, 26; Middlepoint, 3; Wapakoneta, 5. *Mahoning*—Beloit, 1; Canfield, 5; Canton, 16 57; Coltsville, 1 25; East Palestine, 2; Leetonia, 4; Lowell, 1 50; North Benton, 5; Salem, 18; Warren, 16; Youngstown 1st, 233 46. *Marion*—Delaware, 18; Marion, 10; Richwood, 4 30. *Maumee*—Eagle Creek, 3; Milton, 4; Montpelier, 6 65; Mount Salem, 5; Napoleon, 7; Toledo 1st German, 2; — 3d, 17 50 *Portsmouth*—Portsmouth 1st sab-sch, 15; Sardinia, 4; Winchester, 6. *St. Clairsville*—Bethel, 3; Cadiz, 23; Nottingham, 10 89. *Steubenville*—Bacon Ridge, 6 10; Bethesda, 5; Buchanan Chapel, 1; Centre Unity, 1; Cross Creek, 3 60; East Liverpool 1st, 40 83; East Springfield, 1; New Philadelphia, 4; Oak Ride, 2; Ridge, 2; Salineville, 5; Steubenville 1st, 4 23; — 3d, 2; Waynesburgh, 6; Yellow Creek, 3 50. *Wooster*—Bethel, 1; Orange, 2. *Zanesville*—Fairmount, 2 65; Jersey, 5 60; Mt. Vernon, 33; Muskingum, 4; Roseville, 1. 1,296 42

Pacific.—*Benicia*—Arcata, 10; Covelo, 5; Fulton, 10; Kelseyville, 3 50; Lakeport, 2; Petaluma, 5. *Los Angeles*—Alhambra, 5; Azusa, 2; El Montecito, under Minutes of Assembly, 1888, 60; Los Angeles Welsh, 2; Los Nietos Spanish, 1; Monrovia, 3 53; Palms, 2; Pasadena 1st, 8; Riverside Calvary, 5; Santa Ana, 23 70. *Sacramento*—Chico, 10; Colusa, 5; Elk Grove, 5; Ione, 5; Vacaville, 10. *San Francisco*—Oakland Chinese, 3; San Francisco Howard Street, 35; Walnut Creek, 5; West Berkeley, 3. *San Jose*—Cayucos, 5; Livermore, 5; Milpitas, 5; Monterey, 11. Watsonville, 5. *Stockton*—Fresno, 15; Merced, 5; Visalia, 2. 233 73

Pennsylvania.—*Allegheny*—Allegheny McClure Avenue, 63 60; Glenshaw (incl sab-sch, 2 50), 11 75; Hoboken, 3 46. *Blairsville*—Ebensburgh, 6 05; Johnstown, 24 68; Murrysville, 8. *Butler*—Allegheny, 1; Concord, 8 25; Grove City, 26; Jefferson Centre German, 3. *Carlisle*—Chambersburgh Falling Spring, 40; Duncannon, 10; Green Castle, 6 96; Harrisburgh Elder Street, 1; Lower Marsh Creek, 4 10; Middle Spring, 16; Middletown, 4; Waynesboro (incl sab-sch, 75 cts). 7 31. *Chester*—Calvary, 10 83; Chichester Memorial, 1; East Whiteland, 3 50; Forks of Brandywine, 15; Kennett Square, 2; Middletown, 11; Phœnixville, 4; West Chester 2d, 1. *Clarion*—Brockwayville, 4 38; Elkton, 3; Reynoldsville, 5. *Erie*—Mercer 1st, 15; North Clarendon, 6; Tideoute, 10; Union, 5 84. *Huntingdon*—Bald Eagle, 7 87; Bedford, 2; Curwensville sab-sch, 5; East Kishacoquillas, 23; Fruit Hill, 5; Gibson Memorial, 2; Houtzdale, 3 66; Kylertown, 2; Lewistown, 12; Little Valley, 5 65; McVeytown, 5 50; Mapleton, 4; Milroy, 5 45; Pine Grove sab-sch, 1 13; Port Royal, 13; Robertsdale, 1 37; Saxton, 1; Shade Gap, 5; Shirleysburgh, 3; Upper Tuscarora, 5; Winterburn, 2. *Kittanning*—Atwood, 1; Bethel, 6; Cherry Tree, 1; Crooked Creek, 1; Currie's Run, 9; East Union, 1; Eldertou, 6; Gilgal, 3; Glade Run, 15; Harmony, 5; Homer, 2 57; Indiana, 64; Mechanicsburgh, 3; Middle Creek, 1; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh sab-sch, 5; Smicksburgh, 2; Washington, 9. *Lackawanna*—Ashley, 18; Bennett, 2; Dunmore, 1; Franklin, 1; Montrose, 30; Nicholson, 1; Wells and Columbia, 1; Wilkes Barre 1st, 149 54; Wyalusing 1st, 2. *Lehigh*—Audenreid, 10; Catasauqua 1st, 10; Easton 1st, 6; Ferndale, Ladies Aid Soc'y, 13; Hazleton, 23 33; Hokendauqua (incl sab-sch and infant class, 4 78), 8 78; Lock Ridge, 3; Port Carbon, 6; South Bethlehem, 1; Weatherly, 10. *Northumberland*—Berwick, 6; Briar Creek, 2; Emporium, 1; Grove, 20; Lycoming sab-sch, 9; Lycoming Centre, 6; Orangeville, 6; Renovo, 10; Sunbury, 36; Williamsport 1st, 20. *Philadelphia*—Philadelphia 1st, 359 25; — 2d, 75 21; — 4th, 4; — Grace, 5; — Greenwich Street, 10; — Tabernacle (incl sab-sch, 47 36), 198 81; — Woodland, 273 99. *Philadelphia Central*—Philadelphia Beacon, 5; — Hebron Memorial, 6 06; — North, 23 60; — Susquehanna Avenue, 5; — Trinity, 8; — West Park, 10; — Zion German, 3. *Philadelphia North*—Chestnut Hill 1st, 25; — Trinity, 15 25; Frankford, 7 88; Germantown Market Square, 48 91; Huntingdon Valley, 5; Lower Merion, 4; Norriton and Providence, 10; Wissinoming, 2. *Pittsburgh*—Bethany sab-sch, 2; Chartiers, 4; Concord, 3; Finleyville, 2 50; Knoxville, 5 25; Middletown, 8; Monongahela City, 40; Pittsburgh 6th, 35 11; — 43d Street, 22; — Bellefield, 40; — Central, 3; — Covenant, 4 67; — East Liberty, 23; — Grace Memorial, 3; — Lawrenceville, 16 84; — Park Avenue, 23 50; — Shady Side, 20 67; — South Side, 7 *Redstone* Mount Pleasant, 20; Round Hill, 1. *Shenango*—Enon, 4; Neshanhock, 3 22; Princeton, 3. *Washington*—Bethlehem, 4; Cross Creek, 17; Cross Roads, 8; East Buffalo, 50; Lower Ten Mile, 8 11; Moundsville, 9 62; New Cumberland, 10; Washington 2d, 23; Wheeling 2d, 16 79; Wolf Run, 1. *Wellsboro*—Antrim, 1; Arnot, 5; Covington, 2; Elkland and Osceola, 19; Farmington, 4; Tioga, 3; Wellsboro, 63 8. *Westminster*—Bellevue, 4 80; Chanceford, 3; Columbia, 15 51; Donegal, 2; Lancaster 1st, 27; — Memorial, 2; Marietta, 13; Slate Ridge, 7. *West Virginia*—Morgantown, 10; Parkersburgh 1st, 10; Ravenswood, 2; Sistersville, 4; Sugar Grove, 5; Weston, 4. 2,700 43

South Dakota.—*Aberdeen*—Britton, 3 50; Groton, 5. *Black Hills*—Nashville, 2; Rapid City, 12; Sturgis, 3; Whitewood, 5. *Central Dakota*—Blunt, 6; Colman, 2; St. Lawrence, 3. *Dakota*—Ascension, 1; Long Hollow, 2. *Southern Dakota*—Alexandria, 6; Bridgewater, 10; Dell Rapids, 3; Kimball, 2 72; Olive, 1; Parker, 10; Turner Co. 1st German, 8; Tyndall, 4. 89 22

Tennessee.—*Birmingham*—Sheffield 1st, 11. *Holston*—Beecn, 1; Jonesboro, 1 57; Lamar, 1. *Union*—Forest Hill, 3; Madisonville, 1; New Market, 4; New Salem, 1. 23 57

Texas.—*Austin*—Galveston St. Paul German, 4; Goldthwaite, 5; New Orleans Immanuel German, 5 50. *North Texas*—Adora, 8; Henrietta, 7; Saint Joe, 10; Wichita Falls, 3. *Trinity*—Baird, 1 50. 44 00

Utah.—*Montana*—Boulder Valley, 15; Bozeman, 31 50; Butte City, 32; Granite, Under Minute of Assembly, 88, (Incl. sab-sch, 11 90,) 118; Stevensville, 2. *Utah*—American Fork, 5; Box Elder, 2; Hyrum Emmanuel, 25 cts; Smithfield Central, 1: Springville, 5. 211 75

Washington.—*Alaska*—Juneau, 3. *Olympia*—Aberdeen, 3 15; Olympia, 5; Puyallup 1st, 5; Tocoma 1st, 34 85. *Puget Sound*—Ellensburg, 7 20; Fair Haven, 20; Port Hadlock, 2; Port Townsend, 1; Sumner, 3 85; White River, 5. *Spokane*—Davenport, 3. *Walla Walla*—Kamiah, 1 20; Prescott, 2; Waitsburg, 7. 106 25

Wisconsin.—*Chippewa*—West Superior, 30. *La Crosse*—Galesville, 3; Greenwood and Stations, 5; Hixton, 5. *Lake Superior*—Iron Mountain, 7;—River sab-sch, 1. Ishpeming, (Incl. sab-sch, 7,) 17. *Madison*—Beloit German, 3; Brodhead, 5; Cottage Grove, 2 36; Lancaster, 2; Pulaski German, (Under Minutes of Assembly, 1888,) 40; Reedsburgh, 5. *Milwaukee*—Alto Calvary, 4; Cedar Grove, 5; Milwaukee Holland, 6; Ottawa, 71 cts. *Winnebago*—Appleton Memorial, 10; Depere, 9 30; Marshfield, 2 15; Oshkose 1st, 8 50. 171 02

Total from Churches and Sabbath Schools..... $19,208 57

OTHER CONTRIBUTIONS.

"C. H." M. N. J., 2; C. Penna, 8; "H. T. F.," 5; Rev. and Mrs. R. Buel Love, Millport, O., 9; Rev. W. L. Tarbet and wife, 1 28; Mrs. A. P. Thomson, Phila., Pa., 5; Jane L. Park, Thomsonville, Pa., 5; Sarah E. MacDonald, N. Y., 10; T. Templeton, Chicago, Ills., 50; Alexander Guy, Oxford, O., 100; Dr. W. M. Findley, Altoona, Pa., 5; Rev. W. H. Edwards and wife, Lewinsville, Va., 4; Rev. W. T. Findley, Winnebago, Neb., 3; "M. M.," 25; Rev. G. W. Hays, Petaluma Calif, 5; "W. S. S.," 10..... 247 28

$19,450 85

LEGACIES.

Estate of Rev. John McClintock, Carmichael's, Pa., 50; Estate of Ellen Gibson, Detroit, Mich., 3,309 34; Estate of Joseph W. Edwards, 302 50..... 3,661 84

MISCELLANEOUS.

Interest on investments.....	2,039 00	
Sale of church property.....	145 00	
Advertisement in book of designs.....	120 00	
Book of designs.....	5 75	
Partial loss recovered.....	100 00	
Total loss recovered.....	650 00	
Plans.....	33 75	
Premiums of insurance.....	302 02	$3,395 52

SPECIAL DONATIONS.

BALTIMORE. — *Baltimore* — Baltimore 12th	3 00	
NEW JERSEY. — *Monmouth* — Jamesburg, 20. *New Brunswick* — Dayton, 8. *West Jersey*—Blackwoodtown, 25; — Wenonah, 30	83 00	
NEW YORK.—*Boston*—East Boston, 36. *New York*—New York Harlem, 137 82	173 82	
PENNSYLVANIA.— *Philadelphia* — Philadelphia Tabernacle, 25. *Philadelphia North*—Bridesburg, 5; — — Norriton and Providence, 5	35 00	
C. G. Wilson and wife, Rose Hill, Fla., 10; Dr. Kendall, New York, 100; Special for Mt. Pleasant, Utah, 1,000.	294 82	
	1,110 00	1,404 82
		$27,908 08

MANSE FUND.

ATLANTIC.—*South Florida*—Eustis Y. P. S. C. E.	3 05	
IOWA.—*Council Bluffs*—Lenox, 2 50. *Des Moines*—Garden Grove Y. P. S. C. E., 10	12 50	
NEW YORK.—*Albany*—Albany Madison Avenue Y. P. S. C. E., 25. *Chemung*—Southport Y. P. S. C. E., 2. *Westchester*—Patterson W. A. & M. S., 7.	34 00	
OHIO.—*Cleveland*—Cleveland 1st	50 00	
		99 55

MISCELLANEOUS.

Installments on loans	747 50	
Interest	6 53	
Premiums of insurance	15 75	
		769 78

SPECIAL DONATIONS.

NEW YORK.—*Albany*—Albany Madison Avenue Y. P. S. C. E.	7 00	
PENNSYLVANIA.— *Carlisle* —Harrisburg Market Square Y. P. S. C. E.	30 00	
		37 00
		$906 33

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, MARCH, 1891.

ATLANTIC.—*Atlantic*—Bethel, 1 25; Charleston Olivet, 5; — Wallingford, 3; Hebron, 1 50; Salem, 2; Summerville, 2. *Knox*—New Hope, 3; Macon Washington Avenue, Woman's Miss'y Soc'y, 4. *McClelland*—Abbeyville 2d, 1; Fair Forest, 2 50; Mattoon, 2; Mt. Zion, 1; Pleasant View, 2 50. *South Florida*—Eustis, 14; Sorrento, 2. 46 75

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; — 2d, 37 35; — 12th, 5; — Abbott Memorial, 1; — Boundary Avenue, 14; — Central, 13 10; — Faith, 10; — Fulton Avenue, 2; — Madison Street, 2; — Westminster, 5; Churchville (Mrs. M. R. Harlem, 2, Miss M. S. Bole, 3), 5; Cumberland, 15; Ellicott City, 2 31; Govanstown (sab-sch, 5), 14; Granite, 50 cts; Havre de Grace, 2; Lonaconing, 8; Mount Paran, 50 cts; New Windsor, 1; Paradise, 3; White C. C. church, 6 18. *New Castle*—Green Hill, 5; Newark, 9 59; Pencader, 9; Perryville, 1; Wicomico, 6 45; Wilmington Central (sab-sch, 13 62), 106 10; — Olivet, 3; — West, 21; Gilbert, 1 50. *Washington City*—Clifton, 2; Darnestown, 3; Georgetown West Street, 13; Hermon, 1; Hyattsville, 2 73; Manassas, 1; Neelsville (sab-sch, 1), 4; Washington City 1st, 31 23; — 6th, 20; — 15th Street, 15; — Metropolitan, 7 56; — North, 3; — Gurley Memorial, 4. 517 64

CATAWBA.—*Cape Fear*—Mt. Calvary, 1 80; Mt. Pleasant sab-sch, 1; Simpson Chapel, 1. *Catawba*—Ben Salem, 1; Charlotte (Woman's Miss'y Soc'y, 1), 7; Concord (sab-sch, 1), 5; Murkland, 1. *South Virginia*—Russell Grove, 2; Bethesda Y. P. S. C. E., 2 50. *Yadkin*—Allen Temple, 1; Chapel Hill, 1; Cool Spring, 1; Freedom East, 1; Mt. Tabor, 2; Pittsburgh, 1; Rockingham, 1; Winston 2d, 1; Silver Hill, 1; Barnes Chapel, 1. 33 30

COLORADO.—*Boulder*—Rawlins, 50 cts; Valmont, 18 cts. *Denver*—Brighton, 5; Denver Highland, 1 75. *Gunnison*—Salida, 3 20. *Pueblo*—Antonito, 2; Canon City, 500; Cinicero, 1; Costilla, 2; Del Norte sab-sch, 25 cts; La Luz, 1; Pueblo, 1 57; Silver Cliff, 3; Trinidad 1st, 8; Undenanga, 4. 534 05

COLUMBIA.—*Alaska*—Juneau, 3. *East Oregon*—Grass Valley, 2; Summerville, 1. *Idaho*—Cœur d'Alene, 3; Walla Walla, 2. *Oregon*—Albina, 3; Astoria, 5; Brownsville, 2 50; Corvallis, 1; Knappa, 1; Marion, 1; Octorara, 2; Pleasant Grove, 6; Portland 1st, 7; — Calvary, 18; — St. John's, 10; Salem, 3; Tualitin Plains, 2; Yaxuinna Bay, 5. *Puget Sound*—Aberdeen, 2; Chehalis, 4; Puyallup, 2; Seattle 1st Y. P. S. C. E., 100; — 2d, 5; Tacoma 1st, 13; Anacostas, 3; Newberg, 1. 207 50

ILLINOIS.—*Alton*—Alton, 10; Carrollton, 4 05; Collinsville, 7; Greenfield Y. P. S. C. E., 2 20. *Bloomington*—Bloomington 1st, 27; Chenoa, 15 20; El Paso, 10; Gilman, 7; Heyworth, 16; Hoopeston, 5; Onargo, 10; Prairie View, 1; Rossville, 2; Urbana (sab-sch, 25 cts), 4 25. *Cairo*—Carbondale, 7; Centralia (sab-sch, 1 48), 15 48; Fairfield, 3 93; Harrisburg, 3; McLeansboro, 1; Metropolis, 1; Mount Carmel, 2. *Chicago*—Bloom, 8 10; Cabery, 6; Chicago 1st, 93 66; — 2d, 75; — 3d sab-sch, 34 95; — 8th, 147 16; — Belden Avenue, 4 22; — Central Park, 3 50; — Covenant, 8; — Fullerton Avenue, 5 25; — Grace, 1; Holland, 3; Evanston, 43 84; Glenwood, 1; Joliet Central (Mrs. Mary Nuney and others, 25), 119 52; Maywood, 11; Moreland, 1 55; New Hope, 2; Zion German, 5; Hinsdale, 4. *Freeport*—Cedarville, 2 70; Freeport 3d German, 4; Galena South, 40; Ridgefield, 11 75; Rock Run, 1; Schapsville Zion, 5. *Mattoon*—Ashmore, 6; Kansas, 3; Vandalia, 3. *Ottawa*—Morris, 6; Sandwich, 5; Waltham, 5. *Peoria*—Brimfield, 1; Elmwood, 3; Galesburgh, 17; Ipava, 7 50; Peoria Grace, 2. *Rock River*—Aledo, 1 25; Dixon, 18 07; Franklin Grove, 5; Fulton, 2; Geneseo, 5; Norwood, 7; Rock Island Broadway, 2 75. *Schuyler*—Bardolph sab-sch, 7 80; Clayton, 3; Mount Sterling, 26 78; New Salem, 1; Oquawka, 6 50. *Springfield*—Farmington, 7; Moroa, 4; North Sangamon, 5; Pisgah, 2 65; Unity, 97 cts; Virginia, 20; F., 5. 970 58

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 50 21; Darlington, 2; Fowler, 3; Lafayette 2d, 67 03. *Fort Wayne* Bluffton, 7; Elkhart, 12; La Grange, 5; Warsaw, 11. *Indianapolis*—Acton, 1; Bainbridge, 1; Carpentersville, 1; Indianapolis 2d, 98 72; — Tabernacle, 13; Putnamville, 1. *Logansport*—Bethlehem, 2; Lake Prairie, 4 50; La Porte sab-sch, 45; Logansport 1st, 8 75; — Broadway, 5; Mishawaka, 3 32; Monticello, 10; Pisgah, 2; Remington, 2 50; South Bend 2d, 22; Valparaiso, 13. *Muncie*—Anderson, 2; Centre Grove, 1; Elwood, 2; Hartford City, 5; Marion, 6 67; New Hope, 2; Peru sab-sch, 3 49), 12 69; Tipton, 5; Wabash, 2 50; Winchester, 5. *New Albany*—Jeffersonville, 29 65; Livonia, 2 42; Madison 1st, 15 25; New Albany 2d, 5; — 3d, 8. *Vincennes*—Koleen, 1; Petersburg, 6; Vincenues, 24 20. *White Water*—Aurora, 5; Connersville 1st, 7 67; Dunlapsville, 2; Versailles, 1. 542 08

INDIAN TERRITORY.—*Chickasaw*—Atoka, 3. *Choctaw*—Mount Gilead, 7 50; Saint Paul, 1; Doakesville, 50 cts. *Muscogee*—Muscogee, 14; Nuyaka, 6 70; Wewoka, 6. 38 70

IOWA.—*Cedar Rapids*—Blairstown, 13 20; Cedar Rapids 2d sab-sch, 50; Linn Grove, 5; Mount Vernon, 21 67. *Council Bluffs*—Afton, 1; Audubon, 12; Council Bluffs, 5; Hamburg, 1; Menlo, 2; Missouri Valley, 1; Shelby, 1; Sidney, 5. *Des Moines*—Des Moines Westminster, 7 88; Hopeville, 1. *Dubuque*—Bethel, 3; Centretown German, 1; Dubuque German, 10; Dyersville German, 1; Independence 1st, 34 25; — German, 2; Pleasant Grove, 2; Wilson's Grove, 1. *Fort Dodge*—Alta, 2 68; Coon Rapids, 3; Emanuel German, 2; Fonda (sab-sch, 1), 6; Fort Dodge, 32 16; Sanborne, 3; Sioux City 2d, 4; Storm Lake, 1; Vail, 5. *Iowa*—Burlington 1st, 4 52; Keokuk Westminster, 14 27; Martinsburg, 8 45; Middletown, 50 cts. *Iowa City*—Atalissa, 3; Bethel, 30 cts; Davenport 1st, 55 22; Deep River, 3 30; Iowa City sab-sch, 11 25; Ladora, 2; Muscatine 1st, 17; Scott, 4; Sugar Creek, 2; West Branch, 3 16; West Liberty, 3. *Waterloo*—Cedar Falls, 9; Grundy Centre (sab-sch, 1 84), 10; Kamrar (sab-sch, 2 50), 5; Salem (sab-sch, 8, Y. P. S. C. E., 2 50), 20; Tama City, 87 cts; Toledo, 4 55; Tranquility, 13. 434 23

KANSAS.—*Emporia*—Brainerd, 1; Clear Water, 2; Conway Springs, 2 03; Eldorado, 5; Howard, 2; Marion (sab-sch, 5), 25; Maxon, 1 30; Mount Pleasant, 3; Mulvane, 2; Wichita Oak Street (sab-sch, 1), 4; — Perkins, 3; — Lincoln Street, 5; Phœnix Creek, 2; Neal, 5; Hamilton, 2. *Highland*—Corning, 2; Horton, 7 25; Marysville, 3; Nortonville, 2; Troy, 35 cts; Vermillion, 1. *Larned*—Arlington, 3. *Neosho*—Columbus, 10; Osage 1st, 6. *Osborne*—Osborne, 5 71. *Solomon*—Beloit, 8; Cawker City, 2; Clyde, 2; Wilson, 2. *Topeka*—Auburne, 6 80; Idana, 60 cts; Oak Hill, 1; Olathe, 5 55. 133 59

KENTUCKY.—*Ebenezer*—Ashland, 29 76; Augusta, 6 26; Ebenezer, 3; Brankfort, 17 62; Greenup, 6; Maysville, 6; Mount Sterling, 3 75. *Louisville* — Hopkinsville, 1 50; Louisville Walnut Street, 7 60; Pewee Valley, 2; Princeton 1st (sab-sch, 1 80), 3 10; Shelbhville 1st, 1. *Transylvania*—Danville 2d, 50. 137 59

MICHIGAN.—*Detroit*—Ann Arbor, 30 41; Birmingham, 5; Detroit 3d Avenue, 8 15: — Fort Street, 235 77; — Trumbull Avenue, 11 66; Holly, 3; Howell, 20; South Lyon Ch Miss'y Soc'y, 5; Fraser, 6 50. *Grand Rapids*—Ionia, 12 36; Hesperia, 5. *Kalamazoo*—Kalamazoo 1st, 30; White Pigeon, 2 50. *Lansing*—Albion, 10; Brooklyn Y. P. S. C. E., 2 25; Homer, 10; Jackson, 97 cts; Mason, 20. *Monroe*—Coldwater, 8 20; Hilladale, 12; Monroe, "In Memory," 20; Tecumseh, 48. *Petoskey*—Harbor Springs, 5 83. *Saginaw* Bad Axe, 1; Saginaw Immanuel, 6. 569 61

MINNESOTA.—*Duluth*—Duluth 2d, 13. *Mankato*—Beaver Creek, 3; Blue Earth City, 5; Delhi, 2; Jackson, 5; Kasota, 4; Madelia, 2; St. Peter's Union, 50; Wells, 25; Winnebago City, 4 50. *Red River*—Crookston, 8; Maine, 2. *St Paul*—Crystal Bay, 1; Empire, 1; Farmington, 2; Hastings, 1; Long Lake, 1; Minneapolis Shiloh sab-sch, 8; — Stewart Mem'l, Woman's Miss'y Soc'y, 13 25, Y. P. S. C. E., 15), 28 25; North St. Paul, 2; Red Wing, 14 93; St. Cloud, 8 74; St. Paul Central, 14 50; — House of Hope, 80 66; Vermillion, 3. *Winona*—Austin, 1; Oakland, 1; Rochester, 15 07; Winona 1st sab-sch, 1. 307 65

MISSOURI.—*White River*—Cotton Plant, 3. *Kansas City*—Clinton, 9; Creighton, 2; Greenwood, 2; Holden, 6 20; Jefferson City, 2; Kansas City 1st, 2; 85; — 2d, 3 40; — 5th, 12; — Hill Memorial, 3; Nevada, 5; Tipton, 2; Westfield, 5; Montrose, 2 25. *Ozark*—Ebenezer, 7; Springfield Calvary, 26 91. *Palmyra*—Bethel, 2; Birdseye Ridge, 1; Brookfield, 7; Hannibal, 10; Kirksville, 4 65; Macon, 1; New Providence, 1. *Platte*—Hopkins, 6; King City, 2; Maryville, 5; New Hampton, 1; St Joseph North, 2; — Westminster, 20. *St. Louis*—Cuba, 2; Emmanuel German, 2; Rolla, 3; Salem 1st, 1 25; St. Louis 2d, 200; — 1st German, 5; — North, 10; Zoar, 3. 418 51

NEBRASKA.—*Hastings*—Beaver City, 3 52; Bloomington, 1; Hastings German, 1; Nelson, 83 cts; Oak Creek German, 2; Superior, 2. *Kearney*—Grand Island, 5; Kearney German, 1; St. Edwards, 2; St. Paul, 2; Wood River, 2. *Nebraska City*—Fairbury, 3; Hebron, 8 55; Hopewell, 3; Plattsmouth, 39 36; — German, 2. *Niobrara*—Emerson, 3 75; Oakdale, 2 75. *Omaha*—Omaha German, 3; — Knox, 3; — Westminster, 4 66; Wahoo, 2. 97 43

NEW JERSEY.—*Corisco*—Batanga, 2; Bata 1st, 1; Benita, 2; Corisco, 2; Evune, 1; Gaboon, 3; Ogove, 3; — 2d, 1; — 3d, 2. *Elizabeth*—Clinton sab-sch, 10), 24 30; Connecticut Farms, 26; Elizabeth 1st, 2 50; — 1st German, 4; — Siloam sab-sch, 10 16; Lamington, 13 37; Liberty Corner, 5 50; Perth Amboy, 13 25; Pluckamin, 5; Roselle, 14 92; Springfield, 5. *Jersey City*—Carlstadt, 3; Jersey City Claremont, 8; — Scotch, 5; Passaic, 4; Paterson 1st, 20; — 1st German 5; — Broadway German, 2; — Westminster, 5; Rutherford (sab-sch, 75), 114; West Hoboken sab-sch, 10; West Milford, 2. *Monmouth*—Allentown, 20; Barnegat 2; Bordentown, 5 98; Columbus, 2; Cranbury 1st, 10; Jamesburgh, 10; — Westminster, 2; Matawan sab-sch, 10; Perrineville, 2; Plattsburgh, 2; Point Pleasant, 4; Shrewsbury, 10; Tuckerton, 2. *Morris and Orange*—Chester, 10; Dover, 63 43; — Welsh, 4; German Valley, 5; Madison, 4 06; Mine Hill, 5; Mt. Freedom, 6; Mt. Olive, 6; Orange German, 5; Parsippany, 9; South Orange, 18 20; Succasunna, 8; Whippany, 10 52. *Newark*—Montclair 1st, 42 25; — Trinity (Mr. Smith's Bible Class, 15), 88 52; Newark 2d, 14 51; — 6th, 9; — 1st German, 5 50; — 2d German, 3; — 3d German, 10; — Bethany, 2; — Calvary, 2 67; — Park, 34 26; — 5th Avenue, 16 59. *New Brunswick*—Alexandria 1st, 4; Dayton, 5; Dutch Neck, 20; Frenchtown (sab-sch, 1), 3; Hopewell, 4; Kingston (Y. P. S. C. E., 12), 22; Kingwood, 1; Lawrenceville, 15; New Brunswick 2d, 5; Princeton 2d, 13 37; Stockton, 4; Titusville, 3; Trenton 5th, 10; — Bethany, 5; — Prospect Street sab-sch, 5 16. *Newton*—Asbury, 20; Belvidere 2d sab-sch, 4 40; Branchville, 11; Deckertown, 7; Delaware, 4; Greenwich, 5; La Fayette, Wom. Soc'y, 5; Oxford 2d sab-sch, 14 75; Stillwater, 5; Wantage 1st, 6; — 2d, 4 95; Washington, 40. *West Jersey*—Billingsport, 1; Bridgeton 1st, 75; Camden 1st, 20; Cold Spring, 5; Deerfield, 18; Greenwich, 5 55; Osborne Memorial, 2; Swedesboro, 5; Vineland, 5; Wenonah (sab-sch, 20), 47 50; Woodbury, 29 49; Woodstown, 9. 1,250 66

NEW MEXICO.—*Arizona*—Pima, 2. *Rio Grande*—Pajarito, 1. *Santa Fe*—Santa Fe, 2. 5 00

NEW YORK.—*Albany*—Albany 4th, 75; — 6th, 2; — Madison Avenue, 25; — State Street, 26 98; Batchellerville sab-sch, 4; Johnstown, 20; New Scotland, 7 50; Princetown, 5 25; Sand Lake, 1 25; Stephentown, 2; Voorheesville, 2; Albany Bethany, 10. *Binghamton*— Bainbridge, 23 56; Binghamton 1st, 52 85; — North, 5; Cannonsville, 4; McGrawville, 7 50; Union, 17; Windsor, 1 50. *Boston*—Boston 1st, 42 34; Londonderry, 1; Lonsdale, 2; Lowell, 5; Roxbury, 6; South Boston 4th, 5 43; South Ryegate, 3; Woonsocket, 2. *Brooklyn*—Brooklyn Ainslie Street, 5; — Cumberland Street sab-sch, 5; — East Williamsburg German, 2; — Frankling Avenue, 10 85; — Grace, 3 88; — Memorial, 34 86; — Mount Olivet, 2; — South 3d Street, 107 88; — Trinity, 16; — Fredenskirke, 2. *Buffalo*—Buffalo 1st, 100; — Bethany, 14 01; — Calvary, 80; — Wells Street, 8; — Westminster (sab-sch, 5), 22 31: West Side, 2; Sherman, 33; Tonawanda, 12 79; Westfield, 33 50. *Cayuga*—Auburn 2d, 8 18; — Calvary, 20 83; — Westminster, 1 89: Dryden, 8 06. *Champlain*—Beekmantown, 3; Keeseville, 17 40; Peru 1st Congregational, 1 57. *Chemung*—Southport, 2; Spencer, 16. *Columbia*—Valatie, 2 50. *Genesee*—Attica, 16 69; Batavia, 9 53; Bergen 1st Cong'l, 7 52; Byron, 5; Castile Y. P. S. C. E., 15 33; East Pembroke, 5; Perry, 25. *Geneva*—Branchport, 2 13; Canandaigua sab-sch, 10; Naples, 2 62; Oak's Corners, 2; Ovid, 25; Penn Yan, 20. *Hudson*—Clarkstown German, 2; Good Will, 85 cts; Hempstead, 1; Hopewell, 8; Liberty, 2; Middletown 2d, 10 40; Milford, 5; Nyack, 13 14; — German, 1; Palisades, 18; Port Jervis, 10; Scotchtown, 5; Stony Point, 9; Unionville, 2; Washingtonville 1st, 12; West Town, 5. *Long Island*—Bellport, 5; East Hampton, 15; Port Jefferson, 11 50; Sag Harbor, 22; Shelter Island, 6. *Lyons*—Galen, 5; Marion, 3. *Nassau*—Astoria, 5; Huntington 2d, 6 23; Newton, 10; Northport, 4; Springfield (Y. P. S. C. E., 8), 16. *New York*—New York 1st, 609 55; — 2d German, 1; — 5th Avenue, 1,718 41; — 18th Street sab-sch miss'y ass'n, 42 50; — Bethany (sab sch, 6, Y. P. S. C. E., 1), 15; — Bohemian, 2; — French Evangelical, 5; — Harlem, 107 28; — Morrisania, 7 80; — Mount Washington, 28; — Puritans, 23 17; — Sea and Land, 5; — Tremont, 5; — Washington Heights, 8; — West End, 28; — Zion German, 2 25. *Niagara*—Albion, 8 66; Barre Centre sab-sch, 16 50; Lockport 1st, 21 90; Youngstown, 3. *North River*—Bethlehem, 10; Cold Spring, 12; Highland Y. P. S. C. E., 5 75; Pleasant Valley, 8. *Otsego*—Delhi 1st, 30; — 2d (sab-sch, 18 29), 40; Richfield, 11 33. *Rochester*—Avon Central, 2; Brighton, 10; Brockport, 20; Groveland, 6 54; Lima, 10; Ogden, 3 11; Piffard, 1; Pittsford, 10; Rochester 1st, 94 29; — 3d, 26 83; — Calvary, 7; — Central, 35 53; — Memorial (sab-sch, 45), 47; Sparta 1st, 1; Springwater, 3. *St. Lawrence*—Adams sab-sch, 12; Brownville, 1; Oswegatchie 1st, 10; Ox Bow, 2. *Steuben*—Arkport, 1 14; Bath, 25; Corning, 2 62; Cuba, 13 10; Hammondsport, 6; Hornellsville, 5. *Syracuse*—Baldwinsville, 6; Fulton (sab-sch, 15), 31; Hannibal, 11; Jordan, 5; Mexico, 27 90; Oswego 1st, 30 33; Syracuse 1st, 40 06. *Troy*—Caldwell, 1; Hebron, 2; Sandy Hill, 38 50; Stillwater 1st, 10; Troy 2d, 5; — Memorial, 4 88; Waterford, 8 35. *Utica*—Ilion (sab-sch, 2 50), 5; Knoxboro, 8 65; Little Falls, 18; Lowville, 7; Utica Westminster, Ladies' Miss'y Soc'y, 50; Vernon Centre, 2 19; Wolcott Memorial, 21 08. *Westchester*—Croton Falls, 3; Darien, 10; Mt. Kisco, 7 80; New Rochelle, 63 88; Port Chester, 2; Rye, 70; Sing Sing, 13 50; South East, 6; Thompsonville, 38; Yonkers Dayspring, 5; Pres. Soc'y, 30. 5,090 62

NORTH DAKOTA.—*Bismarck*—Bismarck, 4. *Fargo*—La Moure, 2. *Pembina*—Ardoch, 1; Arvilla, 4; Gilby, 2; Milton, 4 50. 17 50

OHIO.—*Athens*— Berea, 4; Gallipolis, 5; Logan, Mrs. Wright's Miss. Bd, 6; Marietta 4th Street, 8; New Matamoras, 5; Pomeroy, 7. *Bellefontaine*—Bellefontaine, 5 37; Kenton, 15 10; Spring Hills, 1; West Liberty, 53 cts. *Chillicothe*—Bloomingburgh, 8 75; Bogota, 3; Chillicothe 1st, 25; Greenfield, 25 65; Hillsboro, 31 25; New Petersburgh, 25. *Cincinnati*—Bethel sab-sch, 1 40; Cincinnati 2d, 30 53; — 7th sab-sch, 15; — Central, member, 1; — Cumminsville, 8 35; College Hill, 10 08; Elizabeth and Berea, 5; Elmwood, 3; Goshen, 1; Morrow, 4; Pleasant Run, 2; Lockland, B. L. A. Band, 100; Wyoming sab-sch, 25; Luddon Grove, 3. *Cleveland*—Cleveland 1st (sab-sch, 28 78), 168 28; — 2d, 100; — Beckwith, 22 37; — Miles Park, 11; — Wilson Avenue, 10; North Springfield, 1 93; South New Lyme, 5; Cleveland Calvary, 27 50. *Columbus*—Circleville, 20. *Dayton*—Hamilton, 21 92; Middletown, 27 70; New Carlisle, 5; New Jersey, 7 85. *Huron*—Norwalk sab-sch, 10. *Lima*—Blanchard, 20; Delphos, 4; McComb, 20; Middlepoint, 2; Ottawa, 3 60; Van Wert, 9 20 *Mahoning*—Canfield, 5; Canton, 20 97; Clarkson, 2; Cottsville, 1 27; East Palestine, 7; Leetonia, 5; Lowellville, 1 73; North Benton, 6; Salem, 13; Warren, 10; Youngstown 1st, 222 22. *Marion*—Berlin, 1 20; Delaware, 21; Marion (sab-sch, 5), 11. *Maumee*—Defiance, 15; Eagle Creek, 1; Montpelier, 1; Mount Salem, 2; Napoleon, 6; Toledo 1st German, 1; — 3d, 3 75; Tontogony, 10; Kankakee, 2. *Portsmouth*—Portsmouth 1st sab-sch, 12; Red Oak, 7; Winchester, 2. *St. Clairsville*—Bannock, 11; Barnesville, 8 15; Bellaire 1st Y. P. S. C. E., 3 36; Bethel, 3; Cadiz, 20; Coal Brook, 6 13; Concord, 4; Rock Hill, 4; West Brooklyn, 2. *Steubenville*—Amsterdam, 15; Bacon Ridge, 2 25; Bethel, 5; Bethesda, 5; Buchanan Chapel, 6; Carrollton, 9; Centre Unity, 1; Cross Creek, 2 25; Dell Roy, 2 25; East Springfield, 1; Harlem Springs, 5; Island Creek, 1; New Philadelphia, 4; Oak Ridge, 1; Richmond, 6 61; Ridge, 1; Steubenville 1st, 16 95; — 3d, 3; Still Fork, 5 90; Waynesburgh, 2; Yellow Creek, 6; Harrisburgh, 8. *Wooster*—Bethel, 2; Canal Fulton, 3; Doylestown, 3 80; Jackson, 5; Lexington, 1 25; Mansfield, 30; Olivesburgh, Robert Houston, 150; Wayne, 4 97. *Zanesville*—Granville, 40; Jersey, 3 50; Mt. Vernon,

37; Muskingum, 8; Newark 1st, 44 cts; — 2d, 12 65; — Salem German, 2 40: Zanesville Putnam, 11 75. 1,759 81

PACIFIC.—*Benicia*—Arcata, 5; Kelseyville, 2 30; Lakeport, 1; Mendocina, 18; Petaluma, 3; Two Rocks, Rev. H. W. Hays, 4; Vallejo, 5. *Los Angeles*—Azusa, 1 50; El Montecito, 6; Hueneme, 5; Monrovia, 2 21; Riverside Calvary, 7; Santa Barbara, 18. *Sacramento*—Chico, 6; Colusa, 3; Gridley, 2; Ione, 2; Placerville, 3; Centennial, 13. *San Francisco*—Berkeley, 14 50; Brooklyn, 15; Oakland Chinese, 2; San Francisco Howard Street, 23: West Berkeley, 3; The Palms, 2. *San Jose*—Cayucos, 2; Santa Cruz, 1. *Stockton*—Bethel, 1; Fresno, 4; Merced, 2; Oakdale, 1. 176 51

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 7; — Bethel, 3; — McClure Avenue, 176 88; — North, 207 78; Beaver, 3; Bull Creek, 15; Concord, 1; Cross Roads, 3; Hoboken, 8; Millvale, 12; New Salem. 4; Pine Creek 1st, 8; Sewickly, 81 10. *Blairsville*—Beulah, 24 05; Blairsville, 66 50; Derry, 15 85; Ebensburgh, 6 28; Murrysville, 5; Pleasant Grove, 4. *Butler*—Grove City, 16 25; Jefferson Centre, 1; Middlesex, 6; North Butler, 6; Portersville, 14. *Carlisle*—Carlisle 2d, 39 76; Centre, 2; Chambersburgh Central, 8 67; — Falling Spring, 25; Dauphin, 3; Dickinson, 2; Duncannon, 15 16; Gettysburgh, 24 50; Green Castle, 4 60; Harrisburgh Elder Street, 2; — Market Square, 79 94; Landisburgh, 3; Lower Marsh Creek, 4; Mercersburgh, 24 78; Middle Spring, 15; Rocky Spring, 5; Shermansdale, 3 55; Waynesbero (sab-sch, 47 cts), 4 56; Upper Landisburgh, 2. *Chester*—Ashmun, 15; Dowingtown Central, 8 46; Fagg's Manor, 24; Middletown, 12; Phœnixville, 6; West Chester 2d, 1; Rutledge Calvary sab-sch, 5. *Clarion*—Edenburg, 5; Elkton, 2; Pisgah, 3 62; Reynoldsville, 5. *Erie*—Atlantic, 2; Concord, 1; Cool Spring, 2 01; Erie Central, 50; — Park (Mrs. S. M. Sandford, 100, Miss L. G. Sandford, 50), 150; Irvineton, 2; Mercer 1st (L. H. M. S., 11), 39; Milledgeville. 2; Tideoute, 18; Union City, 7; Utica, 8 39; Venango, 2; Warren, 109 95. *Huntingdon*—Alexandria sab-sch, 24; Altoon 2d, 37; Bald Eagle, 6; Bellefonte, 3; Birmingham, 15 25; Curwensville, 18 65; Fruit Hill sab-sch, 1; Gibson Memorial, 2; Houtzdale, 2 29; Lewistown, 7 50; Little Valley, 3 50; Lower Spruce Creek, 6; Lower Tuscorora, 7 25; McVeytown, 7 75; Mapleton, 5; Mifflintown Westminster Y. P. S. C. E., 11 25; Milroy, 3 50; Mountt Union, 15; Penfield, 2; Pine Grove, 71 cts; Port Royal, 6; Saxton, 1; Sinking Creek, 1 38; Upper Tuscarora, 4; West Kishacoquillas, 21. *Kittanning*—Bethel. 5; Crooked Creek, 1; Currie's Run, 5; East Union, 1 63; Elderton, 4; Gilgal, 4; Glade Run, 28 34; Harmony, 5; Leechburgh, 5; Marion, 12; Mechanicsburgh L. M. S., 17 68; Mount Pleasant, 3; Rayne, 2 50; Rockbridge, 2; Saltsburgh sab-sch, 4; Tunnelton, 2; Washington, 8; Worthington, 3 50; Grant, 2. *Lackawanna*—Ashley, 12; Bennett, 2; Dunmore, 1; Franklin, 1; Montrose, 20; Nicholson, 1; Scranton Washburn Street. 16 68; Susquehanna. 3; Ulster, 1 25; Wilkes Barre 1st, 178 45; Wyalusing 1st, 5. *Lehigh*—Audenreid, 23; Bangor, 5; Catasauqua 1st, 10; Easton 1st, 12; — Brainerd, 69 35; Lock Ridge, 5; Mahanoy City, 19; Port Carbon, 5; Reading Washington Street. 8; Slatington, 8 05; South Easton, 6; Weatherly, 13; White Haven, 3; Rev. A. M. Lowry, 5; Water Gap. L. W. Brodhead, 3. *Northumberland*—Briar Creek, 1; Derry, 3; Emporium, 1; Great Island, 28; Grove. 54; Hartleton, 5; Lycoming sab-sch, 10; Mount Carmel, 8 83; Orangeville, 4; Williamsport 1st, 10. *Philadelphia*—Philadelphia 4th, 6; — 10th, 385; — Calvary, 45 23; — Grace, 6; — Greenwich Street, 12; — South Western, 8 21; — Walnut Street (sab-sch, 35 63), 252 69; — Elm Avenue Miss., 9 61. *Philadelphia Central*—Philadelphia Arch Street, 142 08; — Beacon, 5; — Bethlehem, 20; — Cohocksink sab-sch, 11 55; — Green Hill, 5 14; — Kensington, 25; — North, 23 60; — Northern Liberties 1st, 15 16; — Susquehanna, 10; — Trinity, 15 50; — West Park, 10; — Zion German, 2. *Philadelphia North*—Chestnut Hill, 25; Conshohocken, 1; Daylestown (sab-sch, 3), 37 41; Frankford, 11 45; Germantown Market Square, 36 68; Huntingdon Valley, 5; Lower Merion, 3; Mount Airy, 8 28; Norriton and Providence, 40; Thompson Memorial, 9; Wissinoming, 2; Fox Memorial, 3. *Pittsburgh*—Centre, 21 04; Chartiers, 2 50; Fairview, 3; Lebanon, "Lida Johnston," 100; Mingo, 2; Monongahela City, 25; Mount Carmel, 14; Oakdale Miss'y Soc'y, 12; Pittsburgh 3d, 260 25; — 7th, 9 64; — 43d Street, 12; — Bellegeld, 40; — East Liberty (sab-sch, 114 20), 228 20; Park Avenue, 30; — Shady Side, 51 63; West Elizabeth, 8; Wilkinsburgh (Reed Td, 200, sab-sch, 76), 276; Ingram, 6 81; Verona, 4; Concord, 3; Duquesne (sab-sch, 5), 15. *Redstone*—Mount Pleasant, 47; Sewickley, 4. *Shenango*. Clarksville (Mrs. M. F. Koonee, 4, Miss Lizzie Truit, 4), 8; Enon, 5; Leesburgh, 3; New Castle 1st, 24 18; Princeton, 5. *Washington*—Bethlehem, 2; Burgettstown (J. L. Patterson, 25, Miss Jane Dunsmore and mother, 20, John Hemphill, 20), 109; Cross Roads, 7; East Buffalo, 25; Forks of Wheeling, 38; Limestone, 3 65; Moundsville, 23; Mount Prospect, 19 88; New Cumberland, 25; Washington 1st, Baird Home Cir, 105; — 2d, 72; West Liberty, 2; West Union, 5 50; Wheeling 2d, 14 36; Wolf Run, 1. *Wellsboro*—Antrim, 1; Arnot, 2; Farmington, 7; Knoxville, 1; Tioga, 6; Wellsboro, 3 98; Port Allegany, 5. *Westminster*—Chanceford, 8; Columbia, 19 60; Donegal, 2; Lancaster 1st, 27; — Memorial, 2; Marietta, 20; Slate Ridge, 5; Wrightsville, 5. *West Virginia*—Grafton, 5; Morgantown, 10; Parkersburgh 1st, 5; Ravenswood, 2; Sistersville, 2; Sugar Grove, 2; Winfield, 3. 5,544 74

SOUTH DAKOTA.—*Black Hills*—Whitewood, 3. *Central Dakota*—Huron. 5; Manchester, 1; St. Lawrence, 1. *Dakota*—Ascension, 1. *Southern Dakota*—Alexandria, 2; Bridgewater, 6; Canton, 2; Dell Rapids, 2; Lennox 1st German, 1; Parker, 90 cts; Sioux Falls Y. P. S. C. E., 4; Tyndall, 2; Olive, 1; Peace Valley, 2; 1st German, Turner Co., 6. 39 90

TENNESSEE.—*Holston*—Greenville, 3; Jonesboro, 75 cts; Mount Olivet, 1; Salem, 7. *Union*—Madisonville, 1; New Market, 2. 14 75

TEXAS—*Austin*—New Orleans German Immanuel, 2. *North Texas*—Gainesville, 2; Henrietta, 3; Wichita Falls, 3. *Trinity*—Baird, 1. 11 00

UTAH.—*Montana*—Bozeman, 25 20; Butte City, 17; Helena 1st. 35 45; Missoula, 8; Stevensville, 2. *Utah*—American Fork, 3; Ephraim, 3; Hyrum Emmanuel, 20 cts; Manti, 3; Mount Pleasant, 1. 97 95

WISCONSIN.—*Chippewa*—Cadotte, 3 50; Phillips sab-sch, 3 50. *La Crosse*—Galesville, 3 50. *Lake Superior*—Iron Mountain L. M. S., 3; Ishpeming, 15 41; Marinette, 25; St. Ignace, 2. *Madison*—Baraboo sab-sch, 3 79; Beloit 1st, 25; Brodhead, 2; Cottage Grove, 60 cts; Reedsburgh, 3. *Milwaukee*—Alto Holland, 1; Cedar Grove Women's Soc'y, 5; Ottewa, 44 cts; Racine sab-sch, 45. *Winnebago*—Fond du Lac, 5; Marshfield, 1 34; Neenah, 10; West Merrill, 5. 163 08

Total receipts from churches. $19,167 65

MISCELLANEOUS.

Woman's Executive Committee for March, 16, 236 61; Rev. George H. Tracker, Vail, Iowa, 5; J. H. Foote, Johnstown, New York, 5; Jos. T. Imbrey, Hamilton, O., 5; Miss M. Robinson, Kittanning, Pa., 20; Choctaw Nation, per Mrs. M. E. Crowe, 45 80; Frank Miller, Johnstown, New York, 5; Alex Guy, Oxford, O., 100; D. R. H., 5; W. F. Wilson, M. D., Ironton, O., 10; Cash, 3 68; Rev. Luke Dorland, Hot Springs, N. C., 2; M. M., 10; E. B., 1; S. M., 3; A. 1; A. E., 10; Mrs. W. L. Reed, Olean, New York, 10; Choctaw Nation, per Miss Hunter, 200; Charles G. Wilson, Rose Hill, Fla., 5; J. B. G., 2; Legacy Estate Mrs. Susan C. Williams, dec'd, 2000; Mrs. L. D. Adams Port Townsend, Wash., 5; Homer N. Lockwood, New York City, 45; Rev. W. B. Carr, Latrobe, Pa., 10; W. B. Anderson, Jewett, O., 5; Rev. W. H. Logan, Princess Anne, Md., 5; E. Hays, Baltimore, Md., 5; J. W. Moore, Assumption, Ill., 7 40; S. D. B., 15; M. C., 6; A., 4; W. B. Jones, Cincinnati, O., 35; T. C. Miller, Woonsocket, S. D., 5; Warren Mays, Mankato, Minn., 3; Miss Mollie Clements, Albuquerque, N. M., 5; Rev. Wm. Findley, Winnebago, Wis., 5; Mrs. E. B. Moore's Infant Class, Portsmouth, O., 2 25; M. E. Chapin, South Dakota, 5; Rev. H. P. Carson, D. D., 5; D. M. Butt, 5; J. H. Grant, 5; Mrs. Mehitable C. Wilson, Washington City, D. C., 1; Rev. S. H. Stevenson, McDean, Ill., 1; J. C. L. New York City, 10; Rev. G. M. Miller, Bryan, O., 5; Mrs. A. P. Thompson, Phila., Pa., 5; "C.," Penna., 16; "M. C.," 1; "H. L. F.," 5; Rev. and Mrs. R. Buell Love, Millport, O., 6; Rev. W. L. Tarbett and wife, Springfield, Ill., 1 92 Choctaw Nation, per Miss Hartford, 73; Miss Mary V. Gibson' Eau Claire, Pa., 1; Rev. W. G. Ogburn, Indian Territory, 2; "C. H.," 1 25; E. W. Macomb, Sherrard, W. Va., 2; "V. F., 120; Bailey Estate per Miss Foster, Phila., Pa., 187; R. M. King and wife, Morantown, Kan., 2; Installment of Legacy of Kerr Estate, 6970; Total amount received from interest on Invested Funds during year ending April 1, 1891, 2,384; Amount received from Slater Fund during year ending April 1, 1891 2 700

31,361 91

DIRECTS.

Ferguson Academy, Abbeville, S. C., sent to E. W. Williams, 72 55; Church of Cook, Washington, D. C., Pres. Botto, per Dr. Craighead, 50; New York Avenue, Washington, D. C., 107. 229 55

Brainerd Institute. S. C., Miss Ross, Springfield, O., 10; Miss Mary Walker, Freehold, N. J., 12 50; Pres. sab-sch, Geneseo, New York, 35. 57 50

Mary Allen Sem., Crockett, Texas, Cedar Rapid, Iowa, 22 502 "The nine," Des Moines, Iowa, 18 75; A. C. McCaskey, Detroit, Mich., 25; Y. P. M. S., Cloverville, New York, 30; Y. P. S. C. E., 1st Sup., Wis., 25; sab-sch class, Ypsilanti, Mich., 45; "Patefindus," Philadelphia, 45; sab-sch Monticello, Ind., 25; Immanuel sab-sch, Wilwaukee, Wis., 45; Mrs. F. F. Hoxie and Mrs. C. E. Olmstead, St. Paul, Minn., 32 50; Ladies' Bible Class, Evanston, Ill., 50; Mrs. Jas. Freadwell and Mrs. Stark, St. Peter, Minn., 45; Mrs. H. A. Campwell. McAllister, Minn., 25; King's Daughters, Batavia, New York, 10 25; Y. L. Soc'y, Aledo, Ill., 35; "The Nine," Des Moines, Ia., 25; Miss Mabel Pepper, Aledo, Ill., 30; King's Daughters, Wichita, Kan., 11 25; Rev. A. Taylor, 5; Woodlawn sab-sch, Ill., 5; Ladies' Societies, Terra Haute, Ind., 27 25; Mrs. Dillingham, Helena, Ill., 5; Stryker Sem Mis. Soc'y, 50. 647 25

Colond Church, St. Louis, Mo., Lafayette Park, 61 97; St. Louis 2d, 5 50. 610 97

Swift Memorial, Tenn., sent to W. H. Franklin, 1 00

Sent to Rev. W. B. Coles, Arken, S. C., Mish. Goldsmith, New York, 2; "A Friend," New York, 5; Mrs. Wm. Mair, 20; Miss E. Bailey, 5; "A Friend," Pittsburg, Pa., 5; Mrs. Hawkins, E. Or., N. J., 1; Mrs. D. D. Lord, New York, 5; Willing Workers, Renovo, Pa., 10; Cash per Mrs. L. S. Hallock, E. Or., N. J., 10; Mrs. H. F. McMillican, Plainfield, N. J. 10; Mrs. W. H. Wilson, Bellefonte, Pa., 15; M. G. Burris, Siken. S. C., 1; J. F. and H. School, 7; Immanuel Pres. Church, 5; — — sab-sch, 50; Mr. A. D. Lundy, Williamsport, Pa., 50; S. E. Smith, Aiken, S. C., 5; Wm. Freeman, Orange, N. J., 2; Cash; Mrs. H. L. Bowers Bible Class, Perth Amboy, N. J., 10; Ladies' Mis. Soc'y Perth Amboy, N. J., 20; Mrs. O. F. Robertson, Pottsville, Pa., 25; L. C. Ligon & Co., Aiken, S. C., 1: Miss E. O. Butler, New York, 15; S. S. E. Hinsdale, New York, 13; Immanuel Mission, 4; Mrs. Josiah N. Hunt, New York, 5; Mrs. H. R. Winthrop, 50; Mr. S. Ensley, 25; Wm. L. Skidmore, 25; Mrs. John S. Murray, 5; Alen French, St. Paul, Minn., 5; Wm. Freeman, O., N. J., 30; A. Robertson, Pottsville, Pa., 5; E. Barlow, Mahoning City, Pa., 20; Mrs. B. 25; Cash, 2 30; Miss E. M. Greenleaf, 10; "Sewing Soc'y," 16 20; Pupils, 688 60; Ingleside, Va., 42; Tebusville, H. M. Soc'y, 23; — Infant Class, 5: Miss Austin Merriam Park, 25; Good Will reported by Ella C. Hinson, 35 50; Biddle University reported by D. C. Johnson new dormitory, 2 51; Beaufort, S. C., reported by W. F. Brooks, 8; Direct for off'g, 267.

Total directs for March	$ 2,919 37
Total receipts for March	53,448 93
Total receipts for year ending April 1, 1891	153,494 77

J. T. GIBSON, *Treasurer.*

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1891.

ATLANTIC.—*East Florida*—St. Augustine 1st, 200. *Knox*—Macon Washington Avenue M. Soc'y. 1. *South Florida*—Eustis, 2; Seneca, 1; Sorrento, 4. 208 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 650; —2d, 58 25; — 12th, (8 from sab-sch), 18; — Abbott Memorial, 2; — Faith, 15; — Fulton Avenue, 3; — La Fayette Square, 22 35;— Madison Street, 4; — Westminster sab-sch, 18; Cumberland 1st, 30; Ellicott City, 11 12; Frostburgh, 4; Govanstown, 12; Granite, 90 cts; Mount Paran, 90 cts; New Windsor, 1 90; Waverly, 5. *New Castle*—Buckingham, 2 12; Chesapeake City, 12; Federalsburgh, 1; Forest, 30; Green Hill, 7 70; Pencader add'l, 3; Rehoboth, Md., 5; Smyrna, 4; White Clay Creek, 8 64; Wicomico, 11 61. *Washington City*—Georgetown, West Street, 50; Hyattsville, 4 89; Manassas, 10; Washington City 1st, 16 14; — 15th Street, 8; — Assembly, 25; — Gurley Memorial, 4; — New York Avenue, 2 12;— North, 3; — Western, 34 06. 1,208 50

CATAWBA.—*Cape Fear*—Ebenezer, 2. *Yadkin*—Mt. Tabor, 1. 3 00

COLORADO.—*Boulder*—Rawlins, 3; Valmont. 32 cts. *Denver*—Denver 23d Avenue, 32 67; — Highland Park, 2; Golden, 4. *Pueblo*—Antonito, 2; Canon City, 30; Cinicero, 1; La Costilla, 2; Huerfano Canon, 1; La Luz, 1; Monte Vista, 20; Pueblo 1st, 2 83; Silver Cliff, 2; Trinidad 1st, 20. 123 82

COLUMBIA.—*East Oregon*—Grass Valley, 3; Klikitat 1st, 4. *Portland*—East Portland 1st, 8; Knappa, 2; Portland St. John's, 10. *Willamette*—Yaquina Bay, 5; Corvallis, 5. 37 00

ILLINOIS.—*Alton*—Alton 1st, (2 43 from sab-sch,) 20 43. *Bloomington*—Monticello, 5; Onargo. 18; Pontiac, 8; Prairie View, 1; Urbana, 6 45. *Cairo*—Flora, 4 25. *Chicago*—Austin, 6 95; Chicago 1st, 118 66;— 2d, 173 51; — 4th, 57; — Central Park, 5; — Holland, 2; Evanston 1st, 41 24; Joliet Central, 97 07; Moreland, 1 51; Oak Park 1st, add'l, 50; South Evanston, 63. *Freeport*—Cedarville, 4 40; Forreston Grove, 7; Freeport 3d. German, 4; Marengo 1st, 28 92; Rock Run, 1 65; Woodstock, 8 50; Zion, German, 5. *Mattoon*—Kansas, 4; Morrisonville, 3. *Ottawa*—Earlville, 10; Morris 1st, 7. *Peoria*—Brimfield, 4; Deer Creek, 4 74; Elmwood, 5; Eureka, 9 41; Ipava, 15 50. *Rock River*—Aledo sab-sch, 2 25; Geneseo 5; Rock Island Central, (3 29 from sab-sch,) 20 56; Woodhull, 11. *Schuyler*—Clayton, 3; Kirkwood, 12; Farmington, 12; Lincoln 1st, 1; Pisgah, 89 cts; Unity, 33 cts. 869 23

INDIANA.—*Crawfordsville*—Attica, 4; Williamsport, 1. *Fort Wayne*—Elhanan, 2 45; Elkhart, 22; Kendallville, 9 10. *Indianapolis*—Bainbridge, 1; Carpentersville, 1; Greencastle, 8; Putnamville, 1. *Logansport*—Concord, 2 10; Logansport 1st, 5 25; — Broadway, 5; Monticello, 20; Remington, 5. *Muncie*—Kokomo 1st, 5; Peru 1st. 43 17; Wabash, 49; Winchester, 5. *New Albany*—Anderson, 8; Corydon sab-sch, 4; New Albany 2d, 8; — 3d, 9. *Vincennes*—Brazil, 12; Claiborne, 3. *White Water*—Aurora, 6: Dunlapsville, 2; Greensburgh, 44 75; Versailles, 1. 286 82

INDIAN TERRITORY.—*Choctaw*—Caddo, 5; Mountain Fork, 2. 7 00

IOWA.—*Cedar Rapids*—Blairstown, 13 70. *Council Bluffs*—Creston, 10; Hamburg, 1; Malvern, 4 19; Menlo, 2. *Des Moines*—Leighton, 2; New Sharon, 3; Oskaloosa 1st, 3; South Des Moines, 2; Winterset, 20 45. *Dubuque*—Bethel, 5; Centretown, German, 1; Dubuque, German, 12; Dyersville, German, 1; Hazleton, 2; Independence 1st, 31 18; Independence, German, 4; Pleasant Grove, 2; Wilson's Grove, 1. *Fort Dodge*—Bethel, 2; Coon Rapids, 4; Dedham, 1; Emanuel, German, 2; Sanborne, 3; Storm Lake, 1 15; Vail, 9 77. *Iowa*—Middletown, 90 cts. *Iowa City*—Bethel. 60 cts; Scott, 5; Sugar Creek, 2; West Liberty 1st, 6; Wilton Junction, 13. *Waterloo*—Albion, 3; Holland, German. 17; Kamrar and sab-sch, 5. 125 94

KANSAS.—*Emporia*—Clear Water, 2; El Paso, 3 50; Elmendaro, 2; Marion sab-sch, 5; Phenis Creek. 1; Sedan, 2 50; Wichita Oak Street, (1 from sab-sch,) 5; — Perkins, 2; — Lincoln Street, 5 10. *Highland*—Atchison, 20; Corning, 3; Nortonville, 3; Vermillion, 2. *Larned*—McPherson, 13 48. *Neosho*—Colony, 4 10; Lake Creek, 2 50; McCune, 6; Osage 1st, 10; Thayer, 5. *Osborne*—Osborne, 2. *Solomon*—Clyde 1st, 2; Culver, 5; Lincoln, 2. *Topeka*—Gardner, 5; Idana, 1 08; Oak Hill, 1. 115 26

KENTUCKY.—*Ebenezer*—Augusta, 6 70; Greenup, 6; Maysville, 17 50; Mount Sterling 1st, 18. *Louisville*—Louisville Walnut Street, 5 20. 53 40

MICHIGAN.—*Detroit*—Detroit 3d Avenue, 7 15; — Trumbull Avenue, 30; Marine City, 5; Ypsilanti, 12 66. *Flint*—Bad Axe, 3. *Grand Rapids*—Evart, 5; Hesperia, 5. *Lansing*—Brooklyn, 10; Homer, 10; Jackson, 10 42; Mason 1st, 20. *Monroe*—Coldwater, 6 52; Hillsdale, 14. *Saginaw*—Ithaca 1st, 4 04; Saginaw Immanuel, 5. 147 79

MINNESOTA.—*Mankato*—Blue Earth City, 5; Kasota, 4; Madelia, 10. *Red River*—Crookston, 8. *St. Paul*—North St. Paul, 2; St. Cloud, 15 73; St. Paul Goodrich Avenue sab-sch. 4. *Winona*—Austin, 2; Winona, German, 2. 52 72

MISSOURI.—*Kansas City*—Creighton, 2; Holden 1st, 6 85; Kansas City 2d, 19 32; Rich Hill, 10 65; Tipton, 3. *Ozark*—Mount Vernon, 5; Ozark Prairie, 2. *Palmyra*—Bethel, 2; Birdseye Ridge, 1; Knox City, 4; Newark, 1; Pleasant Prairie, 1; Wilson, 1. *Platte*—Bethel, 1; Hopkins, 6; Martinsville, 1; Marysville Union, 4 50; Mt. Zion, 50 cts; New Hampton, 1; Rosendale, 3 27; Savannah, 2; St. Joseph, North 3d Street, 2; — Westminster, 38 54. *St. Louis*—Kirkwood, 55 22; St. Louis 2d, add'l, 100; — 1st German, 5; — Lafayette Park, 89; — North, 10; — Washington and Compton Avenue, add'l, 100. 477 85

NEBRASKA.—*Hastings*—Hastings German, 1; Nelson, 1 36; Superior, 2. *Kearney*—Buffalo Grove German, 3; Kearney German, 1; — 1st, 20 55; Ord 1st, 5; Sumner, (Rev. J. W. Robb, 2,) 5; Wood River, 3. *Nebraska City*—Hebron, 6 33; Hickman German, 3; Plattsmouth 1st, 20 11. *Niobrara*—Emerson, 4; Hartington, 4; Wayne, 8. *Omaha*—Marietta. 6. 93 35

NEW JERSEY.—*Corisco*—Bata, 1; Bantanga, 2; Benita, 2; Corisco, 2; Evune, 1; Gaboon, 5; Ogove 1st, 3; — 2d, 1; — 3d, 2. *Elizabeth*—Bethlehem, 5; Connecticut Farms, 11; Elizabeth 3d, 21 24; Pluckamin, 6 39; Roselle 1st, 13 36; Springfield 1st, 40. *Jersey City*—Caristadt German, (1 Woodbridge sab-sch,) 7; Paterson 1st, 20; — 1st German, 10; — 2d, 139 47; — Broadway German, 5; — Westminster, 4; West Hoboken 1st sab-sch, 30; West Milford, 2. *Monmouth*—Allentown, 20; Asbury Park Westminster, 2; Barnegat, 3; Columbus, 5; Hightstown 1st, 45; Jamesburgh, 20; Manalapan, 2; Platteburgh, 4; Point Pleasant, 4; Shrewsbury, 10; Tennent, 7 89; Whiting and Shamong, 1. *Morris and Orange*—Boonton Y. P. S. C. E., 35; Dover, 94 73; — Welsh, 5; German Valley, 5; Mine Hill, 5; Morristown South Street, add'l, 10; Orange Central, 200; Parsippany, 8 72; Schooley's Mountain, 15; South Orange 1st, 78 90; Summit Central, 114 85. *Newark*—Montclair 1st,

(member,) 1; — Trinity, 38 96; Newark 6th, 10; — 1st German, 30; — 2d German, 5; — 3d German, 10; — Bethany, 3; — High Street, 50 60; — Park, 15 79. *New Brunswick*—Alexandria 1st, 4; Dayton, 9; Frenchtown, (1 from sab-sch,) 8; Kingston, 10; Kingwood, 2; Lawrenceville, 15 50; New Brunswick 2d, 5; Princeton 2d, 13 14; Titusville, 3; Trenton 3d, (12 from sab-sch,) 59 60; — 5th, 10. *Newton*—Beattystown, 3; Branchville, 17; Deckertown, 12; Greenwich, 5; Manafield 2d, 2; Newton sab-sch, 12 42; Oxford 2d sab-sch, 8 87; Wantage 2d, 8 91. *West Jersey*—Billingsport, 2; Bridgeton 1st, 125; — West, 43 63; Camden 2d, 27; Deerfield, 20; Swedesboro, 4; Wenonah 1st, (10 from sab-sch,) 110. 1,723 97

New Mexico.—*Arizona*—Pima 1st, 4. *Rio Grande*—Albuquerque 1st sab-sch, 3; James, 1; Pajarito, 1. 9 00

New York.—*Albany*—Albany 4th, 100; — 6th, 2; — Madison Avenue, 25; — State Street, 48 56; Johnstown, 25; Princetown, 10; Sand Lake, 2; Stephentown, 3; Voorheesville, 1. *Binghamton*—Binghamton 1st, 79 28; — North, 10; Windsor, 6 90. *Boston*—Boston 1st, 29 12; — St. Andrew's 5; Houlton, 5; Lawrence German, 10; Lowell, 5; Newburyport 1st, 27; Portland 1st, 5; Providence, 5; Roxbury, 3; South Ryegate, 5. *Brooklyn*—Brooklyn Ainslie Street, 5; — Bethany, 8; — Cumberland Street, 5; — East Williamsburg German, 3; — Franklin Avenue, 10 85; — Prospect Heights, 10; — Ross Street, 39 70; — Trinity, 15. *Buffalo*—Buffalo 1st, 500; — Bethany, 30 42; — Central, 108 74; — North, 51 77; — Westminster, (7 50 from sab-sch.) 39 64; — West Side, 6; Ellicottville, 5; Ripley 1st, 3; Sherman, 38; Westfield 1st, 26 07. *Cayuga*—Auburn 2d, 19 94; — Calvary, 11 60; — Westminster, 5 08. *Champlain*—Keeseville, 16 62; Peru 1st, 1. *Chemung*—Southport, 3. *Genesee*—Attica, 27 81; Byron, 5; Perry, 20. *Geneva*—Geneva 1st, 12 71; — North, Y. L. M. S., in memoriam to Dr. Hogarth, 23. *Hudson*—Amity and sab-sch, 12; Centreville, 5; Cochecton, 6; Good Will, 1 53; Haverstraw 1st, 5; Hempstead, 1; Middletown 2d, 4 33; Palisades, 16; Port Jervis, 15; Stony Point (10 from sab-sch,) 19; West Town, 10. *Long Island*—Sag Harbor, 23; Selden, 1; Shelter Island, 7. *Lyons*—Galen, 10. *Nassau*—Astoria, 5; Hempstead Christ Church, 10 59; Huntington 1st, 44 62; Northport, 5; Springfield, 11. *New York*—New York 2d German, 2; — 5th Avenue, 4,019 85; — Bethany, (10 sab-sch,) 30; — Bohemian, 5; — French Evangelical, 5; — Madison Street German, 5; — Rutgers Riverside, 201 19; — Scotch, 185; — West Farms, 5; — Zion German, 5. *Niagara*—Albion 1st, 18 85; Lewiston, 5; Youngstown, 2. *North River*—Matteawan, add'l, 5; Smithfield, 14. *Otsego*—Delhi 1st, 25; Middlefield Centre, 1 80; Richfield Springs, 27 65. *Rochester*—Avon Central, 2; Brighton, 10; Nunda, 10; Piffard, 1; Rochester 1st, 132 02; — Calvary, 4 45; — Memorial, 15; — North, 12; Westminster, 10; Sparta 1st, 18; Springwater, 5. *St. Lawrence*—Brownville, 3; Hammond, 8; Oswegatchie 1st, 12. *Steuben*—Arkport, 2 07; Corning, 4 72; Cuba, 18 08; Hornellsville, 20. *Syracuse*—Baldwinsville, 4; Hannibal, 10; Jordan, 5; Marcellus, add'l, 50 cts; Mexico 1st, 23; Oswego Grace, 64 84; Syracuse Memorial, 13 52. *Troy*—Brunswick 1st, 15; Cohoes, (E. L. S.,) 10; Hebron, 2; Troy 1st, 45 23; — 9th, 40; — Second Street, 395 34; Waterford 1st, 8 35. *Utica*—Oneida Castle, Cochran Memorial, 10; Whitesboro, 20. *Westchester*—Croton Falls, 6; Mt. Kisco, 14; New Rochelle, 80; Sing Sing, 24 30; South East, 6; Yonkers 1st, add'l, 10; — Dayspring, 15. 7,270 59

North Dakota.—*Bismarck*—Bismarck, 3. *Fargo*—Fargo 1st, 15; Lisbon 1st, 2; Tower City 1st, 3 10. *Pembina*—Ardoch, 1; Arvilla, 4 71; Emerado, 6; Gilby, 2. 36 81

Ohio.—*Athens*—New Matamoras, 3; Pomeroy 1st, 7. *Bellefontaine*—Belle Centre, 4; Bellefontaine 1st, 9 68; Spring Hills, 1 80. *Chillicothe*—Chillicothe 1st, 44; Greenfield 1st, 27 99. *Cincinnati*—Bethel sab-sch, 1 40; Cincinnati 2d, 174 15; — Central, (member,) 1; Cleves, 5; Elizabeth and Berea, 2; Ludlow Grove, 2; Morrow 1st, 20; Pleasant Run, 2; Williamsburgh 1st, 4 25; Wyoming sab-sch, 25. *Cleveland*—Cleveland 1st, (18 76 sab-sch,) 189 86; — Beckwith, 25 06; — Miles Park, 17. *Columbus*—Circleville sab-sch, 25. *Dayton*—Bethel, 1; Dayton 3d Street, 356; Middletown 1st, 27 20; New Carlisle, 3; New Paris, 2 40; Seven Mile, 2 53; Springfield 1st, E. L. Barrett, Sr., 25; — 2d, 104 12; West Carrolton, 1 50. *Huron*—Bloomville, 3 50; Republic, 2. *Lima*—Delphos 1st, 4; Middlepoint, 2; Ottawa, 4; Venedocia, 1. *Mahoning*—Beloit, 1; Canfield, 5; Canton 1st, 21 47; Champion, 2 75; Coitsville, 3 64; Leetonia, 3; Lowell, 2 50; North Benton, 5; Salem, 6; Warren, 18. *Marion*—Delaware, 23; Delhi, 5; Marion 1st, 11; Radnor, 5. *Maumee*—Antwerp, 4 25; Napoleon, 5; Toledo 1st German, 2; — 3d, 3 25. *St. Clairsville*—Bellaire 2d, 5; Bethel, 3; Coal Brook, 2 80. *Steubenville*—Amsterdam, 10; Bethesda, 9; Buchanan Chapel, 2; Centre Unity, 2; East Springfield, 1; Harlem, 5; New Philadelphia, 6; Ridge, 2; Scio, 2 80; Steubenville 1st, 8 10; — 3d, 3; Still Fork, 6. *Wooster*—Bethel, 2; Orange, 2. *Zanesville*—Granville 1st, 13; Jersey, 6 30; Mt. Vernon, 37; Muskingum, 4; Roseville, 2. 1,391 30

Pacific.—*Benicia*—Arcata, 5; Covelo, 2; Lakeport, 4; Petaluma, 11; Point Arena, 3. *Los Angeles*—Azusa, 2; Carpenteria, 4; El Monte, 3; El Montecito, 8; Inglewood, 6; Monrovia, 3 98; Orange, 8 90; Palms, 2; San Diego, 10. *Sacramento*—Chico, 10; Colusa, 5. *San Francisco*—Oakland Chinese, 3; San Francisco Central, 10; — Howard Street, 40; West Berkeley, 3. *San Jose*—Los Gatos Y. L. Bible Class, 7 77. *Stockton*—Merced 1st, 8. 159 65

Pennsylvania.—*Alleghany*—Allegheny 1st German, 12 39; — McClure Avenue, 70 14; Glasgow, 2 50; Glenshaw, (1 98 sab-sch,) 14 08; Hoboken, 5; Millvale, 21; Sewickly, 88 74. *Blairsville*—Ebensburgh, 5; Jeanette, 4 60; Johnstown, 15; Poke Run, 28 89. *Butler*—Centreville 1st, 7; Grove City, 29 27; Jefferson Centre German, 1; Mount Nebo, 5; New Salem, 5; Scrub Grass, 13. *Carlisle*—Chambersburg Falling Spring, 80; Duncannon, 16; Green Castle, 8 83; Harrisburgh Elder Street, 1; Middle Spring, 15; Middletown, 4; Waynesboro, (sab-sch 86 cts), 8 23. *Chester*—Darby Borough sab-sch, 22 98; Kennet Square, 3; Media, 45 90; Phœnixville 1st, 7; Trinity (Berwyn,) 10; West Chester 2d, 1. *Clarion*—Sligo, 5 12. *Erie*—Fairfield, 2; Georgetown, 1; Milledgeville, 2; North Clarendon, 4 25; North East, 40; Sugar Creek, 1; Union, 12 36; Venango, 3; Warren, 139 67. *Huntingdon*—Altoona 2d, 47; Bald Eagle, 6; Bedford, 14; Curwensville, (5 from sab-sch,) 9 70; East Kishacoquillas, 20; Everett, 7; Fruit Hill, 6; Gibson Memorial, 2; Huntingdon, 46 45; Kerrmore, 2; McVeytown, 15 85; Mapleton, 5; Pine Grove sab-sch, 1 28; Robertsdale, 1; Saxton, 2; Shirleysburgh, 3; Sinking Creek, 5; Upper Tuscarora, 5. *Kittanning*—Cherry Tree, 2; Currie's Run, 8; Elderton, 9; Glade Run, 23; Indiana 1st, (sab-sch. 50,) 125; Mechanicsburgh, 2; Rural Valley, 6; Smicksburgh, 2; Washington, 15. *Lackawanna*—Bennett, 3; Montrose 1st, 30; New Milford, 6 85; Pittston 1st, (18 30 from sab-sch,) 58 30; Scranton 1st, 176; Wells and Columbia, 1; Wilkesbarre Grant Street, 10. *Lehigh*—Bangor, 10; Catasauqua 1st, (Ladies' Ass'n,) 29; Easton 1st, 19; Ferndale L. Aid Soc., 15; Lock Ridge, 6; Port Carbon, 10; Pottsville 1st, "Contents of Children's Mite Box, 2 72; Slatington, 8 37; South Easton 1st, 8; Stroudsburg, 8; Weatherly, 10. *Northumberland*—Berwick, 6; Briar Creek, 2; Buffalo, 6 96; Grove, 81 16; Jersey Shore, 45; Lycoming sab-sch, 4 24; Orangeville, 10; Renovo, 10; Williamsport 1st, 20; — 2d, 138 25. *Philadelphia*—Philadelphia 4th, 5; — 10th, 838; — Grace, 10; — Greenwich Street, 10; — Tabernacle, (3 from Miss. Borden,) 4; — Walnut Street, (7 24 from Elm Ave,) 17 29. *Philadelphia Central*—Philadelphia Arch Street, 130 59; — Carmel German, 3; — Central, add'l, 20; — Covenant, 10; — Temple, 39; — Trinity, 12; — West Park, 15. *Philadelphia North*—Bridesburg, 10; Frankford, 11 04; Germantown Market Square, (25 from sab-sch,) 77 75; — Redeemer, 41; Lower Merion, 5; Mount Airy, 25; Neshaminy of Warminster, 14 98; — Warwick, 12 85; Newtown sab-sch, 21 14; Wissinoming, 2. *Pittsburgh*—Bethany sab-sch, 2 36; Chartiers, 4 50; Knoxville, 5 50; Monongahela City 1st, 30; Mount Carmel, 2; Pittsburgh Bellefield, 72; — East Liberty, 38; — Grace Memorial, 2; — Shady Side, 51 63. *Redstone*—Brownsville, 12; Long Run, 14; Mount Pleasant, 18; — Reunion, 13 67; Round Hill, 4. *Shenango*—Princeton, 3. *Washington*—Bethlehem, 4; Cross Roads, 8; Hookstown, 6; Moundsville, 8; New Cumberland, 17; Washington 2d, 36; Wellsburgh, 20 43; West Alexander, 25; Wheeling 3d, 13. *Wellsboro*—Antrim, 1; Arnot 1st, 4; Farmington, 4; Knoxville, 1; Tioga, 5; Wellsboro, 7 17. *Westminster*—Bellevue, 5 20; Chanceford, 5; Columbia, 36 37; Donegal, 4; Lancaster 1st, 29; Marietta, 17; Slate Ridge, 10. *West Virginia*—Morgantown, 10; Sugar Grove, 2; Winfield, 2. 3,763 55

South Dakota.—*Aberdeen*—Aberdeen, 5 02. *Black Hills*—Nashville, 1; Whitewood, 3. *Central Dakota*—Woonsocket, 2. *Dakota*—Ascension, 2. *Southern Dakota*—Alexandria, 2; Dell Rapids, 2; Marion, 3; Parker, add'l, 57 cts; Turner 1st German, 17. 37 59

Tennessee.—*Birmingham*—Sheffield 1st, 7; Thomas 1st, 3. *Holston*—Greenville, 3; Salem, 6. *Kingston*—Bethel, 5. *Union*—Madisonville, 2; Westminster, 3. 29 00

Texas.—*Austin*—Galveston St. Paul German, 2; New Orleans Immanuel German, 2. *North Texas*—Henrietta, 5; Seymour, 1 25; Throckmorton, 1; Wichita Falls, 12. *Trinity*—Baird, 1. 24 25

Utah.—*Montana*—Butte City, 25; Missoula, 8; Stevensville, 2. *Utah*—American Fork, 6; Hyrum Emmanuel, 50 cts; Mount Pleasant, 1; Smithfield, 1; Springville, 5. *Wood River*—Malad, 2. 50 50

Washington.—*Alaska*—Juneau, 3. *Olympia*—Union Ridge, 4; Puyallup, 2; Tacoma 1st, 47 10. *Puget Sound*—Port Townsend Bay, 2. *Spokane*—Cœur d'Alene, 2. *Walla Walla*—Moscow 1st, 6 20. 66 30

Wisconsin.—*Chippewa*—Bayfield, 1 93; Chippewa Falls, 13 25; West Superior 1st, 25. *La Crosse*—Galesville, 7. *Lake Superior*—Ishpeming sab-sch, 6 55; St. Ignace, 4.

Madison—Beloit German, [4; Brodhead, 3; Madison St. Paul German, 1; Middleton 1st, 1; Portage 1st, 5 16; Reedsburgh, 10. *Milwaukee*—Milwaukee Holland, 10; — Immanuel, add'l, 17 45; Ottawa, 80 cts. *Winnebago*—Marshfield, 2 42; West Merrill, 5. 117 56

From the churches ..... $ 18,659 74

FROM INDIVIDUALS.

Guest money at Perth Amboy, 125; "In memoriam," Mrs. C. B. Clark, 20; "T.," Illinois, 3; Mrs. Annie R. Elliott, Washington, D. C., 500; "A friend," 5; "U. S. A.," 25; Rev. and Mrs. Geo. T. Crissman, Col., 10; Mrs. A. F. Raffensperger, Md., 5; Alexander Guy, Ohio, on acct of note, 100; Mrs. Thompson, Pa., 5; Rev. T. J. Shepherd, D. D., Md., 10; Mrs. M. B. Ewing, W. Va., 50 cts; Mrs. R. J. Carsen, Ill., 5; Rev. Wm. T. Findley, Neb., 5; "D. R. H.," 5; Mrs. E. J. Burghardt, D. C., 5; Rev. W. H. Logan, Md., 5; Rev. Wendell Prime, D. D., N. Y., 50; Mrs J. W. Webb, D. C., 1; "G.," Pa., 10; Rev. Samuel Whaley, N. Y., 5; "Elberon Mem'l Church, a lady friend, through the Pastor," 50; "J. B. G., Ind., 3; Chas. G. Wilson, Fla., 5; Mrs. Mary McNab, Wis. 2; Rev. J. D. Jenkins, Ill., 10; "C., Penna.," 6; Rev. A. M. Lowry, Pa., 5; "H. T. F.," 5; "S. S. M., Pa., 5; Rev. and Mrs. V. M. King, Kas., 3; Rev. John Newton, Fla., 5; Mrs. R. L. Stuart, N. Y., 3,000; Mrs. E. J. Dixon, Neb., 5; "W. S. S.," N. J., 12; Rev. Luke Dorland, D. D., N. C., 1; Jane L. Park, Pa., 5; Robert Dallas, Cal., 10; Anonymous, Phila., 5; Rev. and Mrs. R. Buell Love, O., 10; Anon, 30 cts; Rev. W. L. Tarbet and wife, Ill., 64 cts. 4,047 44

Interest from permanent fund 6,765 94

For current fund ..... $ 22,473 12

PERMANENT FUND.

(*Interest only used.*)

Cleveland 1st Church, Presb'y of Cleveland, 500; William Lappin, Phila., Pa., 5; A. E. Lappin, Phila., Pa., 3; Estate of John Spaulding, N. Y., on acct, 2,500; Estate of Belinda Sperry, Mt. Vernon, O., 100. ..... 3,108 00

Total for March, 1891 ..... $ 32,581 12

Total for current fund since April 1, 1890 ..... 155,154 78

W. W. HEBERTON, *Treasurer.*

NOTE.—In the March number of THE CHURCH AT HOME AND ABROAD, *Kansas City Presbytery, Kansas City 2d*, $220, should read, *St. Louis Presbytery, St. Louis 2d*, $220.

RECEIPTS FOR SUSTENTATION, MARCH, 1891.

ATLANTIC.—*South Florida*—Titusville, 1 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d, 6; — 12th, 3; — Abbott Memorial, 1; — Faith, 6; — La Fayette Square, 2; — Madison Street, 1; — Westminster, 19 50; Govanstown (sab-sch, 2), 3; Granite, 10 cts; Hampden, 1; Mount Paran, 10 cts; New Windsor, 20 cts; Taneytown, 27 17. *New Castle*—Dover, 22; New Castle (a lady, 15, sab-sch, 6 75), 80; Pencader, 6; Pitt's Creek, 9; Port Penn, 4 75. *Washington City*—Boyd's, 1; Falls Church, 4 56; Georgetown West Street, 10; Manassas, 1; Neelsville, 2; Washington City 8st, 7 27; Gurley Memorial, 1; Western, 41 88. 310 53

COLORADO.—*Pueblo*—Canon City 1st, 1; Durango, 1; Monte Vista, 10; Pueblo, 31 cts; Table Rock, 2 27; Trinidad 1st, 4. 18 61

COLUMBIA.—*East Oregon*—Grass Valley, 2; Summerville, 1. *Portland*—Albina, 2 25; East Portland 1st, 2 50; Portland Calvary, 16 50. *Willamette*—Salem 1st, 3; Yaquinna Bay, 5. 32 25

ILLINOIS.—*Alton*—Carrollton, 81 cts; Chester, 4; Hillsboro, 8. *Bloomington*—Bloomington 2d, 20; Champaign, 10; Clinton, 9 50; Gibson City, 7 42; Pontiac, 10; Urbana sab-sch, 5 cts. *Cairo*—Golconda, 5; Harrisburg, 3. *Chicago*—Brookline, 4 90; Chicago 6th, 5; — Holland, 2; Lake Forest, 101 57. *Freeport*—Linn and Hebron, 3; Oregon, 1. *Mattoon*—Assumption, 3; Paris, 6 87; Tower Hill, 9 50. *Peoria*—Elmira, 10; Galesburgh, 15 38; Prospect, 7 95. *Rock River*—Aledo 25 cts; Centre, 5 13; Princeton, 18 02. *Schuyler*—Elvaston, 1; Herman, 1. *Springfield*—Maroa, 3; North Sangamon, 10; Pisgah, 88 cts; Unity 33 cts; Rev. W. S. Tarbet and wife, 64 cts. 288 20

INDIANA—*Crawfordsville*—Fowler, 2. *Fort Wayne*—Kendallville, 2. *Indianapolis*—Bainbridge, 1; Carpentersville, 1; Putnamville, 1. *Logansport*—Remington, 50 cts. *Muncie*—Wabash, 50 cts. *New Albany*—Bedford, 5 36; New Albany 2d, 5. *Vincennes*—Evansville Grace, 12 25; Terre Haute Moffat Street, 2. *White Water*—Connersville 1st, 7 67. 40 28

INDIAN TERRITORY.—*Chickasaw*—Atoka, 2 00

IOWA.—*Cedar Rapids*—Clarence, 2; Lyons, 3; Mechanicsville, 3. *Council Bluffs*—Conway, 1; Council Bluffs, 16 20; Creston, 5; Lenox, 1; Shelby, 5; Shenandoah, 4 15. *Des Moines*—Colfax, 1 20; Derby, 1 70; Des Moines Central, 28 87; Knoxville, 20; Newton, 5. *Dubuque*—Centretown German, 1; Dubuque 1st, 15; — 2d, 25; Dyersville German, 1; Hopkinton, 6 44; Jesup, 4 15. *Fort Dodge*—Alta, 1 22; Carroll, 2 50 Dana, 3; Fonda, 2; Sac City, 1. *Iowa*—Burlington 1st, 90 cts; Keokuk Westminster, 3 20. Middletown, 10 cts; Ottumwa, 11 35. *Iowa City*—Montezuma, 3; Muscatine 1st, 11; Sugar Creek, 1; Wilton, 7. *Waterloo*—Dysart, 3. 200 08

KANSAS.—*Emporia*—Marion, 10; Peabody, 5; Quenemo, 8 10; Wichita Oak Street, 2; — Perkins, 2; — West Side, 1 83. *Highland*—Hiawatha, 6 53; Horton, 6 75; Nortonville, 6; Troy, 1; Washington, 3 95. *Larned*—Arlington, 1; McPherson, 10. *Neosho*—Chanute (sab-sch, 2 65), 5 44; Colony, 3 80; Columbus, 2; Iola, 6. *Solomon*—Cawker City, 1; Ellsworth, 3; Lincoln, 2; Wilson, 1. *Topeka*—Idana, 12 cts; Kansas City Grand View, 3; — Western Highlands, 3 50. 95 02

KENTUCKY.—*Ebenezer*—Greenup, 3. *Transylvania*—Paint Lick, 6 30. 9 30

MICHIGAN.—*Detroit*—Birmingham, 4. *Grand Rapids*—Hesperia, 2. *Kalamazoo*—Plainwell, 1. *Lansing*—Brooklyn, 3; Mason, 5. *Monroe*—Hillsdale, 3; Tecumseh, 30. *Saginaw*—Saginaw Immanuel, 4. 51 00

MINNESOTA.—*Duluth*—Duluth 2d, 3. *Mankato*—Blue Earth City, 2; Madelia, 3; Worthington Westminster, 4 25. *St. Paul*—Minneapolis Franklin Avenue, 3; — Highland Park, 2; Red Wing, 1; St. Cloud, 1 75; St. Paul House of Hope, 40 52. 60 52

MISSOURI.—*Kansas City*—Westfield, 2. *Palmyra*—Hannibal, 5. *Platte*—Cameron, 1; Maryville, 5; Parkville, 7 20; Trenton Hodge, 2 35. *St. Louis*—Bethel German, 2; St. Charles, 5; St. Louis 1st German, 5; — Glasgow Avenue, 3 65; Lafayette Park, 15; Webster Grove, 5. 58 20

NEBRASKA.—*Hastings*—Holdrege, 8 55. *Kearney*—Grand Island, 3; Kearney Germany, 1; Ord 1st, 2 50; St. Edwards, 1 50. *Nebraska City*—Tecumseh sab-sch, 5; York, 10 27. *Niobrara*—Oakdale, 1. *Omaha*—Omaha Lowe Avenue, 4 99; — Westminster, 4 66. 42 77

NEW JERSEY.—*Corisco*—Bata 1st, 1; Batanga, 1; Benita, 1; Corisco, 1; Evune, 1; Gaboon, 4; Ogove 1st, 3; — 2d, 1; — 3d, 2. *Jersey City*—Jersey City Scotch, 5; Paterson 1st, 15. *Morris and Orange*—Madison, 81 cts. *Newark*—Newark Bethany, 2; — Calvary, 53 cts. *Newton*—Wantage 1st, 6; — 2d, 99 cts. 45 53

NEW MEXICO.—*Rio Grande*—Albuquerque 1st (sab-sch, 8), 11; Pajarito, 1. 12 00

NORTH DAKOTA.—*Fargo*—Lisbon, 1; Sanborn, 2 50. *Pembina*—Arvilla, 1 60. 5 10

PACIFIC.—*Benicia*—Lakeport, 1. *Los Angeles*—Azusa, 1; Coronado Graham Memorial, 6 45; Monrovia, 45 cts; Monticeto, 3. *Sacramento*—Carson City, 3; Elk Grove, 1. 15 90

SOUTH DAKOTA.—*Black Hills*—Whitewood, 2 50. *Southern Dakota*—Bridgewater, 2; Canistota, 2; Dell Rapids, 2; Parker, 2; Turner Co 1st German, 5. 15 50

TENNESSEE.—*Birmingham*—Anniston Noble Street, 2; Thomas, 3. *Holston*—Jonesboro, 2; Mount Bethel, 2 55; Salem, 5. *Union*—Knoxville 4th, 5; Madisonville, 2; New Market, 1; New Providence, 5 13; Spring Place, 1 80. 27 48

TEXAS.—*Austin*—New Orleans Immanuel German, 2. *North Texas*—Gainesville Lindsay Avenue, 1. *Trinity*—Baird, 1. 4 00

UTAH.—*Utah*—Salt Lake City Westminster, 5 15

WASHINGTON.—*Olympia*—Tacoma 1st, 47 10. *Puget Sound*—Anacortes Westminster, 1. *Walla Walla*—Walla Walla, 1. 49 10

WISCONSIN.—*La Crosse*—Galesville, 3. *Lake Superior*—Ishpeming, 14. *Madison*—Cottage Grove, 93 cts; Kilbourne City, 3 88. *Milwaukee*—Alto Calvary, 1; Ottawa, 9 cts. *Winnebago*—Marshfield, 1; Shawano sab-sch, 3. 26 89

Total received from churches ..... $ 1,416 21

MISCELLANEOUS.

Julia Clark, Orion, Ills., 2; "C. H. M.," N. J., 25 cts 2 25

Total received for Sustentation, March, 1891 ... $ 1,418 46

Total received for Sustentation from April 1, 1890 ..... 3,123 80

Amount received during same period last year. 5,702 80

O. D. EATON, *Treasurer,*

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1891.

NEW YORK.—*Albany*—Albany 2d, 190; — 4th, 190; — 6th, 29; — Madison Avenue, 25; — State Street, 5 39, — West End, 40; Ballston Centre, 6; — Spa, 9 54; Batchellerville, 10; Corinth, 2; Esperance, 12; Galway, 3 61: Jefferson, 9; Jermain Memorial, 7 49; Johnstown, 110; Menands Bethany, 15; New Scotland, 35; Northampton, 10; Northville, 10; Princetown, 27; Rockwell Falls, 2 50; Sand Lake, 12; Schenectady East Avenue, 15 30; Stephentown, 3. *Binghamton*—Binghamton 1st, 66 06; — North, 21 32; East Maine, 2; McGrawville, 18 02; Smithville Flats, 2 50; Waverly, 26 33. *Boston*—Lonsdale, 5; Lowell, 2; Portland, 5; South Boston 4th, 5 37; Windham, 2 32; Woonsocket, 1. *Brooklyn*—Brooklyn 5th, 9 50; — Bethany, 20; — Cumberland Street sab-sch, 5; — East Williamsburg German sab-sch, 5; — Friedensakirche, 10; — Lafayette Avenue, 136 36; — Mount Olivet, 10; — Prospect Heights, 10; — Trinity (sab-sch, 2 97), 22 97; West New Brighton Calvary, 16. *Buffalo*—Allegany, 4; Buffalo 1st, 500; — Bethany, 40; — Westminster, 14 84; — West Side, 1; Colden, 2 50; Franklinville, 6; Sherman, 15; Silver Creek, 6; Springville, 3 25; Tonawanda, 8 11; Westfield, 19 37. *Cayuga*—Auburne Calvary, 13 66; Cato, 7; Dryden, 9 25; Genoa 2d, 2 08; Ithaca, 131 42; Port Byron, 7; Sennett, 5. *Champlain*—Beekmantown, 5; Essex, 11; Keeseville, 2; Mineville sab-sch, 2 80; Plattsburgh, 29 29. *Chemung*—Elmira 1st, 80; Rock Stream, 12. *Columbia*—Austerlitz, 3; Canaan Centre, 5; Catskill, 69 02; Durham 1st, 8; Greenville, 3; Spencertown, 7; Valatie, 13 50. *Genesee*—Attica, 14 64; Batavia, 30; Byron, 10; Castile, 13; Leroy, 33; Perry, 5; Pembroke, 5; West Bethany, 8. *Geneva*—Branchport, 5; Canoga, 5 55; Manchester, 8 09; Naples, 52 cts; Ovid, 27 79. *Hudson*—Centreville, 14; Chester, 43; Clarkstown German, 10; Cochecton, 5; Florida, 13; Good Will, 17 cts; Goshen (Ladies' Home Miss'y Soc'y, 15), 43; Greenbush, 3; Haverstraw Central, 25; Hempstead, 1; Middletown 1st, 25; — 2d, 51 81; Monticello, 4; Nyack German, 6; Palisades, 12 40; Port Jervis, 10; Scotchtown, 20; Stony Point (sab-sch, 10), 17 75; Unionville, 4; West Town, 15. *Long Island*—Cutchogue, 10; Greenport, 3; Middletown, 10; Sag Harbor, 26; Selden, 1; Shelter Island, 7. *Lyons*—Lyons, 21 44; Ontario, 10; Sodus Centre, 5; Wolcost 2d, 3. *Nassau*—Astoria, 5; Green Lawn, 5. Hempstead Christ Church, 10 59; Huntington 2d Y. P. S. C. E., 5; Jamaica, 27 27; Melville, 6 43; Newtown, 10; Northport, 9; Springfield, 28. *New York*—New York 4th sab-sch, 10; — 2d German, 5; — Bohemian, 5; — Christs, 5; — French Evangelical, 5; — Harlem, 60 36; — Mount Washington, 43; — Park, 58 08; — Puritans, 4 64; — Sea and Land, 40; — Tremont, 3; — Zion German, 10. *Niagara*—Holley, 10 33; Lockport 1st, 10 02; — 2d Ward, 1. *North River*—Amenia, 11; Bethlehem, 9; Cold Spring, 10; Little Britain, 7 25; Malden, 7 25; Newburgh Calvary, 16 44; Salt Point Westminster, 8; Smithfield, 11 33; Wappinger's Creek, 4. *Otsego*—Guilford Centre, 7; Otego, 5 33; Richfield Springs, 13 43. *Rochester*—Avon Central, 1; Brighton, 10; Groveland, 6 33; Honeoye Falls, 5; Lima, 10 75; Pittsford, 13; Rochester 1st, 113 15; — Calvary, 15 cts; — Central, 83 59; — Memorial, 20; — Westminster, 12; Sparta 1st, 8; Victor, 5. *St. Lawrence*—Brasher Falls, 12; Brownville, 1; Cape Vincent, 5 50; Chaumont, 15; Plessis, 5 12; Sackett's Harbor, 10; Theresa, 15. *Steuben*—Arkport, 2 23; Bath, 40; Belmont, 4 50; Canisteo, 25; Corning, 53 cts; Cuba, 16 36; Hornellsville (Hawthorne Chapel, 5), 7; Painted Post, 8, Prattsburgh, 7 30. *Syracuse*—Baldwinsville, 24 18. Chittenango, 5; East Syracuse, 5; Fulton, 40; Jamesville, 4 42; Liverpool, 2; Marcellus, 22 39; Oswego Grace, 60; Skaneateles, 6 47; Syracuse 4th, 19; — Memorial, 15 32. *Troy*—Hebron, 10 50; Troy 1st, 63 59; — 2d, a lady, 10; — 9th, 30; — Oakwood Avenue sab-sch, 10; Warrensburg, 15; Waterford 1st, 9 27. *Utica*—Alder Creek and Forestport, 11; Augusta, 7 50; Little Falls, 20; Norwich Corners, 3 50; Oneida Castle Cochran Memorial, 50; Oriskany, 10; West Camden, 10; Westernville, 15; Williamstown, 5 25; Wolcott Memorial, 15. *Westchester*—Croton Falls, 3; Darien, 10; Hugenot Memorial, 28; Katonah, 10; Mahopac Falls, 5 96; Mt. Kisco, 8 35; New Haven 1st, 10; Peekskill 1st, 41 06; Port Chester, 2; Rye, 13 23; South East, 2, South East Centre, 8 37; South Salem, 13; Yonkers Dayspring, 5; — Westminster, 50; Yorktown, 7. Woman's Executive Committee of Home Missions, 7 38.

Total received for New York Synodical Aid Fund, March, 1891 ..... $ 4,487 65
Amount received from April 1, 1890 ..... 12,972 81
Amount received during same period last year. 11,672 99

O. D. EATON, *Treasurer*,
Box L, Station D. 58 Fifth Avenue, New York.

RECEIPTS FOR SABBATH SCHOOL WORK, MARCH, 1891.

ATLANTIC.—*East Florida*—Green Cove Springs, 14 50. *Knox*—Macon, Washington Ave., 2. *South Florida*—Titusville sab-sch, 1 40. 17 90

BALTIMORE.—*Baltimore*—Baltimore 1st, 51; — 2d, 11 44; — Abbott Memorial, 1; — Broadway sab-sch, 4; — Faith, 10; — Fulton Avenue, 2; — Light Street, 5 46; — Madison Street, 2; Ellicott City, 11 74; Govanstown (sab-sch. 2), 3; Granite, 30 cts; Lonaconing sab-sch, 3 90; Mount Paran, 30 cts; New Windsor, 60 cts. *New Castle*—Chesapeake City, 5; Green Hill (sab-sch, 2 57), 5 25; Lewes, 3 77; Pencader, 2; St. George's sab-sch, 15 50; White Clay Creek, 14 80; Wicomico, 3 87; Wilmington Olivet, 1 50. *Washington City*—Hyattsville, 1 63; Manassas, 1; Washington City 1st, 8 67; — 6th, 5; — 15th Street, 8; — New York Avenue, 20. 202 73

CATAWBA.—*Cape Fear*—Mt. Pleasant, 1; Simpson, 1. 2 00

COLORADO.—*Boulder* — Valmont, 10. *Denver*—Denver 23d Avenue, 17 08; — Highland, 1 25. *Pueblo*—Antonito, 2; Cinicero, 1; Del Norte sab-sch. 45 cts; La Costilla, 2; La Luz, 1; Pueblo, 94 cts; Silver Cliff, 2. 27 82

COLUMBIA.—*Alaska*—Juneau, 3. *East Oregon* — Grass Valley, 2. *Idaho*—Brer ts, 3 50; Cœur d'Alene, 50 cts. *Oregon*—Corvallis, 1; Knappa, 1; Portland 1st, 3; — St. John's, 3; Yaquinna Bay, 4. *Puget Sound*—Port Hadlock, 1 25; Puyallup sab-sch, 4; Tacoma 1st, 23 46. 49 71

ILLINOIS.—*Alton*—Alton (sab-sch, 2 50), 15 50. *Bloomington* -Bloomington 2d, 30; Onarga, 7; Prairie View, 1; Urbana (sab-sch, 15 cts), 2 15. *Chicago*—Chicago 1st, 27 46 ; — 2d, 102 27; — Central Park, 8; — Holland, 2; Evanston, 11 57; Joliet Central sab-sch, 11 43; Moreland, 1 51. *Freeport*—Cedarville, 1 40; Marengo, 12 15. *Mattoon*—Bethany, 2; Kansas, 3; Prairie Bird, 2; West Okaw, 7. *Ottawa*—Earlville, 5. *Peoria*—Ipava, 7 50. *Rock River*—Aledo sab-sch, 75 cts; Geneseo, 2; Woodhull, 5. *Schuyler*—Clayton, 3; New Salem, 1. *Springfield*—Farmington, 4; North Sangamon, 10; Pisgah, 1 32; Springfield 2d Portuguese Y. P. S. C. E., 2 17; Unity, 49 cts. 284 67

INDIANA.—*Fort Wayne*—Elhanan, 2 45; Fort Wayne 3d, 3 16; Kendallville, 4 75. *Indianapolis* — Bainbridge, 1; Carpentersville, 1; Greencastle, 14 98; Indianapolis Tabernacle, 5; Putnamville, 1. *Logansport*—Logansport 1st, 5; Monticello, 10. *Muncie*—Centre Grove, 1; Kokoma, 2; Tipton, 1; Wabash, 1 50. *New Albany*—Madison 2d, 7 79; New Albany 3d, 4. *White Water*—Dunlapsville, 2; Versailles, 1. 68 63

INDIAN TERRITORY.—*Muscogee*—Nuyaka, 8 60

IOWA.—*Cedar Rapids*—Blairstown, 3 90. *Council Bluffs*—Afton, 1; Audubon, 6 50; Creston, 3; Diagonal, 1; Hamburg, 1; Menlo, 1; Villisca, 5. *Des Moines*—Hopeville, 1; Leighton, 1; New Sharon, 2. *Dubuque*—Centretown German, 1; Dubuque German, 8; Dyersville German, 1; Independence German, 2; Lansing 1st, 4; Pleasant Grove, 2. *Fort Dodge*—Coon Rapids, 2; Fort Dodge (sab-sch, 3 37), 14 37; Sanborne, 2. *Iowa*—Bloomfield sab-sch, 3; Middletown, 30 cts; Mount Pleasant 1st sab-sch, 15. *Iowa City*—Bethel, 35 cts; Muscatine 1st, 19; Wilton Junction, 10. *Waterloo*—Kamrar, 4; West Friesland German, 3. 117 42

KANSAS.—*Emporia*—Marion sab-sch, 5; Neal, 3; Pherris Creek, 1. *Highland*—Nortonville, 1. *Larned*—McPherson, 10. *Solomon*—Lincoln, 1; Minneapolis sab-sch, 19 27; Wilson, 3. *Topeka*—Idana, 36 cts; Oak Hill, 1; Western Highlands sab-sch, 8. 53 63

KENTUCKY.—*Ebenezer*—Augusta, 6 49; Greenup, 6; Maysville, 12. *Louisville*—Kuttawa, 1; Louisville Knox sab-sch, 1 50; — Walnut Street, 37 59; Pewee Valley, 4; Princeton 1st, 1 80; — 2d sab-sch, 1 30. 71 68

MICHIGAN.—*Grand Rapids*—Evart, 4; Hesperia, 5. *Kalamazoo*—Plainwell, 2. *Lansing*—Brooklyn, 11 54; Jackson, 73 cts; Lansing 1st, 5 80; Mason, 14. *Monroe*—Coldwater, 1; Hillsdale, 28; Raisin, 2. *Saginaw*—Morrice, 3 38. 77 45

MINNESOTA.—*Mankato*—Madelia, 2; Winnebago City, 2; Worthington Westminster, 10. *St. Paul* — Minneapolis Highland Park sab-sch, 5 67; St. Cloud, 5 24; St. Paul Goodrich Avenue, 4; — House of Hope sab-sch. 13 68; Stillwater, 4 10; White Bear, 1. *Winona*—Albert Lea, 6 10; Winona German sab-sch. 2. 55 79

MISSOURI.—*Kansas City*—Greenwood, 2; Kansas City 5th, 5; Nevada, 2. *Ozark*—Springfield 2d, 3. *Palmyra*—Hannibal, 10; Kirksville, 3 70. *Platte*—Gallatin, 1; Maryville, 3 50; New Hampton, 1. *St. Louis*—St. Louis 2d, 200; — 1st German, 5; — Carondelet, 10 12; — North, 10. 256 32

NEBRASKA.—*Hastings* — Holdrege, 2; Nelson, 54 cts. *Kearney*—Burr Oak, 2; Kearney, 1; Ord, 5. *Nebraska City*—Hickman German, 3; Plattsmouth sab-sch, 6 52; Plattsmouth German, 2. *Niobrara*—Wayne, 4. *Omaha*—Bellevue sab-sch, 1. 27 06

NEW JERSEY.—*Corisco*—Bantanga, 2; Corisco, 1; Evune, 1; Gaboon, 3; Ogove 1st, 3; Benita, 1; Bata 1st, 1; Ogove 2d, 1; — 3d, 2. *Elizabeth*— Connecticut Farms, 24; Cranord (sab-sch, 11 56,) 18; Elizabeth 1st sab-sch, 38 11; —

1st German, 7; — Marshall Street, 18 50; Pluckamin, 3; Roselle, 4 45. *Jersey City*—Paterson 1st, 15; — 1st German, (sab-sch, 5,) 8; — 2d sab-sch, 30; — Broadway German, 3; Rutherford sab-sch, 37 50. *Monmouth*—Allentown, 20; Asbury Park sab-sch, 12 50; Jamesburgh, 12; Manalapan, 3 35; Oceanic, 6; Point Pleasant, 4; Whiting and Shamong, 1. *Morris and Orange*—Dover, 31 83; East Orange Brick sab-sch, 20 54; German Valley, 5; Mt. Freedom, 7 27; Myersville German, 1; Orange Bethel, 9 15; Parsippany, 5; Schooley's Mountain, 15; South Orange, 6 72; Whippany, 2 87; Wyoming sab-sch, 2 62. *Newark*—Montclair 1st, 1; — Trinity, 28 24; Newark 6th, 5; — 1st German, 4 47; — 2d, 3; — 3d, 5; — Bethany, 2; — Memorial, 10. *New Brunswick*—Dayton, 3; Frenchtown sab-sch, 45 cts; Kingwood, 1; Princeton 2d, (sab-sch, 10,) 20 77; Trenton 3d sab-sch, 11 90; — Prospect Street, 46 35; — — — sab-sch, 15. *Newton*—Blairstown, (sab-sch. 12 53,) 50 45; Deckertown sab-sch, 15; Greenwich, 5; Stewartsville sab-sch, 15; Wantage 2d, 2 97. *West Jersey*—Atlantic City sab-sch, 39 92; Bridgeton 1st, 45; Deerfield, 10; Wenonah, 100. 827 98

New Mexico.—*Rio Grande*—Jemes, 2; Pajarito, 1. 3 00

New York.—*Albany*— Albany 4th, 25; Albany 6th, 2; — State Street, 16 19; Bethany, 9 58; Galway sab-sch, 1 25; Johnstown, 10; Sand Lake, 3; Stephentown, 6; Voorheesville, 1. *Binghamton*—Binghamton 1st, 52 85. *Boston*—Londonderry, 1; Lowell, 4; Providence, 2; Roxbury, 3. *Brooklyn*—Brooklyn Ainslie Street, 5; — Grace, 3 85; — Prospect Heights, 6; — Trinity, 5. *Buffalo*—Buffalo 1st, 30; — Bethany, 8 40; — Westminster, (sab-sch, 12 50), 27 34; — West Side, 1; Sherman, 9; Westfield, 7 04. *Cayuga*—Auburn Calvary, 12 51. *Champlain*—Keesville, 7 08; Peru, 1 66. *Chemung*—Burdett, 2 13. *Columbia*—Durham 1st, 2; Hillsdale, 28 cts. *Genesee*—Attica, 13 91; Byron, 5; Perry, 5. *Geneva*—Geneva North, 40 83; Ovid sab-sch. 11 14. *Hudson*—Amity church and sab-sch, 20; Centreville, 1; Good Will, 51 cts; Hempstead, 1; Middletown 1st, 30;—2d. 1 44; Port Jervis, 10; Ramapo sab-sch, 30; Washingtonville 1st sab-sch, 17 67; West Town, 3. *Long Island*—Bridgehampton, (sab-sch, 5,) 20; East Hampton, 10; Sag Harbor, 10; Shelter Island, 2; Southampton sab-sch, 77 27. *Lyons*—Wolcott 1st, 4 46; — 2d, 5; Victory, 6. *Nassau*—Astoria, 5; Huntington 2d sab-sch, 23 50; Roslyn, 3 14; Springfield, 6. *New York*—New York French Evangelical, 5; — Tremont, 5. *Niagara*—Barre Centre sab-sch, 5; Lewiston, 5; Lockport 2d Ward, 1; Niagara Falls, (sab-sch, 5 71,) 18 13. *North River*—Matteawan sab-sch, 10. *Rochester*—Avon Central, 1; Dansville, 5 84; Geneseo Village, 25; Piffard, 1; Rochester 1st, 125 43; — Calvary, 1 02; — Memorial, 5; Springwater, 4. *St. Lawrence*—Brownville, 3; Ox Bow, 3. *Steuben*—Almond, 6; Arkport, 69 cts; Bath, 25; Canaseraga sab-sch, 2 80; Corning, 1 58; Cuba, 9 04; Hornellsville, 5; Painted Post, 18 53. *Syracuse*—Baldwinsville, 2; Jordan, 7 40; Oswego Grace, 18 20. *Troy*—Hebron, 1; Stillwater 1st, 9; Waterford, 4 17; Whitehall sab-sch, 81 22. *Utica*—Ilion, 5; Oriskany, 2; Vernon Centre, 1 68. *Westchester*—Darien, 10; Gilead sab-sch, 15; Mt. Kisco, 4 70; Sing Sing, 8 10; South East, 2; Yonkers Dayspring, 5; — Westminster sab-sch, 25. 1119 57

North Dakota.—*Bismarck*—Bismarck, 2. *Pembina*—Ardoch, 1; Arvilla, 3 06; Gilby, 2. 8 06

Ohio.—*Athens*—Pomeroy, 3 50. *Bellefontaine*—Bellefontaine, 3 22; Rushsylvania, (sab-sch, 3,) 5; Spring Hills, 60 cts. *Chillicothe*—Chillicothe 1st, 14; Greenfield, 23 23. *Cincinnati*—Cincinnati 2d, 58 45; Morrow, 2; Pleasant Run, 1. *Cleveland*—Cleveland 1st, 23 70; — — sab-sch., 28 79; — Miles Park, 5; Streetsborough sab-sch, 3 52. *Columbus*—Columbus Westminster sab-sch, 42 23. *Dayton*—Bethel, 3; Greenville, 10. *Lima*—Delphos, (sab-sch, 11 45,) 14; Middlepoint, 2; Ottawa, 2. *Mahoning*—Beloit, 1; Canfield, 5; North Benton, 6; Salem, 14 46; Warren, 6. *Marion*—Marysville, 4 36. *Maumee*—Tontogony, 7. *St. Clairsville*—Barnesville, 6; Bethel, 6; Cadiz sab-sch, 38 57. *Steubenville*—Bethesda, 3; Corinth, 7; East Springfield, 1; New Philadelphia, 2; Ridge, 2; Scio, 10 10; Steubenville 1st, 3 22; — 2d, 10 86; Unionport, 1; Yellow Creek, 5. *Wooster*—Orange, 1. *Zanesville*—Jersey, 2 10; Mt. Vernon, 13; Muskingum, 3. 404 60

Pacific.—*Benicia*—Arcata, 5; Covelo sab-sch, 3; Lakeport, 5; Petaluma, 3. *Los Angeles*—Azusa, 1 50; Monrovia, 1 33; Palms, 2 *Sacramento*—Chico, 10; Colusa, 2. *San Francisco*—Oakland Chinese, 4; San Francisco Howard, 13. *San Jose*—Santa Clara sab-sch, 3 80. *Stockton*—Merced (sab-sch, 4), 9. 62 63

Pennsylvania.—*Allegheny*—Allegheny 1st German, 1; — McClure Avenue, 25; — North, 17 06; Glasgow, 2 50; Glenshaw sab-sch, 25; Hoboken, 5; Leetsdale sab-sch, 6 06; Sewickly, 45 27. *Blairsville*—Blairsville, 17 01; Ebensburgh, 5 05; Manor, 3. *Butler*—Allegheny, 1; Grove City, 9 75; Jefferson Centre, 1; Middlesex, 9; Portersville, 7. *Carlisle*—Chambersburgh Falling Spring, 40; Duncannon, 7 80; Green Castle, 2 61; Harrisburgh Elder Street, 1; Lower Marsh Creek, 3; Middle Spring, 10; Waynesboro (sab-sch, 28 cts), 2 74. *Chester*—Kennett Square, 3; West Chester 2d, 1. *Clarion*—Perry, 2. *Erie*—Concord, 1; Corry sab-sch, 5 50; Georgetown, 1; Milledgeville, 2; North Clarendon, 2 80; Sandy Lake sab-sch, 7; Warren sab-sch; 50; Westminster, 3. *Huntingdon*—Bald Eagle, 7 87; Bellefonte, 3; Curwensville sab-sch, 12 32; McVeytown, 6 20, Mapleton, 5; Pine Grove sab-sch, 42 cts; Upper Tuscarora, 5. *Kittanning*—Cherry Tree, 2; Currie's Run, 12; Gilgal, 3; Glade Run, 16; Homer, 3 23; Indiana, 36; Mount Pleasant, 1; Rockbridge, 1; Smicksburgh, 1; Union, 2 08 Washington, 5. *Lackawanna*—Bennett, 5; Scranton 1st, Miss. Ass'n, 25; — church, 105; Tunkhannock, 6 12. *Lehigh* Allentown, 5; Hazleton, 36 90; Lock Ridge, 9; Port Carbon, 5; Slatington, 7. *Northumberland*—Berwick, 6; Briar Creek, 1; Grove, 28 21; Hartleton, 2; Milton sab-sch. 20; Mount Carmel, 17 38; Orangeville, 2 88; Renovo, 8. *Philadelphia*—Philadelphia 4th, Miss. Band, 2; — — church, 6 98; — Grace, 7; — Greenwich Street, 10; — Mariner's, 5; — Tabernacle, 102 55; — Union, 5; — Walnut Street sab-sch. 215 42; — Elm Avenue sab-sch, 5 71. *Philadelphia Central*—Philadelphia Alexander, 64 21; — Cohocksink, 12 90; — Covenant, 10; — Gaston, 11 20; — North, 16 95; — Oxford sab-sch, 125; — Temple, 25; — Zion German, 2. *Philadelphia North*—Bridesburgh, 5; Doylestown, 3 07; Frankford, 11 04; Germantown Market Square, 37 53; — Wakefield sab-sch, 20; Huntingdon Valley (sab-sch. 25), 29; Lower Merion, 4; Neshaminy Warwick, 15 38; Norriton and Providence, 10. *Pittsburgh*—Chartiers, 1 50; Monongahela City, 25; Mount Carmel, 1; Oakdale, 11 25; Pittsburgh Bellefield, 24; — Covenant, 4 66; — East Liberty, 11; — Shady Side, 20 67; Wilkinsburgh sab-sch, 32. *Redstone*—Dunlap's Creek sab-sch, 52. *Shenango*—Hermon, 2; Neshannock, 4 77; Princeton, 4. *Washington*—Bethlehem, 3; Cross Creek, 20; Hookstown, 4; New Cumberland, 18; Pigeon Creek, 4 84; Washington 2d, 27; Wheeling 1st, 10. *Wellsboro*—Farmington, 4; Tioga, 3; Wellsboro, 2 39. *Westminster*—Bellevue, 4; Chanceford, 10; Donegal, 2; Lancaster 1st, 27; Leacock (sab-sch, 80 cts), 4 80. *West Virginia*—Morgantown, 15; Sistersville, 3; Sugar Grove, 3; Winfield, 3. 1.883 68

South Dakota.—*Central Dakota*.—Huron, 26 84. *Dakota* Ascension, 1. *Southern Dakota*—Lennox 1st German, 6; Olive, 1; Pease Valley, 2. 36 84

Tennessee.—*Holston*—Greenville, 3; Mount Bethel sab-sch, 1. *Kingston*—Bethel, 2. *Union*—Madisonville, 1; Maryville 2d, 1. 8 00

Texas.—*Austin*—Galveston German, 2; New Orleans German, 1. *Trinity*—Baird, 1; Windham, 1. 5 00

Utah.—*Montana*—Butte City sab-sch, 5. *Utah*—American Fork, 2; Mount Pleasant, 6; St. George, 2 50; Kaysville sab-sch, 5 55. 21 05

Wisconsin.—*Lake Superior*—Iron Mountain sab-sch, 5; Ishpeming, 12 21; — sab-sch, 19. *Madison*—Beloit German, 2; Reedsburgh, 4. *Milwaukee*—Milwaukee Grace, 9 55; — Immanuel, 25 06; Ottawa, 27 cts. *Winnebago*—Stephens Point sab-sch, 5 60. 82 69

Totals from churches, March, 1891 ..... $4,426 41
Totals from Sabbath Schools, March, 1891 ..... 1,335 05

Totals from Churches and Sabbath Schools, March, 1891 ..... $5,763 46

MISCELLANEOUS.

C., Penna., 1; East Fairfield sab-sch, Wisconsin, 1 68; Soldier sab-sch, Idaho, 2; Interest J. C. Green Fund, 133 33; Interest Trustees, 234 32; C. S. Haines, Newark, New Jersey, 40; Harvey Legacy, 1462 50; Wells sab-sch Nevada, 2 50; Rev. G. T. Dillard, Columbia, S. C., 65 cts; W. P. Wilson, Petoskey, Mich., 20 cts; Millbrook sab sch, N. C., 1 04; Grant Mission sab-sch, Mich, 1 50; Jeter's sab-ch, Boston, Massachusetts, 10 55; Mrs. A. P. Thompson, Phila., 5; Interest from Trustees, 1093 70; Cash, 25; Rev. and Mrs. R. Buell Love, Millport, Ohio, 3; Rev. W. L. Tarbett and wife, Illinois, 95c; Jane L. Park, Thompsonville, Pa., 5; Rev. Geo. W. Hays, Petaluma, Col., 1..... 3,025 06

Total receipts, March, 1891 ..... $8,788 49
Deduct contributions received from Parsons Church, Pres'y Neosho, on Sept. 18, 1890, should have been sent to "Church Erection." 8 51

Total receipts, March, 1891 ..... $ 8,779 98
Amount previously acknowledged 79,856 40

Total $88,636 38
Two-thirds net profit business dep't 8,344 99

Total $96,981 37

C. T. McMullin, *Treasurer*,
1334 Chestnut Street, Phila.

RECEIPTS FOR COLLEGES AND ACADEMIES, MARCH, 1891.

ATLANTIC. — *McClelland.* — Mattoon, 1; Mt. Zion, 1; *South Florida.*—Eustis, 2. 4 00.

BALTIMORE.—*Baltimore.*—Baltimore 1st, 50; — 2d, 21 29; — 12th, 5; — Abbott Memorial, 1; — Central, 15; — Faith, 7; — Fulton Avenue, 2; — La Fayette Square, 9 72; — Madison Street, 1; Bel Air, 2; Cumberland, 11; Deer Creek Harmony, 11; Ellicott City, 10 06; Emmittsburgh, 20; Govanstown 2; — sab-sch, 1. *Granite*—Granite, 1 60; Mount Paran, 60 cts; New Windsor, 1 20; Taneytown, 16 27; Zion, 1. *New Castle.*—Chesapeake City, 5; Green Hill, 5 28; New Castle, 42; Pencader, 10; Pitt's Creek, 12; West Nottingham, 13 34; White Clay Creek, 7 40; Wicomico, 7 74; Wilmington Olivet, 1 50. *Washington City.*—Boyd's, 1; Clifton, 2; Georgetown West Street, 10; Hermon, 2; Hyattsville, 3 26; Manassas, 1; Neelsville, 2; Washington City 1st, 10 84; — 15th Street, 8; — Assembly, 10; — Metropolitan, 10; — New York Avenue, 111 25; — North, 3 — Western, 45 62; — Gurley, 4. 516 97

COLORADO. — *Boulder.* — Valmont, 21 cts. *Denver.* — Denver 23d Avenue, 26 04; — Central, 126 38; — Capitol Avenue, 14 37; — Highland, 2 75. *Pueblo.*—Pueblo, 1 60; Rocky Ford, 1 75 Table Rock, 1 40. 184 78

COLUMBIA.—*Alaska.*—Juneau, 3. *East Oregon.*—Grass Valley, 2; Summerville, 1. *Idaho.*—Coeur-d'Alene, 1; Walla Walla, 2. *Oregon.*—Corvallis, 3, Crawfordsville, 3; Knappa, 1; Oregon City, 3; Spring Valley, 6. *Puget Sound.*—Puyallop, 2; Port Hadlock, 1. 28 00

ILLINOIS. — *Alton.* — Alton, 16; — sab-sch, 2 45. *Bloomington.* — Bement, 14 22; Bloomington 2d, 100; Champaign, 42 58; Clarence, 2 12; El Paso, 13; Gilman, 6 50; Minonk, 11 85; Normal, 6 75; Onarga, 10; Prairie View, 1; Urbana, 4; — sab-sch, 20. *Cairo.*—Carbondale, 8; Harrisburg, 3; Mount Carmel, 1. *Chicago.*—Cabery, 6; Chicago 1st, 41 20; — 2d, 30; — 4th, 222 20; — 8th, 44 72; — Campbell Park, 4 25; — Covenant, 62 90; — Grace, 1; — Holland, 3; — Jefferson Park, 16 70; Evanston, 37 39; Glenwood, 1; Hyde Park, 137 75; Joliet 1st, 15; — Central, 80 34; Moreland, 1 51; New Hope, 2; Oak Park, 48 97. *Freeport*—Cedarville, 2 15; Galena 1st, 5; Marengo, 8 27; Oregon, 9; Rockford 1st, 25 20. *Mattoon*—Kansas, $15; Morrisonville, 3; Paris, 10; Pleasant Prairie, 3 70; Prairie Bird, 4; Tower Hill, 7. *Ottawa*—Aurora, 5; Morris, 7. *Peoria*—Brimfield, 1; Elmwood, 4; Ipava, 15 50; Knoxville, 11 59; Washington, 3 50. *Rock River*—Aleko sab-sch, 1 50; Norwood, 4 05; Garden Plain, 2 47; Rock Island, Broadway, 31 40; Woodhull, 5. *Schuyler*—Appanoose, 4; Clayton, 3; Elvaston, 5; Hamilton, 2; Hersman, 10; New Salem, 2; Perry, 3. *Springfield*—Farmington, 8; Jacksonville, Westminster, 23 70; Lincoln, 1; Maroa, 2; Pisgah, 1 76; Unity, 64 cts. 1246 45

INDIANA.—*Crawfordsville*—Attica, 1; Bethany, 9; Bethel, 3 05; Darlington, 2 15; Williamsport, 1. *Fort Wayne*—Elkhart, 19. *Indianapolis*—Acton, 1; Bainbridge, 1; Bethany, 3 90; Bloomington, Walnut Street, 15 55; Carpentersville, 1; Franklin, 18 09; Greencastle, 3; Indianapolis 2d, 86 93; — Tabernacle, 13; Putnamville, 1. *Logansport*—Concord, 2; Logansport 1st, 6 75; — Broadway, 5; Mishawka, 1 61; Monticello, 10; South Bend 1st, 15; Valparaiso, 8. *Muncie*—Anderson, 2; Centre Grove, 1; Hartford City, 5; Marion, 4 20; Noblesville, 4; Tipton, 1; Wabash, 3. *New Albany*—Charlestown, 1; New Albany 2d, 23 75; — 3d, 6. *Vincennes*—Evansville, Grace, 19 23; Petersburg, 2; Terre Haute, Moffat Street, 5; Washington, 5. *White Water*—Aurora, 1; Connersville 1st, 7 67; Dunlapsville, 2; New Castle, 4 50; Rushville, 6; Versailles, 1. 337 38

INDIAN TERRITORY.—*Choctaw*—Wheelock, 1. *Muscogee*—Muscogee, 20; Nuyaka, 4; Wewoka, 6 31 00

IOWA. — *Cedar Rapids* — Blairstown, 1 05; Lyons, 3; Marion, 12 93; — sab-sch, 2 31. *Council Bluffs* — Afton, 1; Creston, 5; Missouri Valley, 1. *Des Moines*—Des Moines Central, 40 33; — Westminster, 5; Hopeville, 1; Indianola, 10; Knoxville, 7; Newton, 10; Plymouth, 3. *Dubuque*—Centretown German, 1; Dubuque 1st, 10; — German, 10; Dyersville German, 1; Waukon German, 15; Wilson's Grove, 2 31. *Fort Dodge*—Coon Rapids, 3; Dedham, 1; Sanborne, 3; Sioux City 2d, 4 89; Vail, 3. *Iowa*—Mediapolis, 4 45; Middletown, 60 cts. *Iowa City*—Bethel, 2 75; Columbus Junction, 3 07; — sab-sch, 2 51; Eldredge, 1; Montezuma, 5 00; Muscatine 1st, 12; Scott, 2; Sugar Creek, 5; Summit, 3 12; West Liberty, 3; Wilton Junction, 15. *Waterloo*—Cedar Falls, 8; Grundy Centre, 7 78; — sab-sch, 1 27; Morrison, 7; Waterloo, 7. 247 33

KANSAS.—*Emporia*—Brainerd, 2 50; Mount Pleasant, 2; Mulvane, 2; New Salem, 1 02; Neal, 5; Hamilton, 2. *Highland*—Clifton, 8; Nortonville, 3; Troy, 2; Vermillion, 1; Washington, 5. *Neosho*—Cherryvale, 3; Neosho Falls, 8 30; Parsons, 8 09. *Solomon*—Culver 5; Lincoln, 2 48. *Topeka*—Idana, 72 cts. 61 11

KENTUCKY.—*Ebenezer*—Ebenezer, 3; Greenup, 4; Sharpsburg, 3. *Louisville*—Hopkinsville, 5; Louisville, Walnut Street, 8 75. 23 75

MICHIGAN.—*Detroit*—Detroit, 3d Avenue, 10; Milford, 5. *Kalamazoo*—Edwardsburgh, 4 08. *Lansing*—Albion, 10; Jackson, 10 81. *Monroe*—Coldwater, 3 40. *Saginaw*—Vassar, 1. 43 74

MINNESOTA.—*Duluth*—Lakeside, 10 50; Two Harbors, 2 50. *Mankato.*—Delhi, 3 90; Winnebago City, 2. *Red River*—Crookston, 2. *St. Paul*—Minneapolis, Highland Park, 6 96; — Clever, 5 50; St. Cloud, 10 48; St. Paul Goodrich Avenue, 4. 47 61

MISSOURI.—*Kansas City*—Clinton, 5; Holden, 6 30; Kansas City, 2d, 12 88; — 5th, 10; — Hill Memorial, 1; Nevada, 3; Raymore, 9 25. *Ozark*—West Plains, 5. *Palmyra*—Hannibal, 20; Kirksville, 2 10. *Platte*—Hodge, 2 05; St. Joseph, North, 3; — Westminster, 13 25. *St. Louis*—Cuba, 2; Emmanuel German, 5; Rolla, 3; St. Louis 2d, 200; — 1st German, 5; — Lafayette Park, 45 50; — North, 10; Washington and Crompton Avenue, 200; Westminster, 25 07; Zoar, 5. 593 50

NEBRASKA.—*Hastings*—Bloomington, 1; Hastings German, 1; Holdredge, 6 15. *Kearney*—Grand Island, 4; Kearney German, 1; Ord, 2; St. Paul, 2; Wood River, 1. *Nebraska City*—Diller, 4 25; Plattsmouth German, 2. *Niobrara*—Winnebago, 3. *Omaha*—Omaha Southwest, 9 26. 36 66

NEW JERSEY.—*Corisco*—Batanga, 2; Corisco, 1; Evune, 1; Gaboon, 3; Ogove, 1; Benita, 1; Bata 1st, 1; Ogove 2d, 1; — 3d, 2. *Elizabeth*—Basking Ridge, 20; Clinton sab-sch, 10; Connecticut Farms, 7; Plainfield Crescent Avenue, 166 06; Pluckamin, 5; Roselle, 8 91; Woodbridge, 10. *Jersey City*—Carlstadt German, 3; Hackensack, 4; Jersey Scotch, 5; Paterson 1st, 15; — 1st German, 5; — 2d, 37 79; — Broadway German, 3; — Westminster, 3; West Hoboken sab-sch, 10; West Milford, 2. *Monmouth*—Allentown, 10; Barnegat, 1; Calvary, 5; Columbus, 3; Cranbury 2d, 5; Forked River, 1; Jacksonville, 2 16; Jamesburg Westminster, 2; Lakewood, 26 88; Manchester, 8; Matawan, 22 12; Mount Holly, 10; Plattsburgh, 2; Point Pleasant, 4; Shrewsbury, 10; Tennent, 6 37. *Morris and Orange*—Boonton, 15; Chester, 8; Dover, 27 43; — Welsh, 4; German Valley, 5; Medham 2d, 12; Mine Hill, 4; Morristown 1st, 50; Mt. Olive, 5; New Vernon, 4; Orange Bethel, 9 15; — German, 2; Parsippany, 10; Rockaway, 19 63; Schooley's Mountain, 4; South Orange, 29 99; Whippany, 2 87. *Newark*—Montclair Trinity, 16 72; Newark 6th, 5; — 2d German, 5; — 3d German, 5; — Bethany, 3; — Park, 28 10. *New Brunswick*—Alexandria 1st, 2; Amwell 1st, 4; — 2d, 2 75; — United 1st, 4; Dayton, 6; Ewing, 5; Flemington, 25; Frenchtown, 2; — sab-sch, 1; Kingston, 5; Kingwood, 1; Lambertville, 32; Lawrenceville, 12 75; New Brunswick 2d, 5; Pennington, 10; Princeton 1st, 24 25; — 2d, 10 59; Stockton, 4; Titusville, 3 00; Trenton 1st, 3; — 2d, 10 50; — 5th, 10; — Bethany, 5; — Prospect Street, 5 13. *Newton*—Andover, 1 01; Asbury, 20; Branchville, 5; Deckertown, 8; Delaware, 4; Greenwich, 5; La Fayette, 2; Oxford 1st, 4; Phillipsburgh Westminster, 4; Wantage 1st, 6; — 2d, 5 94. *West Jersey*—Billingsport, 1; Blackwoodtown, 10; Camden 1st, 20; Swedesboro, 2; Wenonah, 27. 1084 10

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab-sch, 3. *Santa Fe*—Santa Fe, 2. 5 00

NEW YORK.—*Albany*—Albany 3d, 22 66; — 4th, 25; — 6th, 2; — Madison Avenue, 25; — State Street, 32 88; Gloversville, 39 48; Jefferson, 5; New Scotland, 5; Princetown, 5 20; Sand Lake, 1 25; Stephentown, 3; Voorheesville, 3; Bethany, 9 80. *Binghamton*—Afton, 3; Bainbridge, 10; Binghamton 1st, 92 49; — North, 5; — West, 16; Cortland, 35 89; McGrawville, 11 50; Union, 5; Waverly, 23 35; Windsor, 9 75. *Boston*—Lowell, 3; Providence, 5; South Boston 4th, 6 07; — Ryegate, 2; Woonsocket, 2. *Brooklyn*—Brooklyn Ainslie Street, 5; — Cumberland Street, 5; — Duryea, 24; — Memorial, 41 88; — Prospect Heights, 10; — Friedenskische, 2; — Trinity, 2; — — sab-sch, 2 82; Edgewater 1st, 32; West New Brighton Calvary, 16. *Buffalo*—Buffalo 1st, 200; — Bethany, 16 81; — Westminster, 112 36; — West Side, 1; — West Avenue, 2 28; Franklinville, 4; Fredonia, 5; Sherman, 12; Silver Creek, 15; Tonawanda, 15 35; Westfield, 14 01. *Cayuga*—Auburn Calvary, 6 30; Dryden, 5; Port Byron, 8. *Champlain*—Beekmantown, 3; Peru, 1; Plattsburgh, 23 24. *Chemung*—Havana, 6 50; Southport, 1. *Columbia*—Jewett, 2 62; Valatie, 4 03; Windham, 14. *Genesee*—Castile, 3; Perry, 15. *Geneva*—Branchport, 2 13; Geneva North, 232 70; Ovid, 12 95. *Hudson*—Cohecton, 6; Good Will, 1 02; Greenbush, 2; Haverstraw 1st, 3; — Central, 15; Hempstead, 1; Liberty, 5; Middletown 1st, 30; — 2d, 36; Otisville, 2; Port Jervis, 10; Stony Point, 7 75; Unionville, 2; West Town, 6. *Long Island*—Middletown, 3; Sagg Harbor, 7; Setaucket, 19; Shelter Island, 5. *Lyons*—East Palmyra, 5 06; Galen, 5 58. *Nassau*—Huntingdon 2d, 7; Newton, 5; Northport, 2; Springfield, 2. *New York*—New York 1st, 56 83;—1st Union, 14 41;—4th Avenue, 138 27;—5th Avenue, 5 85; — 13th Street, 60; — Bethany, 77; — —sab-sch, 6; Bohemian, 2; — French Evangelical, 5; — Mount Washington, 10; — Phillips, 155 45; — West End, 28; — West Farms, 2. *Niagara*—Holley, 6 48; Lewiston, 5; Lockport 2d Ward, 1; Youngstown, 1. *North River*—Amenia, 10; Canterbury, 14 77; Marlborough, 5; Matteawan, 14; Newburgh 1st, 21; Pleasant Valley, 5. *Otsego*—Delhi 1st, 25; — 2d, 14 56; Hobart, 6 65; Middlefield Centre, 1 26; Richfield Springs, 12 28. *Rochester*—Avon Central, 3; Brighton, 10; Geneseo Village, 15; Greveland, 6 85; Lima,

8 88; Piffard, 1; Pittsford, 11 55; Rochester 1st, 100; — Brick, 100; — Calvary, 1 86; — Central, 15 95; — Memorial, 5; Sparta 1st, 8. *St. Lawrence*—Ox Bow, 2 50; Potsdam, 4; Theresa, 2. *Steuben*—Addison, 8 22; Arkport, 1 38; Bath, 40; Canisteo, 13; Corning, 3 15; Cuba, 15 57; Hornellsville, 5 04; Prattsburgh, 6 30. *Syracuse*—Canastota, 1 92; Cazenovia, 14 71; Fulton, 16; Jordan, 3; Mexico, 12 30; Oswego Grace, 36 39. *Troy*—Caldwell, 1; Green Island, 8; Hebron, 1; Troy 9th, 30; Waterford, 8 35. *Utica*—Camden, 6 50; Holland Patent, 8; Ilion, 3. *Westchester*—Croton Falls, 6; Darien, 10; Greenburgh, 51 40; Katonah, 5; Mt. Kisco, 9 35; Darien, Patterson, 2; Peekskill 2d, 6; Pleasantville, 2; Sing Sing, 16 20; South East, 4; South Salem, 13 44; Stamford, 26 23; White Plains sab-sch, 25; Yonkers 1st, 74 85;— Dayspring, 5; Rochelle, 48 70. 2950 08

North Dakota.—*Fargo*—Fargo, 19. *Pembina*—Arvilla, 1 50; Gilby, 1. 21 50

Ohio.—*Athens*—Athens, 24; Gallipolis, 5; Logan, 10. *Bellefontaine*—Belle Centre, 3; Gallon, 6; Spring Hills, 1 20; Urbana, 15 75; — sab-sch, 5 10. *Chillicothe*—Chillicothe 1st, 29. *Cincinnati*—Bethel, 3 20; Cincinnati 2d, 9 73; — 3d, 14; — Central, 20 52; — Westminster, 25; Cleves, 4; Delhi, 15; Goshen, 1; Loveland, 13 31; Monroe, 2; Morrow, 2; Sharonville, 3; Springdale, 10 25; Ludlow Grove, 2. *Cleveland* — Cleveland 1st, 97 40; — sab-sch, 18 76; — 2d, 5; — Miles Park, 11; — Wilson Avenue, 10; East Cleveland, 6 73; North Springfield, 48 cts. *Columbus* —Bethel, 91 cts; Bremen, 2 26; Circleville, 10; Rush Creek, 2 33. *Dayton*—Bethel, 3; Clifton, 9 66; Franklin, 1; Greenville 9; South Charleston, 9 57; Springfield 2d, 29 39; Troy, 11 84. *Huron*—Fostoria, 14; Fremont, 25; Huron, 2 65. *Lima*—Delphos, 3; Lima, Main Street, 3; Middlepoint, 2; Ottawa, 3. *Mahoning*—Beloit, 1; Canton, 16 57; Clarkson, 1; East Palestine, 1 50; Leetonia, 3; Pleasant Valley, 4; Salem, 14; Warren, 12; Youngstown 1st, 95 23. *Marion*— Delaware, 5; Iberia, 2 65. *Maumee*—Montpelier, 1; Toledo 1st, 25 96; — 1st German, 1; — Westminster, 13 15; Weston, 3. *Portsmouth*—Hanging Rock, 7 36; Ironton, 9; Portsmouth 1st, 32 85; — 2d, 19 22; Ripley, 3 50; Winchester, 2. *St. Clairsville*—Bannock, 2 40; Barnesville, 8; Bellaire 2d, 8; Bethel, 3; Coal Brook, 5 06; Nottingham, 7 05; Short Creek, 6; Wheeling Valley, 4. *Steubenville*—Amsterdam, 3; Buchanan Chapel, 2; Centre, Unity, 1; Cross Creek, 2 70; Dell Roy, 2; Dennison, 5; Harlem Springs, 2; Irondale, 4; New Harrisburgh, 1; Ridge, 1; Salineville, 6; Steubenville 1st, 7; — 2d, 14 41; — 3d, 3; Two Ridges, 2; Waynesburgh, 5; Yellow Creek, 5. *Wooster*—Doylestown, 3; Plymouth, 3; Savannah, 7 83. *Zanesville*—Jersey, 4 20; Madison, 8 40; Muskingum 2; Newark, Salem, German, 2 40; Zanesville 1st, 13 29. 723 22

Pacific.—*Benicia*—Arcata, 5; Lakeport, 1; Vallejo, 5. *Los Angeles*—Glendale, 1 50; Monticeto, 5; Palms, 2. *Sacramento*—Chico, 10; Colusa, 3; Elk Grove, 2 50; Ione, 5; Placerville, 2. *San Francisco*—Brooklyn, 10; Oakland 1st, 48 05. San Francisco, Howard Street, 27. *San Jose*—San Jose, 31 50; Santa Cruz, 1; Well Fargo, 2. *Stockton*— Bethel, 2; Fresno, 6; Merced, 2; Sonora, 3. 174 55

Pennsylvania.—*Allegheny*—Allegheny 1st, 22; — 1st German, 3 08; — Bethel, 4; — McClure Avenue, 35; — North, 52 08; Beaver, 40; Cross Roads, 4; Evans City, 2; Fairmount, 3; Hoboken, 5; Millvale, 6; Pine Creek 1st, 5; — 2d, 5 29; Pleasant Hill, 1; Rochester, 4; Sewickly, 24 40; Sharpsburgh, 17 38; Springdale, 5. *Blairsville*—Braddock, 20; Congruity, 4 25; Greensburgh, 41 54; Latrobe, 10; Livermore, 3 25; Murrysville, 6; Poke Run, 11 48. *Butler* —Allegheny, 1; Buffalo, 3; Butler, 25 95; Concord, 6 52; Grove City, 19 50; Harrisville, 1 60; Jefferson Centre, 1; Middlesex, 5; Mount Nebo, 5; Muddy Creek, 2 50; Plain Grove, 8; Pleasant Valley, 1 35; Portersville, 6; Summit, 4 80; Unionville, 2 50; Westminster, 5. *Carlisle*—Bloomfield, 7; Carlisle 1st, 25 04; — 2d, 32 57; Chambersburgh, Central, 7 54; Dauphin, 2; Dickinson, 2; Duncannon, 8; Green Castle, 5 22; Harrisburgh, Elder Street, 1; Middle Spring, 15; Middletown, 4; Monaghan, 12; Shermansdale, 3 55; Waynesboro, 4 91; — sab-sch, 57 cts. *Chester*—Bryn Mawr, 63 18; Darby Borough, 21; East Whiteland, 5 71; Forks of Brandywine, 15; Kennett Square, 3; Middletown, 5; Nottingham, 3 86; Penningtonville, 2; Phœnixville, 2; West Chester 1st, 23 52; — 2d, 1; Boothwyn Mem'l, 1. *Clarion*—Big Run, 2; Elkton, 2; Du Bois, 22. *Erie*—Atlantic, 2; Cool Spring Creek, 3 42; East Greene, 3; Erie, Park, 25; Franklin, 31 84; Greenville, 25; Meadville 1st, 7; — 2d, 18; Mercer 1st, 13; Milledgeville, 2; Oil City 1st, 10; Sugar Creek, 2; — Memorial, 2; Tideoute, 7; Union, 9; Utica, 6 29; Warren, 40 43; Wattsburgh, 2 75; Sheakleysville, 1. *Huntingdon*—Altoona 2d, 27; Clearfield, 8 65; Curwensville, 12 48; — sab-sch, 5; Fibson Memorial, 1; Kylertown, 2 18; Logan's Valley, 5; Lost Creek, 8 50; Lower Tuscorora, 6; Mapleton, 1; Penfield, 1; Philipsburgh, 10 80; Pine Grove sab-sch, 85 cts; Shirleysburgh, 1; Upper Tuscarora, 2; West Kishacoquillas, 7. *Kittanning*—Bethel, 6; Cherry Tree, 1; Crooked Creek, 1; Currie's Run, 5; Elderton, 4; Freeport, 5; Gilgal, 2; Glade Run, 2; Harmony, 8; Homer, 2 94; Indiana, 72; Mechanicsburgh, 3; Middle Creek, 2; Mount Pleasant, 2; Rayne, 1; Rockbridge, 1; Saltsburgh, 18 38; — sab-sch, 4; Smicksburgh, 1; Srader's Grove, 3 67; Washington, 5; West Glade Run, 8; Worthington, 9. *Lackawanna*—Canton, 10 41; Great Bend, 5; Montrose, 25; New Milford, 5 14; Ulster, 1 25; Wells and Columbia, 1. *Lehigh*—Easton 1st, 5; Hazleton, 39 76; Mahanoy City, 7 61; Port Carbon, 5; Shawnee, 3; Slatington, 8 25; South Bethlehem, 5 60; Stroudsburg, 5; Weatherly, 5; White Haven, 2. *Northumberland*—Berwick, 6; Bloomsburgh, 30 73; Briar Creek, 1; Derry, 2 05; Emporium, 1; Grove sab-sch, 15; Lycoming sab-sch, 10; Mifflinburg, 5 10; Milton, 29 39; Mt. Carmel 14 38; New Columbia, 4 12; Orangeville, 5; Washingtonville, 7; Williamsport 1st, 10. *Philadelphia*—Philadelphia 4th, 5; — Grace, 5; — Greenwich St., 10; — Tabernacle, 53. *Philadelphia Central*—Philadelphia Beacon, 5; — Kensington, 20; — Northminster, 69 66; — Patterson Memorial, 1; — Temple, 32 18; — Trinity, 30; — West Park, 10; — Zion German, 2. *Philadelphia North*— Bridesburgh, 2; Germantown 2d, 56; — Market Square, 10 38; Huntingdon Valley, 5; Jenkintown Grace, 7 50; Lower Merion, 3; Manayunk, 25; Norriton and Providence, 10; Macalester Mem'l, 2 12; Wissinoming, 2. *Pittsburg*— Bethany, 2 50; — sab-sch, 12; Bethel, 19 84; Chartiers, 3; Crafton, 10; Fairview, 2; Hazlewood, 15 41; Homestead, 26; McDonald, 12 65; McKee's Rocks, 9 59; Monongahela City, 27 50; Mount Carmel, 1; Mount Pisgah, 8; Pittsburgh 1st, 350 26; — 7th, 9 86; — Bellefield, 40; — Central, 8; — East Liberty, 43; — Grace Memorial, 3; — Lawrenceville, 8; — Park Avenue, 15; — Shady Side, 20 67; — South Side, 6; Raccoon, 29 79; Sharon, 17 99; West Elizabeth, 6; Verona, 1. *Redstone*—Dunbar, 21; — sab-sch, 4; Dunlap's Creek, 13 24; Laurel Hill, 20 18; Leisenring, 8 29; McKeesport, 97 48; Mount Pleasant, 28; Rehoboth, 3 55; Sewickley, 6 50; Uniontown, 53 10. *Shenango*—Beaver Falls, 10; Enon, 1; Hermon, 1; Princetown, 8 65. *Washington*— Bethlehem, 3; Burgettstown, 18; Cross Creek, 12; Cross Roads, 5; Hookstown, 4; Limestone, 3 35; Moundsville, 10 34; New Cumberland, 18; Pigeon Creek, 3 33; Washington 2d, 15; West Liberty, 2; Wheeling 1st, 20 43; — sab-sch, 10; Wolf Run, 1. *Wellsboro*—Allegany, 1; Arnot, 2; Covington, 1; Elkland and Osceola, 11; Farmington, 3; Knoxville, 1; Tioga, 2; Wellsboro, 4 78. *Westminster*— Chanceford, 5; Christiana, 2; Columbia, 36 41; Donegal, 2; Lancaster 1st, 21; Slate Ridge, 6; Wrightsville, 5; York 1st, 55 85. *West Virginia*—Morgantown, 5; Ravenswood, 2; Sistersville, 2; Sugar Grove, 2. 3126 44

South Dakota.—*Dakota*—Ascension, 1. *Southern Dakota*—Canton, 2; Dell Rapids, 2; Harmony, 1; Lennox 1st German, 6; Parker, 66 cts. 12 66

Tennessee.—*Holston*—Greenville, 5. *Union*—Madisonville, 1 25. 6 25

Texas.—*Austin*—Goldthwaite, 5. *North Texas*—Jacksboro, 5 45; Wichita Falls, 3. *Trinity*—Terrell, 1. 14 45

Utah.—*Montana*—Boulder, 5; Butte City, 15. *Utah*— American Fork, 4; Ephraim, 2; Manti, 5; Mount Pleasant, 1. *Wood River*—Malad, 2. 34 00

Wisconsin.—*Chippewa*—Bayfield, 1; Hudson, 5 75. *La Crosse*—Galesville, 7 69. *Lake Superior*—Iron Mountain, 3; Ishpeming, 12 58. *Madison*—Janesville, 9; Madison 1st, 10; Reedsburgh, 5. *Milwaukee*—Cedar Grove Woman's Society, 5; Milwaukee Grace, 10 85; — Holland, 5; — Immanuel, 67 05; Ottawa, 53 cts. *Winnebago*—Fond du Lac, 10; Marshfield, 2; Shawano, 8. 156 45

PERSONAL.

"T" Pres. of Springfield, 3; J. B. Davidson, Newville, Pa., 10; Alex Guy, Oxford, Ohio, 100; "From a friend," 200; Lora M. Gere, Hallstead, Pa., 50 cts; Society of Christian Endeavor, Succasuma, N. J., 5 04; Julia Clark, Orion, Ills., 2; Rev. Reuben Frame, Chicago, Ills, 5; Y. P. S. C. E., Barre Centre, New York, 2; "C., Penna," 3; Isabella McGreen, Schenectady, N. Y., 1; "M. C.," 3; Wm. H. Sybrandt, Troy, New York, 10; A. M. Chapen, Columbus Grove, Ohio, 1; Woman's Missionary Society, Washington Ave., Church, Macon, Ga., 1; James A. McKay, New Hampton, Mo., 1; Rev. W. L. Tarbot and wife, Springfield, Ills., 1 28; Mrs. A. P. Thompson, Phila., Pa., 5; Cyrus H. Adams, Chicago, Ills., 10; R. B. Mason, Chicago, Ills., 20; Miss Caroline Willard, Auburn, New York, 100; Durant & Co., Albany, New York, 25; Hon. W. C. Goudy, Chicago, Ills., 50; Hon. E. F. Shepard, New York, 100; Wm. Barber, New York, 50... 706 82

Total from Churches and Sabbath Schools.....	$11,851 17
Total from individuals.....	706 82
Receipts for March, 1891.....	$12,559 99
Previously reported.....	76 713 27
Total for year ending March 31st, 1891.....	$89,273 26

C. M. Charnley, *Treasurer*,
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Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, DD., *Superintendent of Sabbath-school and Missionary Work*.

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Library and Museum—1229 Race Street, Philadelphia.

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BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognised in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5, 1871, by the Legislature of the State of New York."

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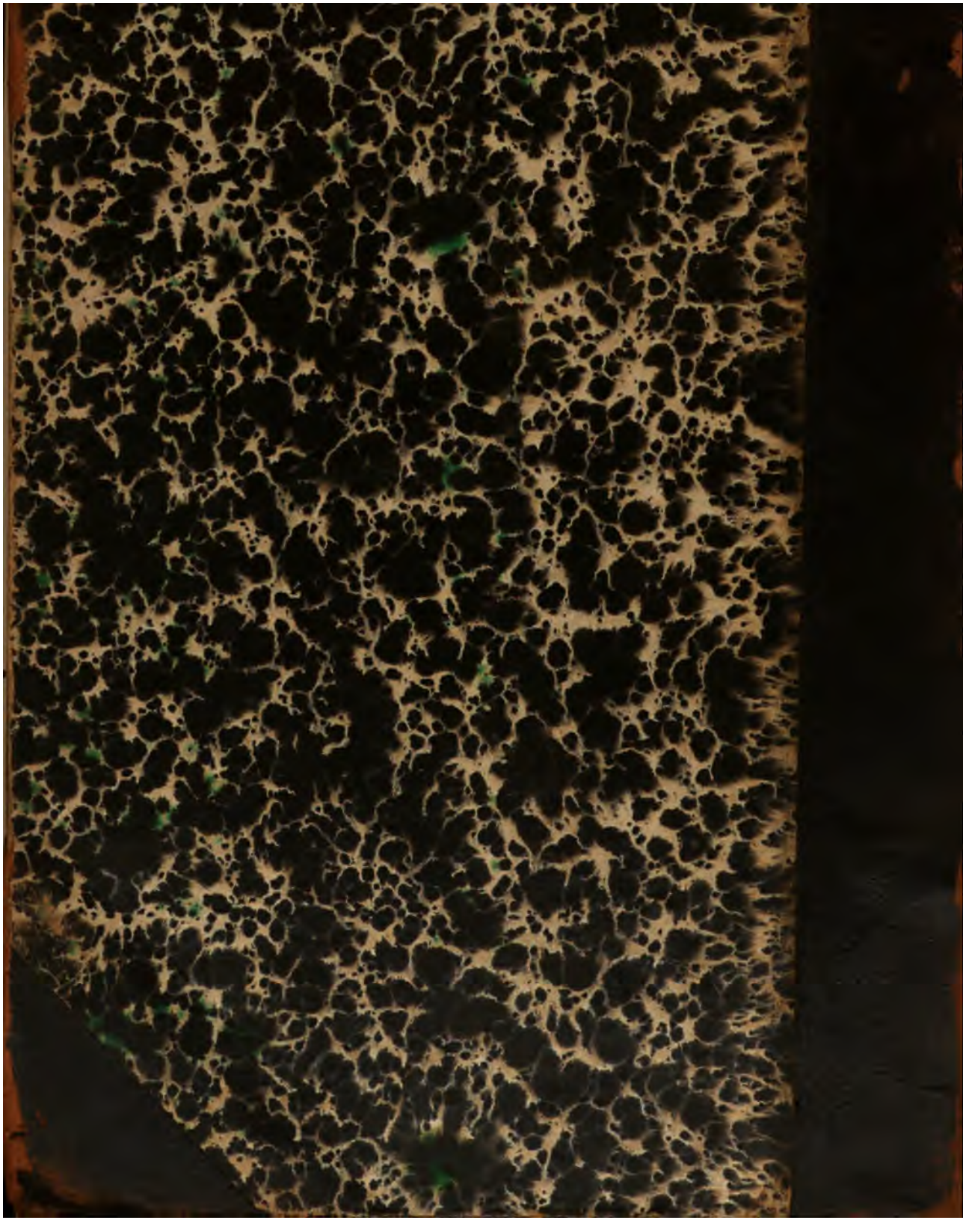
N. B.—Real Estate devised by will should be carefully described.